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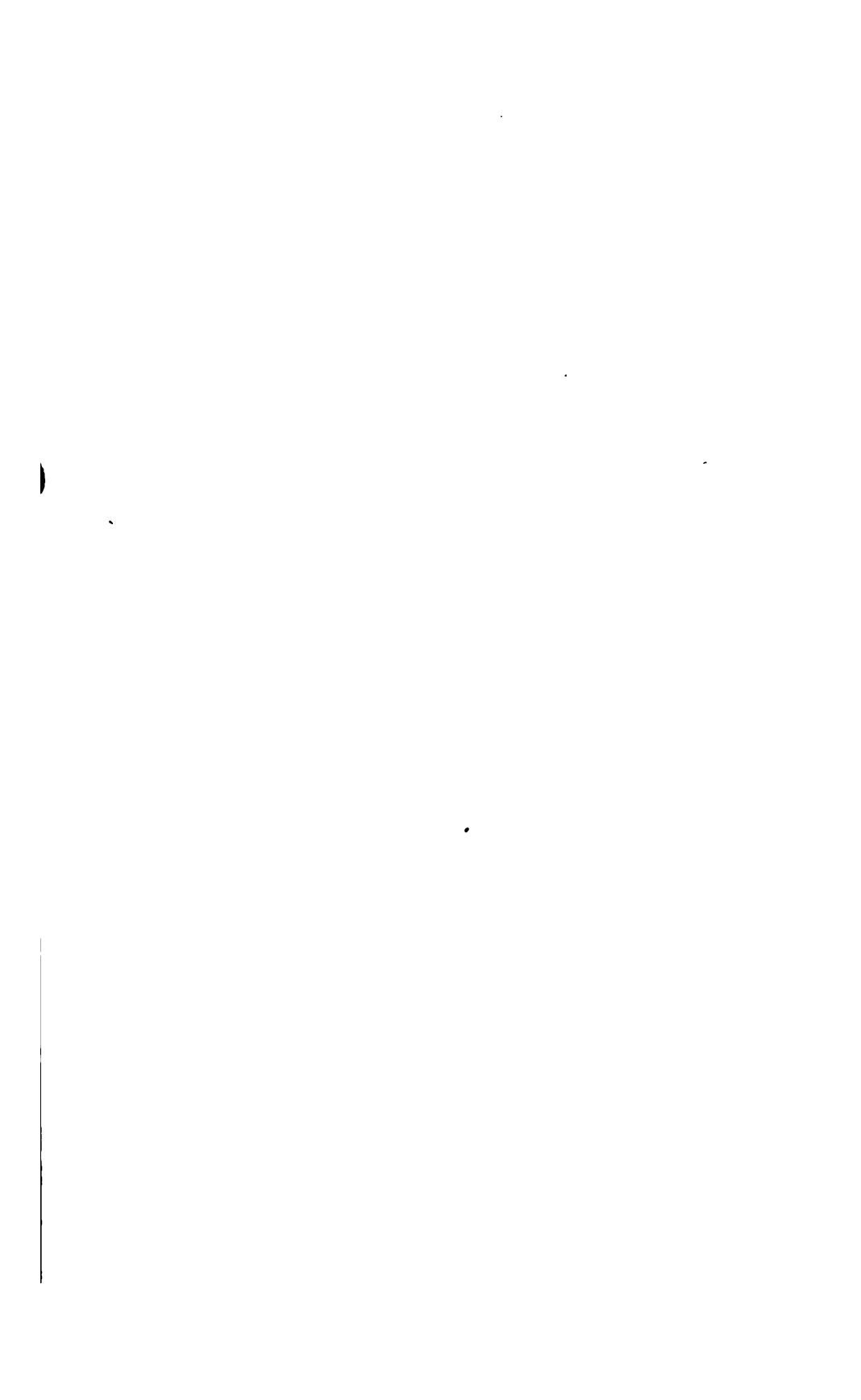
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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. The second step is to gather relevant information and data. This can involve research, consultation with experts, or collecting data from various sources.

3. The third step is to analyze the information and data collected. This involves identifying patterns, trends, and relationships that can help in understanding the problem.

4. The fourth step is to develop a solution or answer. This involves applying the knowledge and skills gained from the previous steps to create a response that addresses the problem.

5. The fifth step is to evaluate the solution or answer. This involves checking the results against the original problem and requirements to ensure that the solution is effective and accurate.

6. The sixth step is to communicate the solution or answer. This involves presenting the findings in a clear and concise manner that is easy for others to understand.

7. The seventh step is to reflect on the process. This involves thinking about what was learned from the experience and how it can be applied to future problems.

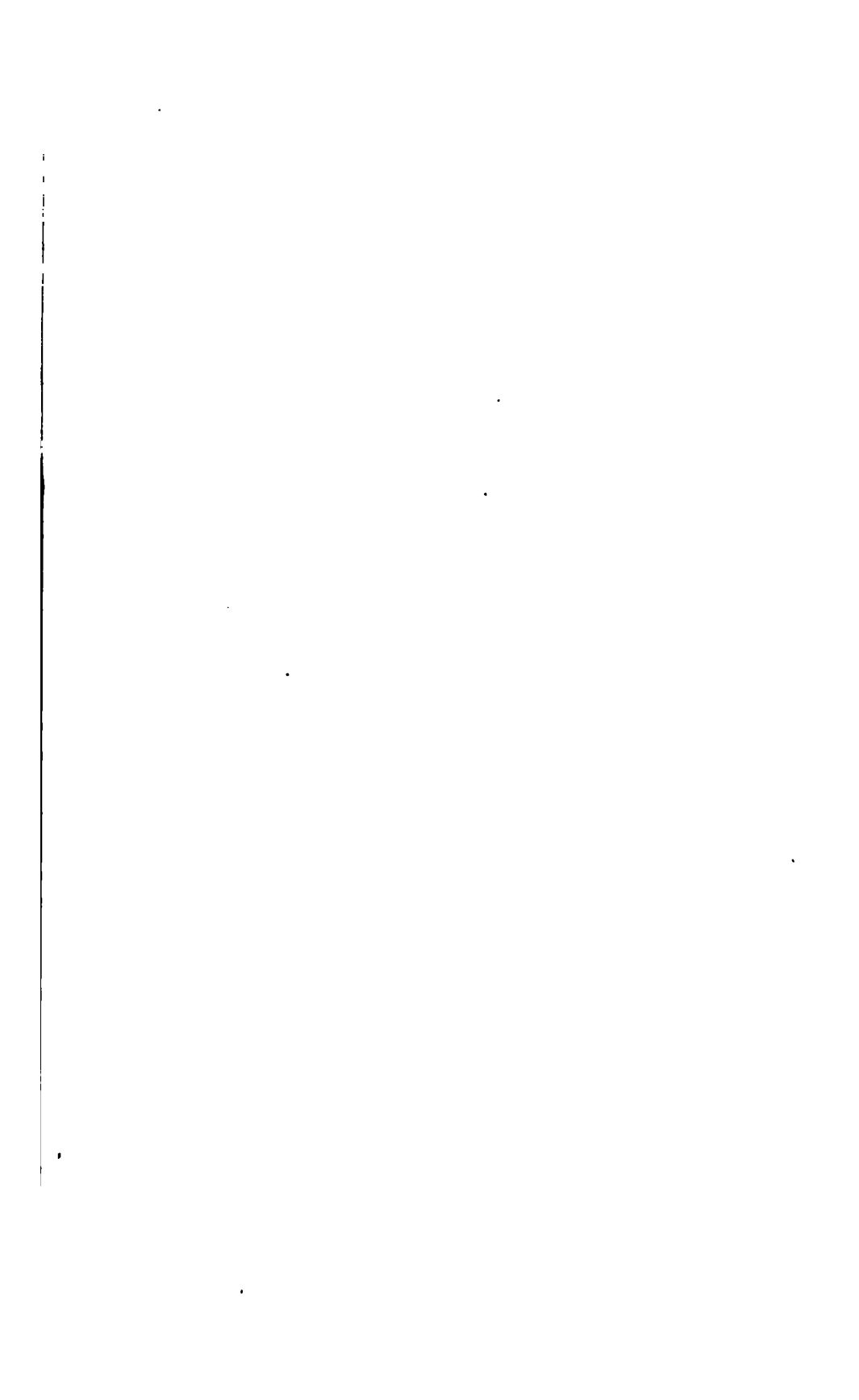
8. The eighth step is to document the process. This involves creating a record of the steps taken and the results achieved, which can be used for future reference.

9. The ninth step is to review the process. This involves looking back at the entire process to see if there were any areas for improvement or if the solution was truly optimal.

10. The tenth step is to implement the solution. This involves putting the solution into practice and monitoring its effectiveness over time.

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James P. Ray C.S.

1827-1880

HISTORY
OF
AMERICAN ODD FELLOWSHIP
THE FIRST DECADE.

BY
JAMES L. RIDGELY,
HISTORIOGRAPHER.



"HOMO SUM; HUMANI NIHIL A ME ALIENUM PUTO,"

- Terence.

SIXTH THOUSAND.

BALTIMORE, MD.:
PUBLISHED BY JAMES L. RIDGELY,
BY AUTHORITY OF THE GRAND LODGE OF THE UNITED STATES I. O. O. F.
1878

H 5787

R. 54

Entered according to Act of Congress, in the year One Thousand Eight
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TO THE

Right Worthy Grand Lodge of the United States,

OF THE

INDEPENDENT ORDER OF ODD FELLOWS,

TO WHICH, MORE THAN TO ANY OTHER HUMAN AGENCY, MANKIND OWES THE
GRANDEST SYSTEM OF SECULAR AFFILIATED BENEVOLENCE OF ANY AGE,
THIS WORK IS AFFECTIONATELY DEDICATED.

HONOR, PERPETUITY AND BLESSINGS

ARE FOREVER DUE TO ITS GRAND AND SUBORDINATE ORGANIZATIONS, FOR
ZEAL AND DEVOTION IN THE CAUSE; BUT TO ITS PATERNAL GOVERN-
MENT AND WISE AND JUDICIOUS ADMINISTRATION, IS THE
PRESENT WONDROUS DEVELOPMENT TO BE CHIEFLY
ASCRIBED.

GREAT IS THE LEADER OF A FORLORN HOPE TO VICTORY; GREAT THE PILOT
WHO STEERS HIS PRECIOUS FREIGHT SAFELY THROUGH THE STORM AND TEMPEST;
BUT GREATER THE GENIUS THAT EVOKES FROM THE ROUGH MARBLE, THE MASTER-
PIECE OF ART AND BEAUTY—THE DIVINE IMAGE IN HUMANITY.

PREFACE.

This book goes forth as the history of the first decade of American Odd Fellowship, by James L. Ridgely, Grand Corresponding and Recording Secretary, and also Historiographer of the Grand Lodge of the United States, I. O. O. F. As its preparation has been connected with several other names as State Historiographers, from whom some material has been derived, the extent of such aid will be fully acknowledged. The particular connection of Hon. Henry F. Garey with the publication, deserves special mention, which is now given.

When this history was first proposed, such was the condition of my health, that in view of contingencies which were obvious, I sought the aid of competent brothers to assist me in the task. My first application was to Bro. Rev. E. H. Chapin of New York, P. G. M.; Reps. Morse of California, P. G. M.; Harmon of California, P. G. M., and Garey of Maryland, P. G. M.

These all, at that time, declined the invitation, and I remained alone in the enterprise. Afterwards, Bro. Garey was induced to join me, and has been identified with me in every stage of the book's progress, until its conclusion. Our labor has been joint; the original text has undergone a revision, in which each has given his personal consideration to the topics discussed. In one particular I have taken no counsel and stand alone. The comments on the men, the policy and the principles of the Order, express my individual sentiments long held on those subjects, and in that sense are entirely my own. My part has been to collect and suggest from the mass of material at hand, and to designate its use; to correct false history, to bring together new facts, to present the traits and labors of the known historic men of the Order, and to see that the honors should be appropriately awarded. Occasionally, also, in the rendition of legislative texts, to furnish the proper key to the enactments and proceedings, which

otherwise were hidden in a dry and barren record. My colleague is the Editor; I regard such appellation as his appropriate title. He has also supervised the style and language of the whole manuscript, including my own, although much has been inserted literally as it was supplied by my hand. When it is known that Judge Garey has fully performed his duties in the Court of Common Pleas of Baltimore City, during the whole period of his connection with this work, it will be acknowledged that he has acquitted himself to the history with fidelity.

Whatever defects or omissions may exist in the volume, will find an ample excuse in the circumstances under which it was written. The whole book so fully expresses my personal views on all the subjects treated, that I accept its authorship without reserve, and for all its contents assume the sole responsibility. It was to me the work was committed. It contains my cherished opinions of the Order and its principles. So far as frail humanity would permit, it is a truthful and complete statement of the great matters of which it treats. It is the depository of my hopes and fears, and of my love for the institution with which my life has been identified since manhood, and my name associated for nearly half a century. I have sought to portray to the brethren the transactions and the men of the first decade, with whom I have been in part contemporaneous, with strict impartiality. No reliable source of information from which light could be thrown upon that eventful period has escaped my research. The manuscripts of Bro. Kennedy, P. G. S., have been placed at my disposal. These I have found invaluable as the proper oracles of the times. I have used them largely as the public property, giving special credit only where special quotations have been made from them.

The researches of John W. Stokes and William Ellison, respectively, in Pennsylvania and Massachusetts, have enabled me to present interesting chapters on those States. In so doing I have closely followed them so far as the plan of the work permitted. Past Grand Sire Ellison's production was very satisfactory, and I hereby tender my sincere thanks to the Board of Grand Officers of the Grand Lodge of Massachusetts for the generous donation of a copy free of expense. The work of Grand Sire Stokes is of great value, and is exhaustive of the subject. As far as was

possible his plan of treatment has been adopted. That veteran Odd Fellow has been identified with the leaders in the Order for thirty-five years, having entered the Grand Lodge of the United States in 1843. His labors include a full review of the Patriarchal Branch, which few if any were equally competent to furnish. Its history in Pennsylvania is full of interest. But as that branch of the Order grew out of the degrees called Patriarchal, as the higher penetralia of Odd Fellowship, we have been forced to confine its history to the chapter on that subject. His contribution is deserving of special mention, and might well be published as a separate volume, which would be very attractive in that great jurisdiction.

The chapter on New York would have been unsatisfactory but for the valuable assistance of P. G. Rep. John Medole, of that jurisdiction, and I am greatly indebted to P. G. Sire William W. Moore of the District of Columbia, not only for information about that locality, but for important matter in the chapter on the degrees.

The illustrations have been obtained at great labor and expense, and but for the aid of zealous friends would be incomplete. As it is, we regret the absence of several which it was not possible for us to obtain. We gladly return our acknowledgments to Bros. Porter and Ford of Massachusetts, G. Sire Stokes of Pennsylvania, Bro. Medole of New York, Bro. Parker of New Jersey, Bro. Havenner of the District of Columbia, and Bro. McKelvey of West Virginia, for their kind attentions in this department of the work. The design for the beautiful emblematic device on the cover of the book, was prepared about a year ago by our lamented Brother Fred. D. Stuart, P. G. Sire, who manifested a great interest in this publication. The work has gone to press under the supervision of Bro. Theodore A. Ross, Assistant Grand Secretary, whose services have greatly lightened the labors of the author and editor.

And now, my brethren, having assigned to all concerned proper credit in the production of this work, my task is about to close. One word more and I have done. My days of practical usefulness are passing away; I cannot much longer mingle in the councils of the Order. Certainly I can no longer write and speak for the institution as in days gone by. This doubtless is my last effort to serve Odd Fellowship. It is my

last tribute to that great and good cause—my farewell to that loving band of brothers throughout the world, who have so warmly greeted me ever since they learned to honor and revere the Order. In the hope that it may do good service for Humanity and Fraternity, I commit it to the Brotherhood.

JAMES L. RIDGELY.

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INTRODUCTION.

But how the subject-theme may gang,
Let time and chance determine ;
Perhaps it may turn out a sang,
Perhaps turn out a sermon.

—BRENN.

“It is the first law of history, that the writer should neither dare to advance what is false nor to suppress what is true ; that he should relate the facts with strict impartiality, free from ill will or favor ; that his narrative should distinguish the order of time, and, when necessary, the description of places ; that he should unfold the motives of men, and in his account of the transactions or the events, interpose his own judgment : should relate what was done, how it was done, and what share chance, rashness, or prudence had in the issue ; that he should give the character of the leading men, their weight and influence, their passions, principles, and conduct through life.”

Cicero was never more fortunate than when, with peculiar felicity of diction, he wrote this beautiful canon of criticism. Its conception and expression would seem to defy any later censor to add to or diminish from its scope and substance, and render it worthy to appear with the golden sentences engraved upon the memory of the world. The rule indicates deep insight, and is suitable to any age and every historian.

As our ability may serve, we shall consult this chart in the work before us, and strive to present it in such lights and with such accessories as will give the reader a true version of the matter. We shall be at pains also to leave the common track of eulogy, and to deal with impartial measure the praise and blame due to prominent individuals ; omitting no incident that may serve to shed light upon the eventful story.

A growing desire has for some time prevailed on the part of Odd Fellows, that the origin of the Order should be definitely

and authoritatively declared, and that its career should be traced from the beginning. Such a desire is natural, and ought to be gratified. True, in many instances this sentiment will be found to be rather the aspiration of a noble pride, than the demand of the mind for a discussion of the principles with which we are identified. To gratify such laudable feelings would at all times be a pleasant task; but such is not our only design. The *sine qua non* of the Order is not merely that we should indulge in mutual congratulations. The primary demand of the communities upon which its principles are designed to act, and even of Odd Fellows themselves, is indeed of far greater moment; the latter require it for their justification and encouragement, and the former for their enlightenment and co-operative favor. These can only be furnished by its character and reliability as an agent for good among men. By the force of circumstances it has already been grandly advertised; its practical public life and its abundant fruits during the last half century have left but little to present which is really new. The incidents of its origin have been sown broadcast by its orators and its publications, and by the favorable notices of the press; many of these have been highly colored, and some of them are entirely apocryphal; yet out of this partial chaos, one may easily perceive a lofty pedestal, with glimpses of an angel hand removing the veil from a statue of exquisite symmetry and beauty. Odd Fellowship, as we know it, is an institution of modern times, grown in *our* midst and fashioned by *our* hands.

Every brother who has been impressed with its principles, who has observed its influence upon men, or has been led to investigate and discover its true character, knows its origin, the manner of its introduction into this country,—*when, where, and by whom*,—and also its general career up to this day. He is, besides, thoroughly advised of the changes it has undergone under American auspices. The PRINCIPLES, however, of the Order are of early date, and go back to periods of time when men were under very different guidance—religious, moral, and intellectual. Indeed, the relation of FRATERNITY, instinctive of humanity and divinity, was the birth-right of the *race*; innate as life itself is the sentiment of a COMMON FATHER and a single family, that we are “of one blood,” and that each son of Adam is my brother by hereditary ties. Such also have been the awful and splendid

announcements of revelation, by which we know the eternal God as the Father of mankind.

From these sources, Odd Fellowship, as a system of fraternal benevolence and reciprocal aid, comprehending not only its principles, but its illustrative and theoretical character, is derived. Like many other institutions, it has blended beautiful ceremonies with solid and useful forms; these, though harmless, may be thought superfluous and of no efficient value. But whether indulged in as agreeable ornaments, or relied upon as necessary and improving adjuncts, they are an interesting feature in the substantive administration of the system. This, far from being peculiar to Odd Fellows, is characteristic of all delicately organized association, of all classes of people, in fact of nature itself. Nothing in life is presented in its simple and exclusively necessary apparel; everything is decked in engaging colors, so as to combine attractiveness and beauty with utility and value. Something, however, may be necessary, as well to vindicate it from attempted disparagement in other respects, as to a proper enlightenment of the public mind. Odd Fellowship is sometimes spoken of reproachfully by reason of its name, on account of the seeming levity it conveys. It is also not unfrequently taunted as a borrower, and thus having nothing in its organization which is original, having derived everything of consequence in its system and ritual from other sources, particularly so from the Masonic Order. For some years during its earlier career, such unjust as well as ungenerous imputations obtained; but for the most part it has outlived such reproaches, and conquered by its works the general good favor. Touching the name, it may be replied, that if not euphonious, that fact is wholly unimportant so long as the object in view is honorable and worthy, even should such a name not be appropriate as fully indicative of its purpose. An objection on this point is equally wanting in force, for the reason that fitness in the mere selection of a name is rather the exception than the rule; taste, caprice, and sometimes even prejudice, generally determining the choice. That great body of Christians known as Methodists, was so nicknamed by its enemies; and that valuable class of citizens known as Quakers, was so called in the first instance as a mark of scorn and ridicule. Yet those bodies have turned the tables on their adversaries, by answering to those names as a mark of the honorable circumstances under which

they were first imposed. In like manner we may point to the first occasion for our name in the good fellowship that has ripened into a blessed fraternity, among boon companions and the fumes of beer and tobacco, in the convivial companionship of homeless tramps and bustling landlords; but all these have been forgotten. As to our principles and ceremonies, these we are willing to admit rest upon a common basis with those of other secret societies. We have the same grand natural truths and the same splendid revelation. History with its magnificent examples and glorious illustrations is the common property of all, and it is only because we have dug in the same mines that the precious jewels that we wear are so very similar. Having the same base, they are of the same species. All avail themselves of like means of inter-communication and recognition, viz. a language of signs and symbols; all aspire to an important and moral agency in promoting closer relations among men, and in the elevation of the race; but it by no means follows that Odd Fellowship derives its character from Masonry, or is a borrower from its ritual. Successive offspring of fraternity, they each bear the stamp of their common origin; but as well say that brothers by blood are copies of each other because of their resemblance to the common parent, as that Odd Fellowship is a recast of Masonry. Had signs and symbols, or the application of them to language, been originated by our sister Order, or had the Divine Wisdom, in making fraternity obligatory, committed its administration to her, we should at once concede the claims of the indiscreet advocates who assume such a position. But as the fact is far otherwise, we cannot go further in deferring to her claim in this regard, than cheerfully to accord her greater antiquity in the inculcation of universal truth, and of practical benevolence among men as a paramount duty. Odd Fellows recognize Free Masonry as an eminent, honorable and useful institution; but they also claim a just measure of respect at its hands, and press upon it a fraternal challenge for supremacy "in the warfare which they wage against vice in all its forms," and invite it to raise the Masonic standard still higher if it can. True to their lessons, we have every reason to believe that a corresponding sympathy prevails among our Masonic brethren, and that henceforth the only conflict between these two great organizations, enlisted in the interest of HUMANITY, will be an earnest

rivalry as to which shall achieve the noblest record in so grand a cause.

But assailants, who are alike inimical to Masonry and to Odd Fellowship, and to all other organizations of men for benevolent purposes, which are secret, still remain. They are of two classes; the first has neither character nor influence, but drives a mercenary trade by the sale of so called exposures of the rites and ceremonies of these orders. They may well be left to the degradation of the lot they have chosen: whether they have swindled the orders or the public is a small matter; in either case they are swindlers, and from such no possible harm can happen to honorable men. The other class is far different, and is armed with an authority which multitudes acknowledge and obey. We refer to certain portions of the Christian Church. So far as our order was concerned, this was originally the greatest obstacle in the way. By reason of a mistaken view of our character and objects, we found in the churches bitter and uncompromising enemies.

But the Protestant Churches, that live in the light of an intelligent public opinion, gradually changed their ground, and made honorable amends for their original position, so that for the most part they now give us substantial aid and comfort. We shall not waste words in discussing the hostility of the Roman Catholic Church to all secular secret societies. That establishment is so exclusive and dictatorial that it cannot brook apparent opposition, even in the strife of good works. Its system of central, arbitrary and exclusive authority cannot admit our independent efforts; but the loss is not ours, and confident in our work and destiny, we may well afford to pity a perversity which cuts off its members from one of the greatest lights of civilization. But they do not altogether grope in darkness; to the contrary, we discover everywhere arising among them almost *fac-similes* of our secret societies, aiming to borrow our forms and regalia, and scarcely to be distinguished by the public from Masons or Odd Fellows. Such is the compliment paid us by our worst traducers, and surely we can ask nothing more. Secret benevolent societies are as old as any Christian Church, and in fact owe their origin to religion. Such associations have never checked or injured any form of goodness. Our order is composed of men of widely differing religious and political opinions, and is accessible at all times and in all places to the press and to the people.

Under such conditions its most secret recesses are made bare, and adequate security given, were any necessary, for the public safety.

An attack, therefore, upon our secrecy is of a piece with the rest, an ebullition of public envy or of private spite. Secular organizations for benevolence, whose mission is to the masses, and whose work lies in "visiting the sick, succoring the widow, caring for the afflicted, burying the dead, and educating the orphan," seriously interfere with those who exclusively assume such duties "by divine right," and yet fail fully and properly to discharge them. The citizen organization which enters upon and discharges these duties is a standing menace to infallibility. "*Hinc illæ lachrymæ!*" The anathema is therefore not so much aimed at our secrecy as against our good works, and their tendency to interfere with peculiar religious dogmas. But we turn to a brighter side of the picture. The object of this work is to present before the world one of those great organizations as worthy of confidence and respect as an agent of general benefaction. We feel assured that by a diffusion of a correct knowledge of its labors and of their fruits during the last half century, its usefulness will not only be greatly promoted, but a new and powerful impulse will be supplied to its increasing growth and resources. Its history will be written under the influence of that sentiment. It will therefore require that we consider and present the true origin, commencing as an assemblage of workmen in England for social enjoyment, and its transition from an inchoate beginning to a formal association; its continued development to a system having defined objects; thence the formation of Lodges, and to a combination of these into an affiliated Order, in imitation no doubt of kindred existing establishments, the first being known as "The Ancient Order of Odd Fellows," begun in the city of London in the 17th century. We shall also introduce all that is known of the colonization of these principles on our shores: that emigrants from England planted the seeds of the enterprise; that they were representatives of the various classes or divisions of the Order in the mother country, which were wholly independent of each other, and differed entirely in their systems of work.

Such dissimilar elements could not, however, harmonize; and thus their Odd Fellowship, although of a kindred origin, was,

when blended, merely patchwork, made up of the ritual of several of those independent societies. But the American Order was fortunate. It will appear that by the accidental visit of a brother better instructed, they were furnished with later and more complete information, which gave them unity. So far as he could recognize anything among them, he found a singular mixture; being a jumble and compound of the Union Order, and of the London or Ancient Order. But by his assistance these were discarded for the true and established work of the Manchester Unity. But these accidental lodges will be found to have nothing in common with our Order, which had its origin in Thomas Wildey in 1819. From this point it will be traced to the year 1833 inclusive, showing its gradual change of character, and consequent adaptation to lofty moral results. As a system created under American auspices, it has a record which it will be our effort faithfully to portray. Taking it up in that aspect, on the 26th of April, 1819, the day of its birth in the city of Baltimore, by the institution of Washington Lodge, No. 1, we shall unfold the true story of its first planting.

The Grand Lodge of the United States has never recognized any besides the four originals, in their natural order, namely: Washington Lodge, No. 1, of Maryland; Massachusetts Lodge, No. 1, of Massachusetts; Columbia Lodge, No. 1, of New York, and Pennsylvania Lodge, No. 1, of Pennsylvania. The first of these succeeded in bringing the others into a common union, and in that way formed the nucleus of the present Order.

The first movers were of limited education, and in a humble sphere of life. At a later period the Order acquired men of education from every calling in life, many of whom testified their love for the institution by the most valuable assistance of mind and body in its behalf; but these were restrained by a proper delicacy from magnifying their own achievements. They came in generally after the first decade, and to them we are mainly indebted for what may properly be called moral and progressive Odd Fellowship. They found it simply a beneficial society, presenting nothing attractive; and to their sagacity and enlightened judgment is due the combination of the moral and beneficial features of the Order, and the blending of the two into the one great idea of the American system. To accomplish this, it became necessary to engraft higher aspirations upon the orig-

inal stock, to widen the scope of its ambition, to amplify the moral area, and to lift it into a higher and purer region. They could not speak of these things but in the first person and "*quorum pars fui*" was not their motto. No records of the Grand Lodge of the United States had been preserved for several years after its separation from the Grand Lodge of Maryland, nor had the minutes, after separating from Washington Lodge, been more than a mere skeleton, and that belonged to the Grand Lodge of Maryland. Nor had the Grand Lodge of Maryland any printed journal anterior to 1831, and it is only since then that its proceedings have been published.

The Grand Lodge of the United States was in fact without any authentic manuscript record of its own proceedings, and had no printed minutes, except occasional detached sheets, up to 1827. The manuscript journals of the earlier period of Maryland, Pennsylvania, New York, and possibly of Massachusetts, now in existence, have been since collected and printed. It became necessary to supply this deficiency, in the best way it could be done, before it was too late. Accordingly the G. L. U. S., whose attention was called to this subject by the Grand Secretary at the session of 1841, directed that officer to obtain from P. G. Sire Wildey all "documents connected with the early history of the Order in his possession; comprising ancient charters, pamphlets, magazines and record books of much interest and valuable information"; also, "to collect all property of this Grand Lodge, now in possession of others, and retain the same in his possession until a depository may be provided, or as this Grand Lodge may direct." It was also further ordered "that the Grand Corresponding and Recording Secretary, be and he is hereby authorized to rent a suitable room as a place of deposit for all the books, documents and property of the Grand Lodge of the United States, and to transfer to said room the said property, after he shall have made an inventory thereof."

At the session of 1842, it was "Resolved, that the Grand Lodge of the United States approve of the printing of the journal from the commencement, in case any respectable member of the Order shall feel disposed to do so, on his own account; in which event the Grand Lodge will subscribe for one hundred copies"; and also, "that the Grand Secretary be and he is hereby appointed to revise and cause to be published a correct journal of

the proceedings of this Lodge from its formation, provided the same be of no expense to the Grand Body." (Journal, 502.)

These proceedings were all in the interest of progress, and led to the most valuable results; while the necessity for them indicates the very loose manner in which business had been conducted, there being at that late day no proper office for the Grand Secretary nor depository for the archives, and in fact no record or account books, and no system of any kind. This measure of reform was indispensable and wise, and was the beginning of that system which has caused the subsequent proceedings of the Order to take their present comprehensive and luminous form. In pursuance thereof the Grand Secretary selected Bro. John A. Kennedy of New York, then Grand Sire, as his assistant in this interesting business. By their joint labors and persistent research, all of the first volume of the revised journal was obtained: that is to say, the record of the organization of the Grand Lodge of Maryland and of the United States, and the detail of proceedings from that initial to the formation of the Grand Lodge of the United States; also, the pre-history of the several subordinate Lodges out of which it was formed, with the records of the four State Grand Lodges until their union with the present federal system.

This invaluable record was obtained in detached portions, in part from the manuscript journal of Washington Lodge, No. 1, the minutes of the Grand Lodge of Maryland and of the United States, and of the Grand Lodges of Pennsylvania, New York, and Massachusetts. To these were added traditionary data obtained from the leading men who took part in the early movements, and who had not then passed away. This material was woven into the text of the first volume of the journal from 1821 to 1826 inclusive, and furnished the copious notes thereto appended. There seems to have been an utter indifference to the preservation of the early records, so much so indeed that many of the original minute-books of the first Lodges were permitted to perish. The result of all these inquiries and of all this research terminated in the book that was reported to the G. L. U. S. at the session of 1844, and was adopted by that body with great unanimity. (Journal, 621, 657.) The effect produced by its appearance was such as the lettered reader may readily perceive, since it changed chaos into

order and system. Nor did its advantages stop here; this example had its influence upon State Grand Bodies and subordinates, which began at once the preservation of their historic possessions.

With these scant materials, it has been with diffidence that we assumed the responsibility involved in this production. The beginning is the salient point in all narrative; when this is properly presented, confidence is inspired, and encouragement is given both to the writer and the reader. An obscure or hidden initial is a difficulty never to be overcome, and never fails to embarrass progress. In early days our orators, after the manner of the mercantile classes, vaunted in glowing colors the value and quality of their wares. It was usual to profess an antique origin, so far back as the first dawnings of the secret principle, and thence through all the ages, the camp of the Roman Legion, into Britain and Gaul, and wherever the Cæsars carried their victorious eagles. Learning and ingenuity were combined to weave fabulous narratives of the olden time in proof of the mysterious origin. But the genesis was too recent to admit of such fables, and gave positive proof to the contrary. The origin was too notorious to be hidden away in the dreams of a rash enthusiasm, and a very short time was required to dissolve such visions into their native ether. The public mind was irresistibly attracted to Washington Lodge and to Wildey as a starting point, so entirely satisfactory that nothing more was required on that subject. The idea was latent in the charter of 1820, which was only a bond of connection with the Manchester Unity; but its development was American, and it did not need the formal separation from the Unity in 1843 to give it the character of a national institution. Thus we have no common ritual, no affiliation, and nothing of the same form of government. In ours alone we find stirring appeals to the higher nature, and those moral and divine principles which elevate it almost to the dignity of a religion. In England, *relief* is the chief aim, to which all else is made subordinate. The Manchester Unity, although greatly improved, is chiefly a life and health insurance company, with dues and benefits graduated by the scale of risks taken by insurance companies. This is praiseworthy, and should be imitated; some of the most able of our own brethren are doing good service in the same direction, for which they are entitled to the thanks of all; but neither they nor we make it our chief aim and highest concern. The contrast is great and the difference vital.

The written and unwritten work that once united them has been neglected by the Unity, and but few traces of that bond of union are left among us. The link that united us to a common ancestry has been broken forever, and we are so altered and improved as to have created a new system. It is firmly believed that no such work as ours, under any of the names known as Odd Fellows, has ever been completed; and to-day it is the pride and oracle of a body of men who may well rank among the most enlightened on the globe. Thus these annals go back more than half a century. The beginning, as to place, is sufficiently certain; some dates have also been preserved, and a number of interesting facts of more or less importance to the story. But for the most part, many of the facts detailed have been found after careful searching, and others will be discovered to be fragments picked up here and there among the dust which has settled on much that we would fain discover if we could. Men of action make history, but seldom preserve the materials they have used; it follows that in many cases it will be found difficult, if not impossible, to trace back some of the greatest results of human conduct to the men and the incidents that gave them origin. In our task we occupy a middle ground, so that while we must fail to gratify curiosity in many particulars, yet in others, and those of the greatest moment, we shall be able to let in the light upon important starting points, show the objects indicated, introduce the actors, in many cases exhibit their motives, and even at times offer a spectator as a witness to some crude effort of beginning. Unfortunately for us, the early records of Washington Lodge cannot be found. They are reported lost, and this compels us to rely more or less on the traditional statements of early members; the narrowness of which limit will appear when we consider that nearly all who participated in the first decade of the Order have made their final exit. To these few, but a small portion of the events of the early days of that period could be personally known. Joshua Vansant of 1823, and James L. Ridgely of 1829, constitute about all that are left of the Order that date from that period. Ridgely did not come in until just as the first decade was closing and the second opening; and as he at once inaugurated movements for reforming abuses and for improving the condition of the Order, he had but little opportunity to become familiar with details which he had then neither the

taste nor inclination to appreciate. Could he have foreseen the importance of such facts, and that he would be called upon for their recital, a far different and decidedly more satisfactory preparation would have been made for this history. But what man could then foresee this day, and anticipate the fame that would surround that decade? Who that saw and mingled in those early scenes could realize their romantic interest: that they were rehearsals of dramatic import to unborn generations; that those obscure names would become household words in many languages and among many nations; that one of the band of early enthusiasts, himself the earliest and the most laborious of them all, yet a man of but little culture and of slender abilities, should, at his decease, be mourned by a great national institution, and that a monument should proudly rise in grateful memory of his deeds? Some such events were indeed foreshadowed, and were the theme of ardent minds; but the probable existence of such a reality was as unassured as the verity of a half awakening dream. At all events, no proper record of the early history attests the faith of the founders in the importance of their work. We are therefore entirely dependent, in many particulars, on the traditions—furnished from time to time by Wildey, Welch, Jackson, Boyd, Mathiot, Marley, Fennell and others, with whom many of us have had personal relations. These, with certain minutes, narratives and letters which remain, are the sources from which we have drawn. Above and beyond all are we indebted to the invaluable manuscript of P. G. Sire Kennedy, in which he has collected a large amount of *data*, from various directions; without which, indeed, many vital points in this chronicle must have been omitted. To these, that lamented and distinguished brother has added some personal reminiscences of an interesting character, which will make their appearance in their proper places in the narrative.

The history of the first decade cannot be confined strictly within that period, but will of necessity embrace a longer time for the development of the first great era. The retirement of the last of the pioneers, the founder of the Order, will naturally be the resting point; without including that event the story would be imperfect, and no just conception can be had of the reign of Wildey. Around that act the whole interest must center as the starting point of constitutional government. One goal

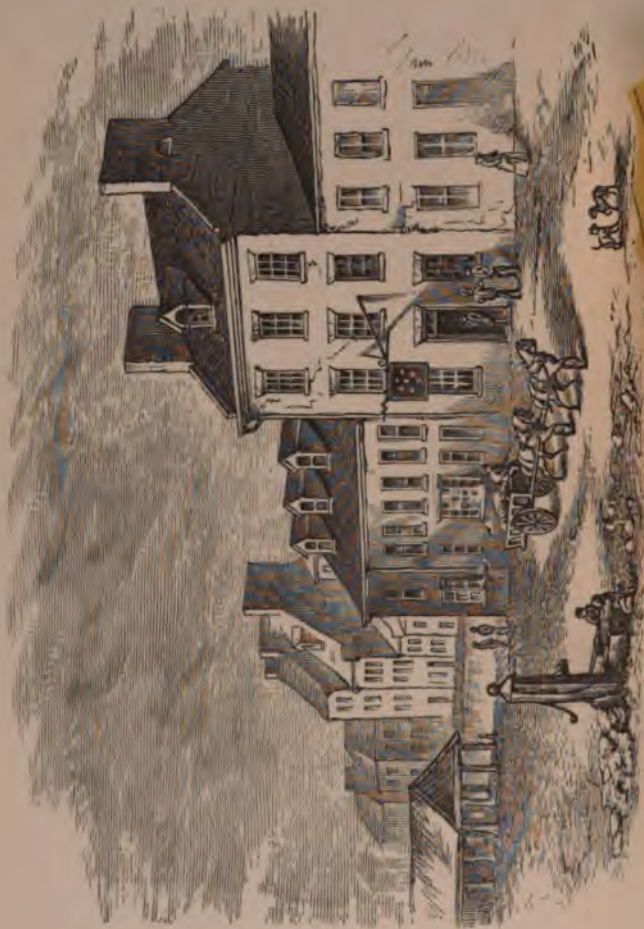
had been reached, and another was rising before the new men to whom was confided the eventful future. At that epoch we can safely leave them, and at the same time complete the narrative which explains the past and the present of Odd Fellowship. To vindicate the Order as a secret society will also require a chapter on the secret principle, the history of the degrees and secret work, and an exemplification and defence of our claims as teachers after the manner of the olden times. In the rich field of biography we might gather enough to fill a volume; but our space will require a scanty selection. Boyd must of necessity appear; Marley and Mathiot were fortunate in coming down to our times, and, as men of 1823, cannot be neglected; Welch, Entwisle and Wildey, as the great *trio*, will be seen everywhere; but filial duty and grateful reverence will prepare a niche for each of these fraternal heroes in a separate biography.

We do not propose to furnish a bare recital of Lodge minutes, or a mere statement of the numerical progress made by the Order in this country. Such a work would disappoint just expectations, and serve no good purpose. The public view the world as a theatre, upon which men and institutions appear and disappear in the drama of life. To this stage they not only look for events and characters in chronological order, but also for the display of their relative nature, quality and influence. Especially do they expect from the *dramatis personæ* the exhibition of those attributes which display the passions and principles, the sentiments and actions which have wrought out the story and pointed the moral of the play. In some such way we would delineate the moral qualities and persistent energy which have been displayed; exhibit the trials which have been conquered through long years of severe struggles; exalt the heroism and patient toil which never wearied, be the outlook ever so discouraging; approve the wise foresight which deserved success, and, when obtained, knew how to utilize it; and especially commemorate the genius which grew up with and as part of the American scheme and gave it vitality. The germ of that now consummate system appeared in 1821, since which it has attained a strength, beauty and vitality which are the just admiration of its votaries, and has become a vast element of power in the body politic. But this general statement must suffice. The book after all must speak for itself. One fact will appear in its pages which nothing can alter: **WILDEY** is the central figure in the history.

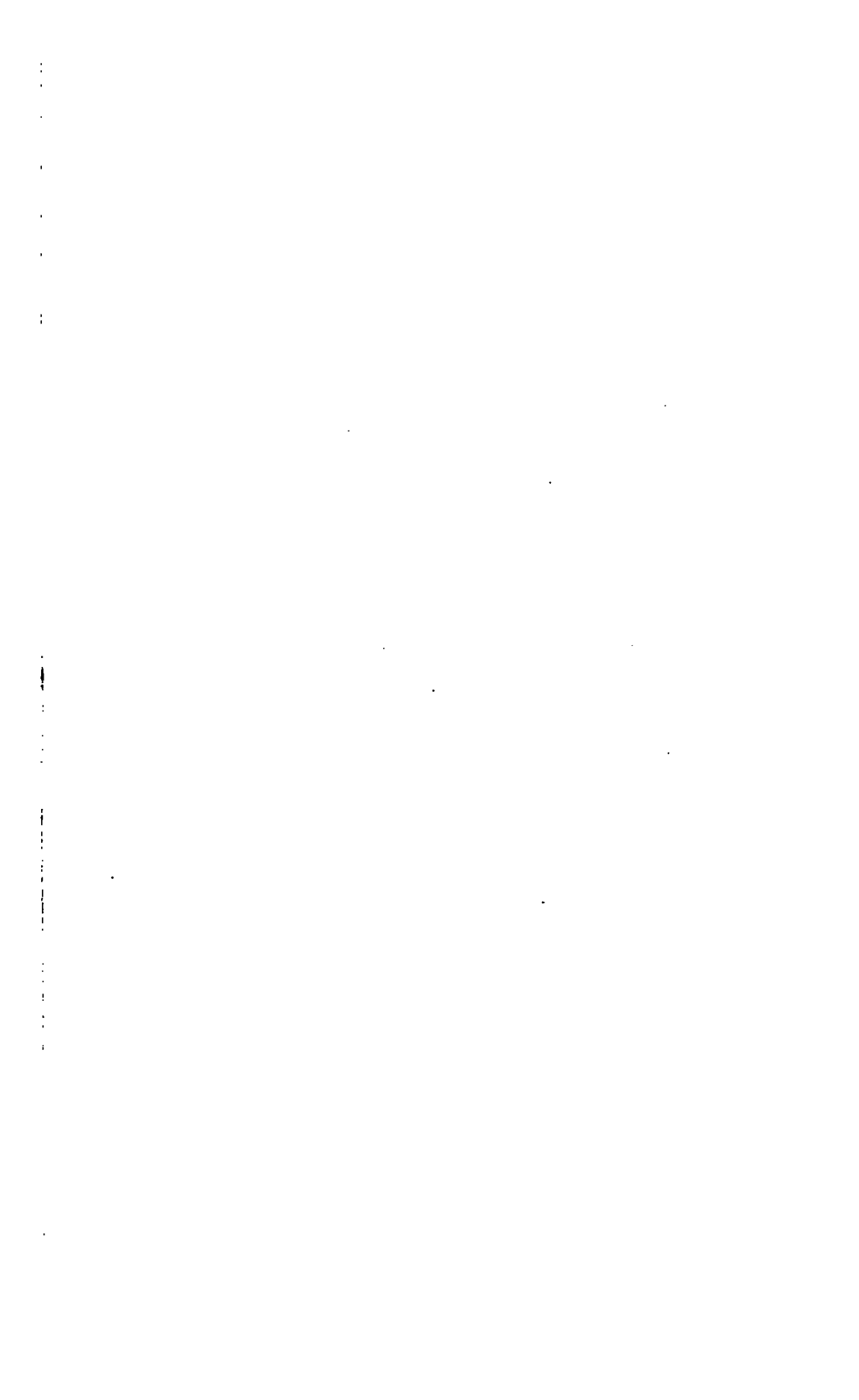
Recitals and descriptions naturally arising out of these subjects cannot fail to relieve the monotony of lodge proceedings and financial statements, especially if personal allusions and biographical sketches be superadded to the manners, habits and style of the people of the times. This character of treatment will be adopted whenever the subject will admit of such amplification, without breaking that continuity which must be consulted in the close connection of the narrative. The novelty of the attempt, and the method we have adopted, will discover to those most capable of judging of their merits, the difficulties we have met at every page we have written ; but having done our best, we rely upon our brethren and the public for a generous criticism of this first authentic and official history of American Odd Fellowship.



"THE SEVEN STARS," SECOND ST., BALTIMORE, 1819.



"THE SEVEN STARS" "SEASIDE"
Closed
Closed
Closed
9am-5pm
9am-5pm
9am-7pm
9am-5pm



CHAPTER II.

WASHINGTON LODGE, NO. 1.

I swear
By the simplicity of Venus' doves,
By that which knitteth souls, and prospers loves,
In the same place thou hast appointed me,
To-morrow truly will I meet with thee.

—SHAKESPEARE.

To a vast brotherhood residing in all parts of the United States, in the Provinces of British North America, in Australia, South America, and Germany, this work will be welcome. Their intelligence requires no apology for such a publication; but, to the contrary, the facts and incidents here recorded will be to them of supreme importance. Indeed, we have every reason to believe that they ardently desire this history, to vindicate their adherence to Odd Fellowship, by giving them a true and connected view of the early days of its obscure but honorable origin. The prosperous family naturally turns to its ancestors for the secret of the merit which has caused its rise, and glows with pride to find it in the sturdy industry and sterling integrity of the fathers. A similar sentiment must stir the heart of a fraternity so great and powerful as that of Odd Fellows. We are irresistibly led to seek out our predecessors, and with filial care to learn all we can of our venerated founders; to gaze upon the "rude forefathers" in the costume and with the manners and habits of their age and condition; to view the rise of our Order to its present magnitude, and to know the reasons that exist to cause us to fear nothing in looking backward to the days of its obscurity. But the outside world may not be so easily satisfied. It is too busy in church and state to concern itself with the affairs of a secret society. The general reader, too indolent to discover our importance, may dismiss this volume with a smile of incredulity. He may wonder to see so much labor expended on such seeming trifles. What! a secret society to publish its history! An imposing publication to recount the deeds of men

unknown in any of the annals of the day! A journal of the mystic vagaries of wild enthusiasts, or pageant-loving men whose great feat is a procession! We can imagine some well-disposed reader of the title laying down the book with a smile at the credulity that produced it. And really we can scarcely blame such an one, when we consider the narrow vision of many who ought long since to have been enlightened. At all events, we invite all fair men to peruse the following statement.

AMERICAN ODD FELLOWSHIP.

The Independent Order of Odd Fellows has 4 Supreme Grand Lodges, viz. in the United States, the German Empire, Australia, and New Zealand. It has 48 subordinate Grand Lodges in the United States, and 4 in the German Empire; 39 Grand Encampments in the United States and one in Australia. The subordinate lodges are in the United States 6,734, in the German Empire 42, in Australia 63, and in New Zealand 20, making a total of 6,859. In the United States there are 1,818 subordinate encampments, in the German Empire 5, and in Australia and New Zealand 4, making in all 1,827. In the encampment or superior branch there are 87,896 members. There are also 870 Rebekah Degree Lodges, composed of members of the Fifth degree and their wives. During the past year there have been 40,578 initiations, and the sum of \$1,702,774.82 has been spent for relief of members. The total revenue for the year was four million, five hundred and sixteen thousand, six hundred and sixty dollars and sixty-three cents. From 1830 to December 31, 1877, we find the following aggregates: Initiations 1,064,928; members relieved 816,882; widowed families relieved 108,385; members buried 74,226; the whole amount of relief was sixty-nine million, two hundred and thirty-five thousand, nine hundred and eighty-nine dollars and forty-five cents. What we have paid in charity and for the education of orphans would fill a volume and to-day we number a membership of 465,466. When we speak of the Order in the United States we include the Provinces of British North America. No man can read these figures without being penetrated with an intense desire to know the source of such benefactions. In these pages will be found an answer to all questions worthy of reply, and true men everywhere

will rejoice at a spectacle which we fondly hope is already blessed by Heaven. The facts we shall narrate are stranger than fiction, and the whole subject is full of romance. The calendar of good men will have added to its pages names now merely known, but ever after to be held in grateful memory. The story will appeal to national pride, for it is all American; the scenes are in our own States and cities, and the incidents will show that the spirit of the country inspired them. In all the hundred years since 1776, no more glorious fruit of independence has been gathered from the tree of liberty. In the year of jubilee, 1876, no voices were louder than ours to rejoice, for none had greater reason. No more costly merchandise, no more precious gem, no greater instrument for the common good, no more beneficent outgrowth of our civilization appeared at the Centennial. We carried to the exhibition our works of charity and benevolence, and on and above them in golden lettering wrote the proud inscription, "These also are American."

WILDEY AND WELCH.

The city of Baltimore, the great seaport and entrepot of commerce of the State of Maryland, is too well known to require description. For many years it ranked the third among the cities of the United States in size and population. In the year 1818 its inhabitants were less than sixty thousand, and the whole State was not then more populous than the present city. The war with England had just closed, in which the city had been attacked, and Washington, the capital of the country, but thirty-nine miles distant, was captured and its public edifices barbarously burned. It followed that England was much hated by our countrymen, and nowhere was that hatred more intense than in Baltimore. To be an Englishman was an offence to both pride and patriotism, and all such were considered public and perfidious enemies. It was at this period, say in the winter of 1818, that one Thomas Wildey and a certain John Welch, both natives of England, were residents of that city, and as fellow-countrymen were in the habit of spending much of their leisure time together. Wildey had been initiated into an Odd Fellows lodge in the city of London about 1804, when he was twenty-two years of age, and subsequently took an active part in starting another in the same city,

under the style of Morning Star Lodge, No. 38. Both of these were subordinate to a body then known as the Grand Lodge of England, but whose authority was little recognized outside of London city. There were then, as there are now, in England, many separate organizations and independent lodges; they were secret, and the only bond of union was the use of the same form of what was denominated "work." Thus a change of membership from one to the other was provided for, and such arrangements were made with the utmost facility. Wilkey emigrated to this country in 1817; the movement which resulted in the formation of the Manchester Unity was so entirely provincial that no knowledge of it had reached the metropolis, and hence he left England without instruction in the work of the Independent Order. During his membership in the two lodges referred to, he had passed through all the offices, having filled the chair of Noble Grand as many as three times. Welch had also been a member of a London lodge, and had passed the chairs before his emigration.

A LODGE OF ODD FELLOWS TO BE FORMED.

The two friends, among other souvenirs of the old country, were loud in their regrets that a change of residence had deprived them of the social pleasure of a lodge. Soon an intense desire arose to bring about similar relations, and they mutually resolved, if possible, to form a lodge of Odd Fellows. The first difficulty was to find the proper number for the purpose. Private efforts were made, and every means at hand exhausted to discover other brothers, but in vain. It then occurred to them that a resort to the newspapers might prove more successful, and this happy thought resulted in the following, which appeared in "The Baltimore American" on the 13th day of February, 1819:

"NOTICE TO ALL ODD FELLOWS.—A few members of the Society of Odd Fellows will be glad to meet their brethren for consultation upon the subject of forming a Lodge. The meeting will be held on Friday evening, the 2d March, 1819."

At the time and place designated two recruits made their appearance, namely, John Duncan and John Cheatham; the latter had been initiated in England, and was proficient in the old work; the former claimed to have been initiated in the city

of Baltimore seventeen years before, but he could give no satisfactory account of the lodge in which it was done, neither its name, location nor membership, but he retained an accurate knowledge of the ancient *password*, *sign* and *grip*. As cards were then not in use by the London Order, they proceeded by mutual examinations to test one another, and the result was entirely satisfactory. But the further difficulty arose that they were in all but four, and by ancient usage the number of five was necessary to form a lodge. The method they were adopting was known as "self-institution," and they might have been irregular in their preliminaries, but the temptation was not sufficient to affect their fidelity to a fundamental regulation of the Order. Ardently as they desired to organize, they would not violate the organic law. Frequent conferences were held, and new search made for an additional member, but without success. Again they had recourse to the newspaper, and the following advertisement appeared in "The Baltimore American" on the 27th day of March, 1819:

"NOTICE TO ODD FELLOWS.—A few members of the Society of Odd Fellows will be glad to meet their brethren for the purpose of forming a Lodge, on Friday evening, 2d April, at the Seven Stars, Second Street, at the hour of seven P. M."

WASHINGTON LODGE INSTITUTED.

This had the effect of bringing to the surface a certain Richard Rushworth, another initiate of the London body, and so the magic number was complete. Not a moment was lost, but all the necessary arrangements were speedily made, so that on Monday, April 26th, 1819, the five brothers met at the sign of "*The Seven Stars*," on the south side of Second Street, between Frederick Street and Market Space, at a public house kept by a certain William Lupton; and then and there, with all the forms of which they possessed any knowledge, they solemnly instituted and opened a lodge, which they named "Washington Lodge of Odd Fellows." Thomas Wildey was installed as Noble Grand, and John Welch as Vice Grand; the other brothers were also given offices, but it is not certain how they were distributed. In such haste, but also with all due formality and dignity, was the first stone laid in the foundation of American Odd Fellow-

ship! Five Englishmen separated themselves from a community in which they were already condemned by a national prejudice. The object was one of English origin, and the place and order of their meetings were calculated to increase the feeling of bitterness against them; but they were in earnest, and had no thought of failure. Efforts were at once commenced to add to their number, and within two or three weeks they had increased their membership to fifteen.

THE LODGE OBTAINS THE ENGLISH WORK.

It was at this time that one Henry M. Jackson arrived in Baltimore from Liverpool, and on learning of the existence of the lodge he was much surprised; for, under the impression that there was no lodge of the Order in the United States, he had come provided with copies of the charges, then recently revised by the still incipient Manchester Unity, as well as the lectures just issued by the same authority; and he had fondly hoped to become the pioneer of Odd Fellowship in America. He made his appearance at the house of Lupton, and without loss of time secured an introduction to the Noble Grand. Wildey met him with pleasure, and gave him a cordial invitation to attend the lodge at its next meeting. At that meeting he was well received, and, as a compliment, was invited by the Noble Grand to occupy the chair of the Warden at the opening of the lodge. This position enabled him readily to ascertain, before the lodge was opened, that it was not being worked on the reformed plan adopted by the Manchester Unity. Of course he made the point, as he had no doubt come there for that as well as for other purposes; and so he gravely announced to the astonished Noble Grand, "*Nobody in the lodge is correct.*" The consternation that ensued was followed by a recess, when all were requested to withdraw from the lodge-room except N. G. Wildey and V. G. Welch; Jackson then produced his revised documents, and proceeded to inform the two officers of the manner in which the changeable password was operated in conjunction with the old permanent one, which was then in use by all divisions of the Order. It is presumed that he submitted the whole of the improvements made by the Manchester Unity, so far as they had progressed, which consisted of: 1st. The weekly benefit system, on which the Unity had

been formed in 1813; 2d. The renewable password agreed upon by the Unity as a body, in 1815, at first ordained to be changed monthly, but in a year or two was made changeable quarterly; 3d. The Code of General Laws, adopted also in 1815, but not fully enforced for several years; 4th. The "Funeral Fund" system, adopted in 1816, but not made obligatory on the lodges; 5th. The three original degrees, with their lectures, which were also adopted in 1816; 6th. The old charges as revised in 1817, with a new Past Grand's charge adopted at that time. This information having been imparted, the other members of the lodge were recalled, and were duly instructed in the mode of work practised by the "Independent Order of Odd Fellows" of the Manchester Unity. The first person initiated in accordance with the revised work was a brother Ireland. The membership, however, did not seem to increase more rapidly by reason of the change of the work. When Bro. Ireland was initiated, about the middle of May, 1819, he was registered as Number 16; and when Brother John Boyd deposited his card in the lodge, in September, he was registered as Number 19; so that but three additions were made in that time, and Jackson must have been one of the three, as his was the first card the lodge had received on deposit. It may here be remarked, that the Manchester Unity Lodges were the only ones that at that time issued cards, and we have every reason to believe that they expired only in case of emigration. It is uncertain when or for what cause the lodge ceased to meet at Lupton's. Wildey was used to say that Lupton "tried to overreach them," but gave no further explanation. Jackson insisted that he left the lodge at "The Seven Stars" in June, when he went to Philadelphia, and that on his return in September he was informed that no meetings had been held during his absence. This is probably nearly if not entirely correct, as a severe epidemic broke out in Baltimore early in July, 1819, which created great alarm, and undoubtedly had such an effect upon the young lodge as to cause a suspension of its meetings. That sterling Odd Fellow, John Boyd, concurs with Jackson in fixing the time when the lodge was removed to Thomas Woodward's in September, 1819. This testimony enables us to estimate pretty accurately the progress made by the lodge in the first five months of its existence. To the first five, such accessions had been made as to reach in all the number of

nineteen; of these, Jackson and Boyd were affiliated by the deposit of cards, and the remaining twelve were most probably received by initiation. Under all the circumstances, the condition of its affairs would seem to be of no unfavorable augury.

JACKSON THE RIVAL OF WILDEY.

But an element existed among the members which had of necessity to breed a spirit of discord. The ambition of Jackson to supplant Wildey in the esteem of the brotherhood, and to be recognized as the real founder of the lodge, kept him busy in stirring up discontent and controversy. To break down Wildey, who had been elected for a second term, and to take away his leadership, all his energies were directed. He claimed above all others to be the oracle of that code of unwritten law called "Ancient Usage," and exerted much ability in misquoting and distorting it into many shapes to suit his selfish purposes. What his arguments were is scarcely worthy of mention; one only may be inserted as a specimen. He contended that by ancient law a Noble Grand was not eligible to succeed himself in office. But, to the contrary, it was shown that it had not been unusual for that officer to be retained in his place for years. This special effort was directed towards defeating Wildey, should he become a candidate for re-election in October. On the other hand, the majority, composed of the friends of Wildey, regarded it dangerous to make any such change; and although the other party offered as a substitute that most amiable of men, Vice-Grand Welch, they insisted upon Wildey, and again elected him to preside over the lodge. This produced a crisis, the results of which will be detailed in the course of this narrative.

PAST GRAND CROWDER'S MISSION TO ENGLAND.

It was when this conflict was at its height that P. G. Crowder of Preston, Lancashire, England, made a tour of the United States, and having reached the city of Baltimore, he accidentally obtained information which led him to visit the infant lodge. His appearance and sympathy at this juncture infused new energy into the minds of the perplexed and desponding brotherhood. New hopes were inspired, and new plans were speedily projected for future success. At his suggestion, an application

was prepared in suitable form to be presented to any competent authority of the Independent Order in England, for a Dispensation admitting the lodge into the regular fellowship of the Order. At the suggestion of some one present it was added, that said lodge, when so established, should be clothed with power and authority to extend the benefits of the fraternity "throughout the whole land." This large provision, in which lay the germ of the American system, was so little considered at the time, as to provoke neither comment nor debate, and even the name of its mover is unknown. So little are we cognizant of the planting of those potent seeds that have grown to giant oaks and waving forests. On such apparently trivial accidents do many of the great events of history depend. The polished Roman attributed such things to the gods, and could not be persuaded that they exist but by the aid of some divinity. Jews and Christians ascribe them to that interposition of the hand of God which we revere under the name of Providence. And certainly we may well believe that some invisible and divine influence shed the light which was destined to produce such an illumination of the moral firmament. Brother Crowder soon afterwards returned to his country as the willing messenger of the Baltimore brethren. Upon his arrival at Preston he presented the petition to Duke of York Lodge at that place, where he held his membership. This was in accordance with the practice which then prevailed, and that lodge promptly granted the petition, within sixty days after the agent had left Baltimore. This celebrated document reads as follows:

THE ORIGINAL CHARTER FROM DUKE OF YORK'S LODGE.

NO. WASHINGTON LODGE, 1.

Pluribus Unum.

The Grand Lodge of Maryland, and of the United States of America, of the Independent Order of Odd Fellowship. To all whom it may concern:

This *Warrant* or *Dispensation* is a free gift from the Duke of York's Lodge, of the Independent Order of Odd Fellowship, holden at Preston, in the County of Lancaster, in Old England, to a number of brothers residing in the City of Baltimore, to establish a Lodge at the house of brother Thomas Woodward, in South Frederick street, in said City: Hailed by the title of "No. 1. Washington Lodge, the Grand Lodge of Maryland and of the United States of America." That the said Lodge being the first established in the United States, hath the power to grant a *Warrant* or *Dispensation* to a number of brothers of the Inde-

pendent Order of Odd Fellowship in any State of the Union, for the encouragement and support of brothers of the said Order when on travel or otherwise. And be it further observed that the said Lodge be not removed from the house of brother Thomas Woodward, so long as five brothers are agreeable to hold the same. In testimony hereof, we have subjoined our names and affixed the seal of our Lodge, this the first day of February, one thousand eight hundred and twenty.

	JAMES MANDSLEY, <i>G. M.</i>	-	JOHN CROWDER, <i>P. G.</i>
	JOHN COTTAM, <i>N. G.</i>	-	W. TOPPING, <i>P. G.</i>
[SEAL.]	GEO. NAILOR, <i>V. G.</i>	-	SAM'L PENBERTON, <i>P. G.</i>
	JOHN ECCLES, <i>Sec.</i>		GEO. WARD, <i>P. G.</i>
	JOHN WALMSLIES, <i>P. G.</i>	-	GEO. BELL, <i>P. G.</i>

It is very evident that this paper was not wholly prepared in England, but that a draft was made in this country and accompanied the petition. The several errors of style and deficiency in expression in portions of the warrant, were the result of defective education in all the parties, and the lack of experience by the Preston Lodge in the issue of such instruments; thus they were passed over as immaterial, or it may be without detection. But the correct and precise manner in which the geographical divisions of the country are treated, establishes beyond controversy that it was not solely prepared in England, much less in an English inland village. The warrant is dated February 1st, 1820, but did not reach Baltimore until October of the same year, and on the 23d of that month it was formally accepted, and the lodge thenceforth regarded itself as duly constituted and began its new career. So slow and uncertain was the transmission of important papers fifty years ago, that it required nearly nine months for the warrant to reach its destination; the mails could not be trusted, and the package express had not yet been started by Past Grand Hale of New York. Recourse was therefore had to private hands, as the safest, if not the most expeditious mode of transmission. When the document reached the lodge, nearly a year had elapsed since the application had been sent to England.

JOHN YATES' MISSION.

In the interim, in the absence of intelligence from Bro. Crowder, the lodge had determined to avail of another opportunity which had presented itself. Bro. John Yates, a member of the lodge, undertook to visit England on private business, in the early part of October, 1820, and to him was committed an

application for a Dispensation, addressed to the authorities of the Order in Manchester. On the arrival of Yates at Liverpool he managed to have the petition forwarded to Manchester; and according to the printed records of the Manchester Unity, it came before a "special committee," January 7th, 1821, and induced the following action :

"Resolved, That the Washington Lodge, Baltimore, North America, be allowed a dispensation from the Abercrombie Grand Lodge, but the profits thereof to go to the Grand Committee. They are likewise allowed Lecture Books, By-Laws and Articles; and that John Yates be written to, in answer to the American letters, desiring his attendance at Manchester, from Liverpool, or if he cannot attend, to desire that he will send an answer by return, to know if an officer must go to meet him at Liverpool with them; and that if an officer be deputed, he be cautioned to be as reasonable in his charges as possible, and not at any rate exceed one pound for expenses."

This proceeding is evidence that the Duke of York Lodge had failed to report to the Grand Committee at Manchester, to which it was subordinate, that a warrant had been granted eleven months before to the Washington Lodge at Baltimore; it can be explained on no other hypothesis. But the documents from some cause failed to reach Bro. Yates, and he returned to Baltimore, where he found the lodge in full operation under the warrant issued by the Duke of York Lodge. It is presumed, however, that he received information from Bro. Crowder, or some other brother at Preston, that a free Dispensation had already been forwarded to Baltimore. This, in those days of poverty and economy, must have been good news indeed; and Yates was no doubt glad to abandon his application, and so save some money for his constituents. Thus the long suspense was over, and the lodge was no longer in danger from irregularity; the tie with the mother Order being lawfully and perfectly formed.

THE FINANCES OF THE LODGE.

During the first year of the existence of Washington Lodge it had many troubles, in the enumeration of which the first place may be assigned to the lack of money. The ancient practice adopted by it of expending the penny receipts for refreshments for brothers, was the chief cause of weakness. The amounts received

for initiation and deposit of cards were too insignificant to become the basis of a permanent or available fund; for the former did not exceed in any case one dollar, or in the latter twenty-five cents. Meanwhile, calls for assistance increased with the membership, to such an extent as to keep the "*Warden's axe*" constantly on the move during the sessions of the lodge; and this had the effect of frightening away many of the more prudent or less opulent of the members. A change of plan became necessary, and that change was made without delay. "The pence" were at once passed into *The Strong Box*, as the nucleus of a treasury for times of need. The axe was sent around merely for regular dues, excepting only when, as rarely happened, "*a tramp*" was in attendance for relief, or some extraordinary occasion required it. It was then settled that each member and visitor should be obliged to pay his several bills for refreshments. This step to some extent overcame the difficulty, and was attended with the best of results. It may be proper just here to state, that the "Strong Box" became a part of the lodge-room furniture. It was a substantial chest, well strapped and bound with iron, and very heavily constructed; and as to size in solid measure, from fourteen to sixteen cubic feet; with three locks of different construction, the best that at that period could be procured: they were placed one at each end and the other in the middle. The N. G., V. G. and sitting P. G. each had a key of a separate lock, and were held jointly and severally responsible for the safety of the contents. By this precaution all three were required to be present at the opening of the strong box. The lodge funds and the more valuable of the books and papers were deposited here for safekeeping, until it was demonstrated, by two or three experiences, that as to this treasury, thieves could break in and steal.

THE BENEFIT SYSTEM.

The time when the benefit system was fully adopted by Washington Lodge is difficult to determine. It does not seem to have been understood by either Jackson or Boyd when they joined the lodge, and yet they must have known that this was the chief reliance and regular practice of the Manchester Unity. But it was already in operation, or now went into operation at the change just alluded to. It is believed that the pence were placed in the strong box, not only for safety, but that the money

might be at hand for the payment of the ordinary expenses, and in extending relief to the sick and disabled brothers of the lodge. It was probably in existence before N. G. Wildey left the chair in April, 1820, as he was among those most ready to adopt any idea or plan that seemed to favor the success of the enterprise. It may possibly have been promoted by the advice of Brother Crowder during his sojourn, as one of the leading features in the usefulness of the Manchester Unity. If these surmises are correct, it may even have been partially set on foot during the latter part of 1819; and, as was formerly the case in Manchester, so at first, the money necessary for the payment of benefits might from time to time have been collected on the Warden's axe.

WILDEY IS PREFERRED TO JACKSON.

Another source of trouble and anxiety arose from the jarrings of internal discord. As before related, parties had been formed in this little family; we have already stated that Bro. Jackson had endeavored to supplant N. G. Wildey as the prime mover in the affairs of the Order. The one was the author of the lodge's existence, the other the reformer of its system of operation. At the period of P. G. Crowder's appearance the contest was at its height, and each was supported by zealous and devoted friends. He seemed to be recognized by both parties as the umpire of this dispute, and tacitly accepted the responsibility. All his efforts were at first directed to effect a compromise; but they were of no avail, and he at length proceeded to examine into the nature of the difficulty. It was not only to fix the relative merits of the work done by the brothers, but to determine, and, as it resulted, to confirm finally to one of them the place of the great leader. By singular good fortune he indicated Wildey as the man on whom they should rely for the safety of the enterprise. It seems that he refused to consider any other question but that of policy, and was irresistibly attracted to Wildey as the coming man; and few since that time have ever ventured to impugn the wisdom of his decision. Endorsed by Crowder and aided by his friends, Wildey was re-elected N. G. at the election in October.

FRANKLIN LODGE TO SUPERSEDE WASHINGTON LODGE.

Jackson and his most zealous followers were not satisfied, and at once withdrew from Washington Lodge and formed Franklin

Lodge, with a firm resolution to supersede and overthrow the former by the institution of the Order in another form. Jackson, for himself and friends, prepared an application for a dispensation for Franklin Lodge, and addressed it to the Grand Committee at Manchester. This document was also forwarded by private hands; but the agent was less trustworthy than either Crowder or Yates, for it did not reach the Grand Committee until June, 1821, some nineteen months after it had been sent. The receipt of this application by the Committee afforded the opportunity to re-open the question, then becoming important, of extending the Order to foreign lands under the auspices of the Manchester Unity. In considering the petition, the incipient organization at Manchester began to assert prerogatives in a manner that had not been dreamed of by the Duke of York Lodge, nor even by the same Committee in the preceding January. It has been believed, and with good reason, that the average Englishman has but little, if any, acquaintance with the geography of the United States; few therefore would be astonished to learn from him that Pennsylvania was a city in Philadelphia, or that Maryland was the chief city in the State of Baltimore. In this instance we have exhibited the phenomenon of the then existing *Province of Maryland* in which was located the City of Philadelphia. Whatever may have induced the mistake, we are sure that neither Baltimore nor Philadelphia will have much relish for such a doubtful compliment. At all events the Grand Committee had in some manner been informed that the application was from the place whose territory was already occupied, that a Mother Lodge was already in existence there, and thus was led to the conclusion that the prayer of the petitioners could not be granted. But instead of this announcement by them in direct terms, it was couched in a singular resolution then placed upon their record:

“Special Committee held at the Dog and Volunteer,

SALFORD, June 21st, 1821.

“Resolved, That the Washington Lodge, Philadelphia, be acknowledged No. 1, or Grand Lodge of the Province of Maryland, in the United States of America, and that they be informed that the usage of Odd Fellowship in England has confirmed a law that each Grand Lodge shall have a District of twelve miles, but that should any Grand Lodge assume an unbecoming prerogative, we will interfere, if just cause be shown, and grant further

Dispensations to the United States, and that the legality (under these restrictions) be confirmed by the Dispensation granted from the Duke of York Lodge, Preston."

Notwithstanding the whole of this proceeding had relation to Washington Lodge, and to none other, so far as words can express a purpose, yet notice was never given to the lodge that such a vote had been taken or resolution passed. But on the 25th of June a copy was made, and forwarded by private hands to Franklin Lodge, instead of by the post, by means of which precaution its delivery in Baltimore was fortunately secured. The copy was signed by Isaac Hardman, C. S., and in his proper handwriting a note was appended in the words following: "*The Franklin Lodge is desired to apply to the Washington for dispensation, &c.*" Hardman's communication came into the possession of Franklin Lodge in the early part of August, 1821, and as Jackson, who had instigated the brothers to revolt, had in the meantime removed from the city, they were no longer disposed to strike for independence; they therefore consulted the interests of all concerned, and adopted the suggestion they had received from England.

THE COMMITTEE OF PAST GRANDS.

Washington Lodge, in the interval, had been actively engaged in preparing for every emergency. Its first step had been to organize the Committee of Past Grands, a very important and necessary appendage to the Ancient Order. These were called in as the counsellors of the lodge from the moment that it possessed a sufficient number who were qualified for that purpose. It is presumed that several of those admitted by card were already Past Grands. Both Wildey and Welch had attained that rank in England, and were the only members who had occupied the chair of Noble Grand until July, 1820, so that no other person could have passed that chair prior to October of the same year. But the Committee of Past Grands was in operation as early as August, 1820; from which it may be inferred that at least two, namely, Boyd and Couth, must have entered the lodge as Past Grands. It is also asserted that Entwisle entered as a Past Grand, but this is denied; P. G. Sire Kennedy so asserts, but on the contrary Washington Lodge claims that great Odd Fellow as one of its initiates; the lost minutes alone could settle the question.

The origin, nature and office of this Committee do not clearly appear; what is known may be briefly stated. Previous to the organization of Grand Lodges—which did not in fact exist in England properly as such, but in a *quasi* manner only, with the name of “District Committees”—the business of supervising the Order was imperfectly performed by “Committees of Past Grands,” called together whenever their services were supposed to be needed. These bodies do not appear to have been in possession of any established powers, extent of jurisdiction, or permanent officers, and in convention were destitute of regulations other than such as were reflected by the light of “ancient usage.” Matters of grievance composed the principal concerns submitted to them; but their decisions were in no case final or operative, but merely advisory, and were adopted or rejected at the option of the parties interested.

THE TWO AMERICAN DEGREES.

In the month last named, Aug. 1820, John Pawson Entwisle, the ornament of the lodge, took a step of equal importance in another direction. He had prepared, and now submitted to the Committee of Past Grands, a great improvement in the work of the Order. It consisted of the original drafts of the two degrees, then and now designated “Covenant” and “Remembrance.” The act was as bold as it was successful; the amendments were such as to commend themselves on the first perusal. The Committee did not hesitate to adopt them; and being brought into the lodge, they were conferred upon the members. This great change was a declaration of entire independence in a matter which was felt to involve important consequences. It was the work of one young in years, but in the estimation of his brethren in many things superior to them all. It will be found in the sequel, that instead of creating disturbance, these degrees, which had their birth in Baltimore, were afterwards gladly received and adopted in the mother country. This member, who appears for the first time in the narrative, will fill but a small space upon the record. His career was short, and his work was of a nature to be unknown and unappreciated until the secret chapters of the history of his time should be written and published. The very few fragments that remain of his composition well attest his intelligence, capacity and cultivation. In the proper place Entwisle

will again appear, and more particularly when we come to speak of the great *trio*, in which he will assume, so far as we can ensure it, the station and dignity to which he, above all others, was entitled.

THE PAST GRANDS OF WASHINGTON LODGE BECOME THE GRAND
LODGE OF MARYLAND AND OF THE UNITED STATES.

The time was approaching when another step was made in the growing system. It soon became plain to all that the condition of the lodge was anomalous. It was indeed the whole Order in America, but it was composed of incongruous and repugnant elements, and in its details of government was incompetent for the task it had undertaken. It was formed alike of the instructed and uninstructed, and had no rule for the delegation of its authority to the wise and able. As a single lodge it was indeed the superior of all others, and the source of their authority. But this was found, on examination, of a nature to destroy its own sanctions, by the manifest injustice which would result from its exercise. The subject became one of serious inquiry. As might have been expected, there was a great diversity of opinion among the membership. On the one side were those who believed in "ancient usage" as against all change, and those who, caring for usage, were unwilling to resign any portion of their power; and on the other were a numerous class of many shades of opinion, but who upon the whole were inclined to the doctrine that the direction of the Order should be assigned to the ablest and most experienced among the membership, that these as a body should be entrusted with the supreme government, and that every new lodge when instituted should in the same manner participate in the same power, by the selection of such of its members as were equally worthy of the privilege. This question was not settled without a serious contest, and about three months of active canvassing were required to achieve success. The Committee of Past Grands were, in the meantime, preparing a plan and educating the minds of the members to receive it. At the termination of their labors, on February 7th, 1821, they held their latest meeting, when they adopted a series of resolutions on the subject as suitable to be presented for the action of the lodge. This important paper was as follows: "*Resolved*, That it is expedient and necessary to separate the legislative from the operative

portion of the Order, as well to insure system and uniformity as a greater efficiency in conducting the business of Odd Fellowship. *Resolved*, That Washington Lodge, No. 1, be invited to surrender to this body of Past Grands the sole possession of the Charter received by said Lodge from England."

These resolutions, big with the fate of the enterprise, were submitted to the lodge in due course at the succeeding meeting. The meeting was stormy and the conflict severe; but the friends of the measure were in the majority, and it was resolved that the lodge would comply with the request submitted by the committee. The final action, as was usual with the leaders, was not long delayed. On February 22d, 1821, a day selected as the anniversary of the birth of Washington, the Committee of Past Grands assembled at the lodge-room in Frederick Street. There were present the five heretofore named, with the addition of P. G. William Larkam. The N. G. of Washington Lodge, No. 1, then made his appearance, and in a formal manner surrendered into their hands the warrant received by the lodge from the Duke of York Lodge, Preston, England. He then retired, whereupon the committee proceeded to organize as a Grand Lodge, under the style and title of "The Grand Lodge of Maryland and of the United States." The new body was then put in motion by the installation of the following officers:

Thomas Wildey, of No. 1, Grand Master, Coach-spring Maker.

John P. Entwisle, of No. 1, Dep. G. M., Printer.

- Wm. S. Couth, of No. 1, Grand Warden, Currier.

... John Welch, of No. 1, G. Secretary, House and Ship Painter.

John Boyd, of No. 1, G. Guardian, Mahogany Sawyer.

Wm. Larkam, of No. 1, G. Conductor, Cabinet Maker.

The session being now open, the Grand Lodge proceeded to legislate, and the first business transacted was the adoption of the following: "Resolved, that a dispensation be presented to Washington Lodge, No. 1, of Maryland, as a subordinate Lodge." Next in order was a scheme of finance for its support. This was arranged by imposing a tax of ten per cent. on the gross receipts of subordinate lodges; the price to a subordinate for a warrant, including the necessary charges and lecture books, was fixed at thirty dollars. Washington Lodge thus resigned its primary and supreme authority into other hands, and was satisfied to become the first of all those subordinate to the supreme power it had

created. As No. 1, in the original starting, it could not forfeit the proud claim and title to rank above all the world as the Mother Lodge of American Odd Fellowship. These rest upon the conclusive basis of the possession of the oldest warrant, or dispensation, received from a legal authority in Europe, and by the lineal descent of Odd Fellowship, as now known in America, in a direct line from this lodge and the lodges that took their existence from it. Franklin Lodge existed *in posse*, but was yet barely an experiment in the same direction; it followed that the first Grand Lodge had but one lodge subject to its jurisdiction. But, as before related, Franklin Lodge, early in August following, received a communication from the Grand Committee of the Manchester Unity, in which it was desired to apply to the "Washington" for a dispensation. This settled the question of precedence, and left the whole field open to the newly organized Grand Body. No time was lost, but at the earliest opportunity this band of brothers made an application for a warrant. This was gladly met in the same spirit. At the session of the Grand Lodge, held on August 22, 1821, this proceeding was had: "Resolved, that the Grand Lodge receives with entire satisfaction the application of Franklin Lodge, No. 2, and agrees to grant the petition therein contained." "Resolved, that the Grand Lodge, from and after the date hereof, hails and acknowledges — Franklin Lodge, No. 2, as a legal Lodge of I. O. Fellows, and that its dispensation shall be dated September 5th, 1821."

It will be observed that the legal existence of the lodge, prior to this action, was entirely repudiated. But this fact was conceded, and gave no cause for complaint. Franklin Lodge, No. 2, was instituted under these resolutions on the 5th of September following, and so became the second subordinate. The old jealousy had died out, and the utmost harmony now subsisted between them. That sentiment has ever since prevailed, and each has endeavored to excel the other in mutual kindness, and in supporting the dignity and importance of the Grand Lodge and its great successor. It may be proper here to mention, that at the next session, held on November 22, 1821, a committee reported, and after due consideration a constitution was adopted, being the first constitution of a Grand Lodge known to the Order. Heretofore this class of bodies, by whatever name distinguished, whether of Grand Lodge or Grand Committee, had been gov-

erned solely by "ancient usage." Even the great power or central authority at Manchester was still groping its way by the dim light of uncertain traditions, its lack of system keeping it busy in finding or manufacturing precedents to meet new cases. It was not until 1822 that the Manchester Unity began to organize an "Annual Movable Committee" on a broad basis, when a few very incongruous and insufficient resolutions were agreed to as a general code for the government of the Order at large by the said committee. But the infant "Grand Lodge of Maryland and of the United States"—for that was now the style of the new head of the Order—no doubt inspired by the political forms of the country, boldly adopted a written constitution, containing twenty articles, for its own government and that of the lodges under its jurisdiction. This as a whole is missing, and has never been found.

Washington Lodge continued to hold its meetings at the house of Woodward, from September, 1819, until January, 1822, when an unfortunate event made it necessary for the house to be closed. This occurrence was of such a nature as to mortify and disgust the members, and cause the weak to falter or fall off. The effect upon the public might have been greater if the lodge had had any prominence, but it was unknown, and the fact made little or no impression; but the closing of the house turned the Order into the street, and put it again in motion to find a shelter. The Grand Lodge had also held its sessions at the same place until the removal of Washington Lodge. The last important business transacted there was the formal presentation to Washington and Franklin Lodges of their dispensations. The warrant had been granted to Washington Lodge, No. 1, on February 22, 1821, but no form for the drafting of such an instrument had been devised, and the inexperience of the officers and membership made delay a necessity. The proceedings of 22d of August preceding seem to imply that they were awaiting instructions from England, although three Grand Officers were directed "to draft the dispensations" for the two lodges. The Grand Master, Deputy Grand Master, and Grand Warden, therefore reported a form, which was adopted December 19, 1821, and ordered to be printed. On the 9th of January, 1822, the Grand Committee met, filled up the dispensations, and caused them to be signed and sealed and the colors to be appended. Their delivery took place at as

early a day as possible, and was accompanied with due form and ceremony.

CHARTER OF WASHINGTON LODGE, NO. 1., O. I. O. F.

Order of Independent Odd Fellows.

To whom it may concern :

The Grand Lodge of Maryland, by authority of a Grand Charter granted from the Grand Lodge of the United States, held in the City of Baltimore, State of Maryland, doth hereby grant

This Warrant or Dispensation

To a number of brothers of the Order of Independent Odd Fellows, residing in the City of Baltimore, in the State of Maryland, to establish a Lodge in any convenient place, to be hailed by the title of the Washington Lodge, No. 1, for the encouragement and support of brothers of the said Order when on travel, or otherwise. And the said Washington Lodge being duly formed, is hereby authorized and empowered to initiate into the mysteries of said Order, any person or persons duly proposed and approved according to the law of Odd Fellows, and to administer to these Brothers all the privileges and benefits arising therefrom, and to enact by-laws for the government of their lodge; *Provided always*, that the Washington Lodge, No. 1, do act according to the order and in conjunction with and obedience to the Grand Lodge, adhering to and supporting the articles, charges and degrees delivered with this dispensation; and in default thereof, this Warrant or Dispensation may be suspended or taken away, at the discretion of the Grand Lodge; and further, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damage or destruction of the Dispensation, Charges or Degrees, whether by fire or other accident; *provided*, sufficient proof be given, and there is no illegal concealment or wilful destruction of the same. And the Grand Lodge will support the Washington Lodge, No. 1, in the exercise of their duty, and in the privileges and honors of the Order. IN WITNESS WHEREOF, we have displayed the colors and subscribed our names, and affixed the seal of the Grand Lodge of Maryland and of the United States, this 22d day of February, Anno Domini one thousand eight hundred and twenty-one.

	THOS. WILDEY, <i>G. M.</i>	JOHN WELCH, <i>G. S.</i>
[SEAL]	J. P. ENTWISLE, <i>D. G. M.</i>	JOHN BOYD, <i>G. G.</i>
	WM. S. COATH, <i>G. W.</i>	EZEKIEL WILSON, <i>G. C.</i>

There seems to be some discrepancy as to the order of time as regards one of the signatures appended to the warrant. Ezekiel

Wilson was a member of Franklin Lodge, and was not admitted a member in the Grand Lodge until November 22, 1821, nine months after the charter was granted. William Larkam was present as Grand Conductor at the meeting of the Grand Committee in 1822, when the warrants were signed, and yet the name of Wilson appears on the instrument as Grand Conductor, an office he had never held. To make it more intricate, the proceedings of the Grand Lodge of February 22, 1822, report him as suspended from the Order for twelve months and a day. He, however, afterwards attained to the office of Grand Master; he was installed as such, January 15, 1830.

We have now reached a point at which we may stop and consider many collateral matters which belong to this period. The raw material has now been woven into a new and useful pattern, which needs but a few more improvements to impress with colors of beauty and utility. In a word, order is slowly emerging from the confused elements, and we see a promise upon which men may repose in confidence, looking for a brighter day. The whole Order consists, indeed, of but two subordinate lodges, with a handful of members; and the Supreme Body of not more than six or seven—about the number necessary for filling the chairs. Here we leave them for a time, toiling on in obscurity as an association of very ordinary persons: their tone, indeed, is somewhat lofty, but that is not uncommon among “socials” and those given to the cheerful inspirations of the public-house; there is much appearance of form and dignity, but one might well smile, as spectator of one solitary private member on the floor, of a body composed of six highly decorated officers, each in grave position, and wonder at the business which seems rather to be *attempted* than *done* at such a meeting. But we shall meet them again, and find that there was indeed a *something* among them of deep import to the world; strange things may yet come to pass, and unborn generations may rise to do them honor and call them blessed. We shall see. This was the beginning of the Grand Lodge of Maryland and of the United States.

THE SIGN OF THE SEVEN STARS.

In order that we may comprehend the causes that were at work to produce the results we have set forth, a retrospect of

several years becomes necessary. An institution whose object is continuity, must have a permanent location. A change of residence is never more injurious than when it befalls a public institution, and the more so if that institution looks to success by constant intercourse with the public. This was in one sense settled by the limitation, in the first charter, to an ordinary or drinking saloon; but such a provision, from its nature, could only be transitory. It follows that no struggles were more severe than those which were made for a "local habitation," and none were more productive of results. We have seen that the first meetings were held on the south side of Second Street, between Frederick Street and Market Space, at the sign of the Seven Stars. The first Host was William Lupton. The house had two stories and an attic, and was in a part of the city mostly occupied by oyster-cellars and saloons; as very respectable restaurants were at that time, and for many years afterwards, in basements, called cellars, it is to be presumed that Lupton kept a good house. Such houses had a bar, and furnished their customers with the famous Baltimore oysters. The use of this house by Washington Lodge must have consisted of the occupation of an upper room, furnished with benches and several rush-bottom chairs. There was a rude table, and a number of tin sconces garnished with candles hung around the walls. A few coarse prints of sea-fights and domestic animals, with pictures of Washington, Lafayette, and other great men of the Revolution, were thought to add greatly to the effect. The privacy could only have been secured by a locked door, and the conduct of secret work in whispers; but, as the work was of the most meagre description, it could be speedily despatched. We may here state that the signs of such houses were the ordinary swinging sign, yet to be found in many parts of the country.

THE THREE LOGGERHEADS.

It has been stated that the lodge was removed from Lupton's to Woodward's, on Frederick Street, in the month of September, 1819. A more dismal, out of the way place than the Three Loggerheads could scarcely have been selected, it being near the docks, where sailors and wharf-loungers were wont to assemble, and was mostly given up to the occupancy of boarding-houses for sailors. But it was *here* that Washington Lodge and the

Order first grew into importance. *Here* was received the first warrant ever granted to a lodge in the United States, from the Order in the mother country, to conduct the business of Odd Fellowship. *Here* the Covenant and Remembrance Degrees were first promulgated and first conferred. *Here* the Grand Lodge of Maryland and of the United States was instituted and held its first sessions. *Here* the Grand Lodge Degree was adopted and first used, and here the Golden Rule Degree was first conferred in America. *Here* Washington Lodge received its second charter, the warrant issued by the newly organized Grand Lodge; in fact, nearly all of the main features which mark the progress of the Order in that early day, date from the period when the whole of American Odd Fellowship was confined to "The Three Loggerheads." Headquarters were at Woodward's from September, 1819, until January, 1822, when a sudden removal became necessary.

STILLHOUSE LANE.

Much embarrassment followed, as no suitable place could readily be obtained; but Wilkey came forward and proffered a room in his private dwelling, in "Stillhouse Lane," for the use of both Washington Lodge and the Grand Lodge. The offer was accepted, and the lodges continued to meet there until better accommodations were secured. Here everything was in confusion, for want of those appropriate arrangements which could not be procured in a private house, especially in one so small and contracted in its appointments as this dwelling. Very little business could possibly be transacted there, in anything like a decorous manner; and indeed it is almost certain that not a single initiation took place in that house during their stay, a period of at least four months. Among the efforts made to secure a suitable place, it is related that Bro. Wilkey arranged with a woman doing business on Bridge (now Gay) Street, to occupy the second floor, over her store; but so soon as the workmen began putting the premises in suitable condition for lodge use, her landlord became greatly excited; he was in sympathy with the prevailing prejudice of that day against the Order, and expected nothing but riot and disorder. His threats to turn her out of possession alarmed her, and for the sake of peace the contract was abandoned. After many failures a place was secured, and the lodges

left the abode of Wildey for better lodgings. Bro. Wildey, for some reason, would never converse on the subject of this removal; but Bro. Boyd always referred to it in the most handsome manner, regarding it as affording the strongest evidence of Wildey's disinterested love for the Order. Wildey, he said, had females in his family, and the meetings were to them a fruitful source of inconvenience and embarrassment; as the men began to assemble, the women would go out and stay with the neighbors until the meeting was over; that this was always the case, and in fact had the effect of turning his household out of doors for the sake of the cause.

MATTHEW BLAKELEY'S PUBLIC-HOUSE.

The new situation was a great improvement; the room selected was on the second floor of a large house, and was comfortably and conveniently arranged. There was no lack of anything that in those days was thought necessary for lodge work or for lodge use; mine host was on hand, and was ready to extend with promptness the usual facilities to the brothers, and all things wore a more cheerful aspect. This was at Matthew Blakeley's public-house, on the northeast corner of Marsh Market Space and Water (now Lombard) Street. The place is beyond dispute, but the time of this change is not so certain. After having consulted all the conflicting testimony, growing out of defects of memory in the witnesses, and compared it with admitted facts and circumstances, it seems proper to fix the time at about May, 1822. The following statement, by P. G. Sire Kennedy, is of interest in this connection: "A few weeks before the death of P. G. John Boyd, in a conversation with P. G. M. Mathiot and the writer, he said the lodge remained at Wildey's dwelling for several months, he thought at least six months from the time it left Woodward's, in January, 1822. Mrs. Eliza J. Adams, widow of Brother Wm. Adams, who, on April 1st, 1823, succeeded Blakeley as host of the lodge, says the lodge was brought to Blakeley's about a year before her husband took possession of the place. P. G. Secretary Fennell *thinks* he was initiated in 1821, but *knows* the ceremony took place at the Market Space room. Of course Fennell is incorrect in time, as at that period the lodge was still in session at Woodward's, and in addition he disavows all knowledge of the meetings being held

at either Woodward's or at Wildey's dwelling. When Fennell was initiated he was registered as No. 122, and when Mathiot was initiated he was registered as No. 177, presenting a difference of fifty-five members between them; which, at the rate of increase then existing, would require nearly a year to make it up. And in view of Mathiot being somewhat active as a member in the summer of 1823, Fennell must have been initiated about May, 1822. From all of which it may be deduced that the lodge reached Market Space early in May, 1822."

CONDITION OF THE ORDER IN MAY, 1822.

It is difficult to determine with certainty the number of the membership at this time. We may at least try to estimate it by some instances that were well attested at that period. Fennell was sure that he was one of the early admissions after the removal, and he stood on the register as Number 122; it follows that the whole number admitted by initiation and affiliation from the 26th of April, 1819, until this time, a period of about three years, was equal to his number, say one hundred and twenty-two. But we must deduct from these the deaths and the withdrawals, as well as those suspended and expelled. These can only be obtained by comparison of this with other periods of the history; after doing this, we have concluded that there should be a reduction on gross figures of about one-third for three years. On this basis we have fixed the net membership of Washington Lodge, at the time designated, at about eighty. At the same time we incline to think that our rule for the enumeration would have a tendency to increase rather than to diminish the result; this is made very probable, because the vestiges of extant records indicate a much freer use of the power of expulsion than has since been exercised; this vigilance and severity was, no doubt, greatly needed in sifting the mixed elements that were brought together under such novel conditions. The meetings of the lodge at this place inaugurated a marked and important progress. It was to Blakeley's that in January, 1823, Brother James Wilson came as a visitor, and was received in the most cordial manner by the lodge and the members. He claimed to belong to a lodge of Odd Fellows at Boston, Massachusetts, and he was recognized as a brother. Every attention

in their power was paid to him; not content with conferring the three degrees of the Manchester Unity, they also gave him the intermediate degrees that had been originated in Maryland. These fraternal attentions made a profound impression upon Wilson; for, on his return to Boston, he made a report in every way favorable of what he had seen and learned in Baltimore. This was not confined to his personal treatment; but he also gave such an account of the great superiority of the condition of the brethren in the latter city, as to incline his associates to cultivate the most intimate relations with them. He explained to them the character of the authority which had been vested in the Order at Baltimore for extending the fraternity all over the country; information appealing to them most forcibly, as a bond of a widespread unity for the common good. These representations induced "Massachusetts Lodge," on March 28, 1823, to make application for a dispensation to be endowed with Grand Lodge powers in and for the State of Massachusetts. Nothing was known by these brethren of the resignation of its charter by Washington Lodge, and the application for the dispensation was accordingly made to it; but this did not change the result. Its successors, having the charter, proceeded at once to act upon the petition. At a session held on April 13, 1823, a dispensation was granted to "Massachusetts Lodge, No. 1," and another to the Past Grands of that Lodge for the "Grand Lodge of Massachusetts"; thus covering the whole ground, instead of complying literally with the wishes of the applicants. This action was deemed to be of such moment, that G. M. Wildey was deputed to convey the warrants to Boston, and to present them to the brothers in an acceptable manner. This duty he performed in the month of June following. Thus, the performance of the rites of friendship and hospitality to a strange brother secured the adhesion of Massachusetts, but was also the indirect, if not the immediate cause which induced other lodges, then existing in an irregular manner at New York and Philadelphia, to recognize the authority of the "Grand Lodge of Maryland and of the United States"; a result which caused a new union, in the organization of a Sovereign and Representative Grand Lodge of the United States; substantially the same body which has ever since guided the eventful career of the now mighty system of American Odd Fellowship.

But we have been led away from the particular purposes of this chapter, which are not to relate that which is generally known, but those things which were the undercurrent, so to speak, which have come down to us mostly by tradition, and which have no record but in these pages. The extension of the system to Boston has been briefly sketched, more with the object of relating the incident that caused it, than the extension itself; the particulars attending upon that act, including the pilgrimage of Wildey to the land of steady habits, and his good fortune by the way, will be reserved for the next chapter. We shall now enter our ancient lodge-rooms, and examine into those habits of the early members which, from their effects upon society in general, must have been potent in their influence upon the struggling Order.

THE CONVIVIAL FEATURE.

The drinking of beer as a beverage seems to have been carried to England by its Saxon conquerors, as one of the most healthful and delightful of the habits of the fatherland. Its very name is of Teutonic origin; and although we have information of such drinks so far back as ancient Egypt, yet a more modern authority, Tacitus, assures us that it was in common use with the Germans of his time. Be that as it may, the habit has been so long and thoroughly impressed upon the people of England, as to cause it to be recognized as a sort of popular institution. Indeed, at certain periods and under peculiar circumstances of national history, fermented malt liquors seem to have supplied large masses of its population with both victuals and drink, so that they in time came to be considered as necessities of life. Notwithstanding all that has been said and sung of the "Roast Beef of Old England," beer, for the most part, has supplied its place for six days in the week, and, we may add, the seventh also. It does not, therefore, surprise any one to find that, in the earliest organization of Odd Fellowship of which tradition makes any mention, beer drinking was a necessary part of the proceedings. Such also has been the case with those who have succeeded; for, in accordance with the habits of the English people, the same practice has continued in all branches of the Order in that country, with scarcely an exception, until the present day. When those people emigrated, like pious Æneas, they carried with them their household gods; for instance, their Odd Fellowship, and with it the time-

honored usage of the drinking of beer, as one of its most indispensable features. As such persons formed new associations they imparted the habit, and as such associations became American, beer, in many instances, gave place to more popular beverages. Spirituous liquors soon began to supplant the beer; and what was before comparatively an innocent indulgence, became a serious and growing evil. Such was the condition of every lodge in the summer of 1823.

THE MARYLAND REFORM.

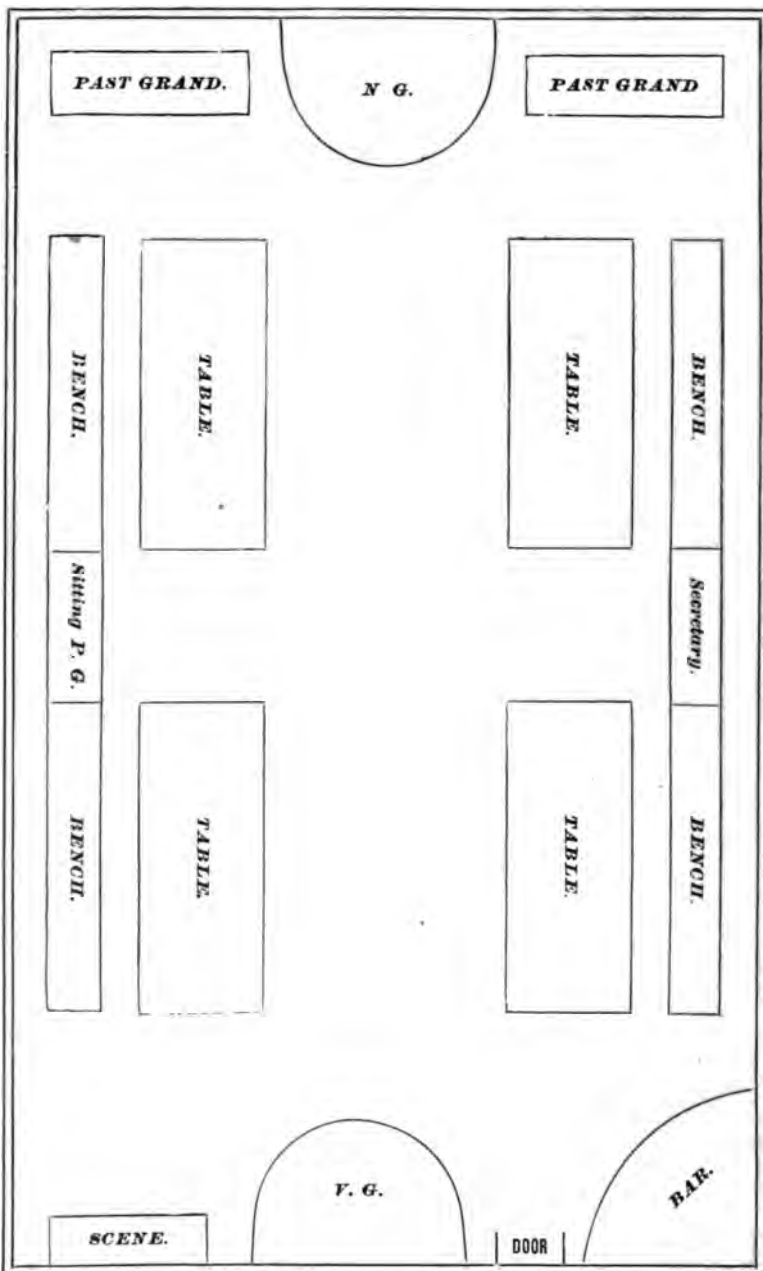
But another element had, in the meantime, begun to appear, and to bring with it habits more in unison with the strange community into which they had come. The Order had found advocates among the native population, who were gradually being drawn to examine its claims; many of whom, by this time, were so well satisfied as to enter the lodges, and became able and influential in their counsels. The novelty and excitement of the neophytes soon began to wear off, and with them, the veneration that at first attached to many of the usages. These new men were naturally anxious to impress the moral habits of the locality upon those who preferred others of a foreign and different nature. One of the first usages brought in question, was that of the presence of liquor in the lodge-room during the sessions. This abuse, as is usual with old habits, could not easily be reformed. But a crusade was set on foot for its extirpation, by a young member of Washington Lodge, which, after many contests and successive defeats, was at last successful; a change so vital as eventually to revolutionize the moral character of the American Order, and which was afterwards known as the "MARYLAND REFORM." Augustus Mathiot, then a member of but a few months' standing, had been very badly treated by another society in which he had been proposed for membership, where his application had been rejected on the sole ground that he was a member of "that Bacchanalian Club of Odd Fellows." He was notified in writing that if he would withdraw from the Odd Fellows, he would gladly be received among them. But young Mathiot was a man of fine intelligence, and understood the situation too well to accept the proposition, and he returned them an answer in which he indignantly spurned their offer. But much as he loved the Order, he could not shut his eyes to the fact that it had given cause for com-

plaint, and he was deeply wounded at being singled out to suffer for his brethren in a matter which he could neither approve nor defend. Those who knew Bro. Mathiot were aware of his extreme sensibility to anything which affected his reputation with the public. He did not hesitate a moment, but brought the facts at once to the attention of his lodge; having told his grievance, he changed their indignation to sympathy, by relating the sacrifice he had made and his election never to desert his brethren. But he was induced to go further, and expostulated against the continuance of a practice which exposed them to insult, and exhorted them earnestly to the observance of a stricter regard for public opinion. Hurried on by the impulse, he wrote and offered the following: "Resolved, That this lodge will hereafter abolish the use of liquor of any kind in the Lodge Room." The boldness and suddenness of the movement was so unexpected, and the feeling for Mathiot so strong, that they did not hesitate to act at once upon it. A very feeble opposition was exhibited; and, strange to say, when the vote was taken, it was very nearly unanimous for its adoption. The lesson taught by this proceeding is honorable to all concerned. The old members were wedded to a practice coeval with the Order and part of its regular "usage." It had become so much a part of the system as to seem a necessity. No voice had ever been heard, before that night, to utter a word of censure of this indispensable appendage; but a sense of their responsibility, so strikingly presented, discovered the fact that the principles were gradually gaining an ascendancy, at the expense of the practices. It did not accomplish much at the time, but every one could see, in this action, that a total reformation of Lodge conviviality was only delayed, and was something that must at length prevail.

THE RIGHTS OF A HOST.

But even this small step could not at once be effected, under the terms of the agreement with the landlord of the premises. Heretofore a Host was regarded as an official personage of the highest rank and influence, and his rights as landlord had been more sacredly respected than any other in the whole range of Odd Fellowship. It cannot be doubted that in early times, warrants were nominally issued to lodges, but were designed more for the protection of the landlord and the promotion of his





LODGE ROOM AT THE THREE LOGGERHEADS.

SEPTEMBER 1819 TO JANUARY 1822.

business than for any other purpose. They all invariably contained the same clause found in the Duke of York's Lodge Charter to Washington Lodge, No. 1, viz :

"And be it further observed, that the said Lodge be not removed from the house of Brother Thomas Woodward, so long as five brothers are agreeable to hold the same."

This clause gave the Host a proprietary right in the lodge, not to be overcome by a majority vote; in addition, it became his personal property in this, that so long as four others agreed with him to that end, the lodge was forced to follow him to every new location where fortune or inclination might lead him. This was submitted to, somewhat ungraciously, and the feeling on the subject was not improved by the fact that a change had been made from Woodward's, under circumstances to show that great injury might ensue from such a relation; so that when the dispensation was presented by the Grand Lodge of Maryland to Washington Lodge, it was made to read: "To establish a Lodge *in any convenient place*, to be hailed by the title of the Washington Lodge, No. 1." In the case of Brother Mathiot's resolution, nothing could be done without a change in the place of meeting; for Brother Adams, the Host, who succeeded Blakeley, looked upon the whole proceeding as tending to lessen his importance and injure his business; hence, he very naturally felt that he was selected for personal insult on the part of the lodge. He therefore insisted on such of his rights as were usual, even when the liquor was absent from the room, and so, during that part of the business known as "HARMONY," continued to solicit custom, and to bring into the lodge-room such refreshments as visitors or members might desire. P. G. Sire Kennedy, a short time before his death, made this note on the subject: "Mrs. Eliza J. Adams, the widow of Host William Adams, still resides in the same house in which the lodge met in 1823, and within the past year, in a conversation with the writer and Brother Mathiot, she said that she received the information of the vote with much pleasure, as she had previously told her husband it was a pity that a society that had so much in its favor should spoil it all by indulging in drink." Past Grand Master Mathiot continued his membership in Washington Lodge, and his residence in Baltimore, until his death on the 12th day of July, 1872. He will have due notice of the most honorable

kind, in the proper place in this volume, among the leading spirits of the Order. It is well to note, in this connection, that Mathiot had been anticipated by the Grand Lodge of Maryland and of the United States, which in its Constitution adopted April 13, 1823, placed this paragraph:

“ART. II. No refreshments shall be allowed in the Lodge Room during its session.”

But we have no reason to believe that it was made known to the lodges in any way; certainly it was not printed, and no means were devised for the circulation of the instrument of which it was a part. But it clearly indicates that Boyd, who served on the committee with Wildey and Larkam, and who no doubt prepared the paper, was fully alive to the exigencies of the future. True, the prohibition applied only to the sessions of the Grand Lodge; but it is memorable as the first known instance on record, of a restriction of the kind having had an existence in the Order. It is claimed, but we cannot say upon what evidence, that it was sent to the Manchester Unity, and caused a slight sensation. At the session held by the “Manchester Movable Committee,” at Hawley, Staffordshire, on May 19, 1823, they took this action:

“Resolved, that no liquor be allowed in the Committee Room before dinner.”

The movement was scarcely perceptible, and never came to anything, and may rather indeed be put down as something accidental and of no serious meaning. No further step by that body has ever been taken, although great efforts have been made with that object. One may judge how they are subjugated to the “old usage” by a late occurrence. At the session of the “Annual Movable Committee,” held at Lancaster on May 20, 1872, a resolution was introduced to the effect, “that no liquor be allowed during the sittings of this meeting”; but an overwhelming majority suppressed it, and in the excitement produced by such a daring proposal a motion like to have prevailed for the repeal of the resolution of 1823.

But, to return to Brother Mathiot's resolution and the results that shortly after followed. It so happened that the Masonic Hall, erected by that body, was soon after completed, or nearly so, and lodges of that fraternity began to remove to its better accommodations on St. Paul's Lane, in a central part of the

city. By this means several meeting rooms formerly occupied by them became vacant. A committee was at once appointed to engage and appropriately fit up one of these rooms. The committee, of which Brother Boyd was chairman, selected a room in a locality where no liquor was sold. It was in the second story of an extensive clothing store, at the intersection of Cheapside, Calvert and Water Streets. With great expedition it was suitably fitted up for their uses, and the whole Order in Baltimore took immediate possession; the Order, of course, consisting only of Washington and Franklin Lodges. But before the lodges were settled in the place, it was discovered that a member of the Order had obtained possession of a store on Calvert Street, and was fitting it up as a drinking place. This discovery caused a change in the original plan, which was to have a drinking place on the premises, but at a distance from the lodge-room. So, to disappoint the brother, and put a stop to his business, they hit on the expedient of fitting up an apartment connected with the anteroom, where all demands for refreshments could be supplied. It was gravely claimed at the time, that this was not in violation of the resolution, as they were not spread out in open lodge-room. This arrangement checkmated the brother, but did not do much for temperance. A brother who furnishes these items, says, naively enough: "*Under these circumstances the Lodge became reconciled to the arrangement.*" We should think so. A more bungling attempt at reformation was never made. The lodge now became its own landlord, and actually hired a Host and bought the stock, so that all the profits went into the lodge treasury. This was reform "with a vengeance," and much solid satisfaction was no doubt felt that the lodge was now both landlord and customer. It was with many a smile that they greeted the young brother who had rid them of a Host. Thus Mathiot's reform, which was theoretically a great success, by a single stroke of rather humorous strategy became a practical failure.

FRANKLIN LODGE, NO. 2, IN 1823.

But we return to Franklin Lodge, No. 2, which for some time occupied the same room with the Washington Lodge at Host Adams'. According to the then operative theory, nothing less than an extreme necessity could excuse it; and it must have

been regarded by every one at the time, as a gross innovation on "ancient usage"; for that code allowed no two lodges to be located in the same neighborhood, to say nothing of the same house. But Franklin Lodge had also been unfortunate in its place of meeting; never keeping any location, but holding its sessions first in one public-house and then in another, until by some accident, one cannot say how, it was found in the early part of 1823, occupant of the same room with Washington Lodge. At this period there was a prosperous turn to its affairs, for it is estimated that it began to number about the same as Washington Lodge. This was the judgment of one who saw it in procession at the funeral of a member of that lodge in the spring of 1823. As this was the first public funeral of the kind in this country, of which we have any knowledge, we furnish its description from an eye-witness well able to describe it. The story is told by Past Grand Sire Kennedy.

FIRST PUBLIC ODD FELLOW'S FUNERAL.

"In the early spring of 1823, Andrew Wark, a member of Franklin Lodge, No. 2, while engaged in superintending a shad fishery on the shore of Chesapeake bay, was accidentally knocked overboard by the boom of his vessel and drowned. His body was found, and brought for interment to his home in Baltimore, on Bridge (Gay) Street, near High. On the day of the funeral, the widow informed the writer that her husband would be buried at night, as the society of which he was a member buried its dead at midnight. The time fixed for the funeral was ten o'clock P. M., when, with several friends, we were punctually present. The lodge, however, did not appear so early; but it was there in ample time, with a band of six or seven pieces, which marched in front. The procession came to view as a great glare of light as it was crossing the bridge, illuminating the street through the middle of which it was passing. To an unpracticed eye the procession seemed to be in the utmost disorder, as the column of seventy or eighty men took position in front of the late domicile of the deceased. The chief officer, probably the marshal, was the only person of the party of whom we had any knowledge; Ezekiel C. Gill, a trunk-maker, was well known to us, but not favorably. He was very busy up and down the line, keeping the column in order, as we foolishly supposed. But that was our mistake.

We did not know that good order in those ranks consisted in preserving the sections in such a way as to have not more than *five* files in each, and in no case to have an *even number* of files in a section. By such an arrangement, everybody could readily see that they were *Odd Fellows*. Marshal Gill was kept hard at work preserving the equipoise of the sections; that is, a front of *one, three or five* files. Officers and members were in appropriate lodge costume; gowns, caps, sashes, collars and aprons, of white, black, blue and scarlet colors. The gowns, as a general thing, had been made to fit much larger men; the same was true of the caps, which were fashioned after the forms of crowns and coronets. Each officer bore the emblem of his office in his hand. Six or seven of the members were in deep mourning, and occupied the center of the crowd. These were enveloped in narrow strips of black muslin or crape, which hung from their hats almost to the ground. They bore black rods, eight or ten feet long, surmounted by spheres of some kind; the spheres covered with black cloth, with black streamers, three or four feet long, pendant. Every person not provided with an official emblem of some sort, bore a flaming torch. Some of the torches we recognized as belonging to a fire company in the neighborhood; others of them were extemporized for the occasion; many of the latter resembled the rope torches said to have been used by the ancients on similar occasions. At eleven o'clock P. M. the coffin was brought forth and placed in a hearse, which then took position in the center of the column; the bearers of the black spheres surrounded the hearse, as if acting as pall-bearers. The line of march was then taken up, with solemn music and slow steps, toward the churchyard; the distance of half or three-quarters of a mile was accomplished a few minutes before midnight. The remains were then silently lowered into the grave; not a word was spoken; but each member then threw one or two shovelfuls of earth upon the coffin, until the grave was filled up. The procession reformed its disordered ranks, the mutes, as before, in the center, and departed as it came."

COLUMBIA LODGE, NO. 3.

But we return to the narrative. The active progress of the Order in 1823, was evinced by the organization of a third lodge in Baltimore. Several members of Franklin Lodge, No. 2, resid-

ing in the eastern portion of the city, were not pleased with the new lodge location, regarding it as remote and inconvenient. They therefore determined, if they could procure suitable accommodations in "Old Town," to open a lodge in that part of the city. These they were enabled to procure, through the assistance of G. M. Wildey. The following names appear in the application for a charter: P. G. Thomas Scotchburn, P. V. G. Samuel Bickley, and brothers Saunders, Steward, Turnbull, Moore and Winn, all of Franklin Lodge. The petition asks that the lodge may be styled "Columbia Lodge, No. 3," and may be allowed to meet on Wednesday nights. The grant was made as requested, at a session of the Grand Lodge held November 22d, 1823, and the lodge was organized on December 17th, 1823, at Colvin's Stone Tavern. The records of the lodge show that the event was one of no small importance. All the Grand Officers were present: G. M. Thomas Wildey, D. G. M. John Welch, G. W. Thomas Mitchell, G. Sec'y John P. Entwisle, A. G. Sec'y Maurice Fennell, G. C. Charles Common, G. G. *pro tem.*, P. G. John Nelson, and Past Grands Williams and Bannister, N. G. Havins, of Washington Lodge, and N. G. Roach, of Franklin Lodge, "together with a very respectable and numerous collection of brothers of the Order." In fact, it was a gala occasion, which had drawn together what was substantially the whole Order in Baltimore. After the lodge had been formally instituted, by virtue of a special resolution of the Grand Lodge, the Grand Officers retained the chairs and received proposals for membership. Reports were made and four candidates were unanimously elected; whereupon Thomas Charters and Joshua Vansant "were brought forward and duly made." The lodge then proceeded to the election of officers, when the following named were elected "without opposition," and were duly installed: P. G. Scotchburn, N. G.; Brother Steward, V. G.; and P. V. G. Bickley, Secretary. The following appointed officers were then also installed: Brother Moore, Warden; Bro. Vansant, Conductor; Bro. Saunders, Guardian; Bro. Turnbull, R. H. S. of N. G., and Bro. Charters, R. H. S. of V. G. It will strike the reader, especially if he be of Maryland, or a member of the Grand Lodge of the United States, that the new lodge was fortunate indeed in one of its initiates. That must have been the opinion of the Noble Grand when young Vansant was chosen as the Conductor. But that preference was

only indicative of the fact that he was a youth of promise; for he was poor and friendless, and was beginning life at the bottom of the ladder. He had just come of age; a humble mechanic, with no prospect before him of rising above the level of the toiling masses. Plunging into the wide world, he disappears from our gaze, and even for a time from the Order. But this was owing to the *res angusta domi* of a young husband and father just entering upon the responsible duties of domestic life. Soon he will be seen emerging from his retirement, a successful workman, taking place among his fellows, and doing manly and effective service for his lodge and the Order. Henceforth he devotes himself to the cause, as one who never tires in well-doing. A born leader, he makes himself felt in all directions, and as a representative man of the people, is second to none in winning the public favor for the Order in the place of its nativity. By superior talent and vigor he rises to fill high places in the State, sitting in and sometimes presiding over a convention to revise its Constitution, and devising and superintending many of the greatest institutions of his city, with an integrity and capacity that gained for him the popular sobriquet of "Honest Joshua." In the meanwhile he serves a term in the Congress of the United States, when to do so was a badge of honor; and now, after three-score years and ten of active life, we see him retiring with applause from his second term as Mayor of the great city of his residence. In this tribute to a Past Grand Master and Past Grand Patriarch and Past Grand Representative to the Congress of the Order, one may recognize the well-known Grand Treasurer of the Grand Lodge of the United States, who has long been one of its most trusted and honored officers. Public duty and personal worth, as well as private friendship, incite us to give him here and now the meed to which he is entitled by the common voice of the brotherhood.

But we return to the proceedings of the first meeting of the third lodge. At the time of the delivery to the lodge of the dispensation under which it was authorized to work, the Grand Master addressed the brethren in fitting words.

ADDRESS OF GRAND MASTER WILDEY.

"Most Noble Grand, Vice Grand, Officers and Brothers:

"In committing this dispensation to your charge and into

your safe-keeping, the Grand Lodge executes one of the most pleasing and delightful tasks which fall within the lines of its duty to perform; and you, in receiving it, lay yourselves under the most serious responsibility you can possibly undertake. - Well acquainted as some of you are with the nature of those engagements which bind Odd Fellows together, yet the Grand Lodge deems it neither unnecessary nor inexpedient to remind you of some of them, as well to stimulate to activity and perseverance those who have already traveled the beaten track, as to diffuse light and impart instruction to the young and inexperienced, though worthy, brothers of the Order. You are now vested with the legitimate authority to admit to the benefits and honors of our institution such persons as may apply, who, after due and circumspect investigation, may be found worthy of the distinguished favor. In so doing, you are admitting members into a family as extensive in its connections, its operations, and its claims as the habitable globe itself. Every person so admitted must become an honor or a disgrace, an ornament and support, or a blemish and burden, to our fraternity. The effect of useful or baneful admissions to membership will not be confined to your lodge alone, but will affect, for good or evil, the whole body of Odd Fellowship. If caution and care are necessary when persons are received into societies dispensing ordinary benefits, whose social relations extend no further than to their own individual membership, how much more should you exercise caution and care, when your admissions are into a fraternity of limitless extent; laying open to those you receive, the privileges which do not belong to us alone, but which are the joint possession of brothers in the most distant lands, who are equally interested with ourselves in preserving the dearest and inalienable rights of our fraternity. While exercising this very necessary prudence, we must remember, on the other hand, that no proper exertion ought to be omitted to increase the usefulness and secure the respectability of the Order, by the introduction of such members as will become a credit to our society, and by the careful instruction and promotion of those who may prove themselves worthy of a name and place amongst us. On yourselves depends principally the success of your infant lodge. Regular attendance at its meetings, and a personal deportment becoming our laudable profession, will not fail to secure for each of you a favorable position





COLVIN'S STONE TAVERN, BRIDGE AND FRONT STS., BALTIMORE, 1823.

among your brothers, and have the effect of placing your lodge on the most respectable footing in numerical strength and pecuniary possessions. By such a course, individually as members, you will enable your lodge to elevate your most useful brothers, and, in due time, to transfer their services to that Grand Body whose more immediate province it is to strengthen, increase and bind together the fraternity, even to its most distant branches; to contrive, deliberate on, and execute plans of extensive benevolence and operative charity, and to cause fragrant incense to rise from the altar of Benevolence to cheer the dreary moments of suffering humanity; that the bereaved and distressed widow and the orphan may thereby be relieved; whilst the brother who by his mite has contributed to the happy result, can return to his home with the soothing reflection that he has done his duty as a man, and has another claim to the name of an Odd Fellow. It is difficult to enjoy prosperity without going into excess in enjoyments. Odd Fellowship surmounts the difficulty by its provisions for disposing out of our abundance a portion for those who may need the overplus. It is also difficult to stand firmly under the iron pressure of adversity. But Odd Fellowship lightens that evil, and alleviates its crushing force on those in trouble, by attending to the sick, by speaking words of consolation to the dying, and by performing faithfully the last duties the living owe to the dead. You, Most Noble Grand, Vice Grand, Officers and Brothers, commence your career under favorable circumstances. You have before you, as glorious exemplars, the Washington and Franklin Lodges, which have weathered every storm and overcome every difficulty that obstructed their course; and they will rejoice to see Columbia Lodge, No. 3, in the enjoyment of a prosperity equal to their own, while united to them as a third link in the Odd Fellowship of Maryland, of the United States, and of the world."

It seems that all this elaboration was to instruct in the mode to be adopted, to set a lodge of the period at work successfully.

COLVIN'S STONE TAVERN.

The place selected for the meetings of the new lodge was at "The Stone Tavern," at the northeast corner of Bridge (Gay) and Front Streets, where humble accommodations were provided by Mr. Sheppard, the landlord, at the moderate rental of twenty-

five dollars per annum. The most notable incident which came of this lodge extension, was the revival of the theory of reform on the subject of liquor. One of the conditions on which the apartment had been hired, provided that no refreshment of any kind, *except water*, should be furnished either in the lodge or anteroom. The low rate of rent, however, clearly indicates that Mr. Sheppard thought he had good reason to believe that what he might lose above stairs would be amply compensated for at the bar below. But the event did not justify his conclusion, for the members avoided the liquor with the utmost fidelity, and drove the landlord to despair. He found he had made a bad bargain, and in the short space of three months he gave them formal notice to quit. This unexpected turn of affairs made it necessary for the members to seek another place where they would be more likely to find greater security.

WILDEY'S HOUSE ON GAY STREET.

From the very beginning, G. M. Wildey had manifested the deepest interest in all that concerned the new enterprise. The lodge had already recognized his devotion by voting him a medal on January 18, 1824, and it was natural that the brothers should seek him for advice in the emergency. He at once made the cause his own, and, just as two years before he had succored Washington Lodge when suddenly deprived of its place of meeting, he now tendered to them the use of rooms in the house he then occupied at the corner of Bridge (Gay) and Jones (Front) Streets. After reflection, the lodge proposed to hire the rooms, and fit them up for its use and occupation. Wildey at once acceded to the offer, and knowing the fiscal inability of the lodge, tendered the loan of funds necessary for putting the premises in order. The money was accepted and the work promptly completed, and on the 21st of April, 1824, Columbia Lodge, No. 3, was permanently located at Brother Wildey's house, at a rent of sixty dollars per annum. Here the lodge remained until joined by the other two lodges, and this was the central point where all assembled until they removed to the new hall in Gay Street on April 26, 1831. Thus we have traced the Order in Maryland to Wildey's house, where it finds a shelter from the world; and we can imagine the paternal pride which was constantly gratified by the presence of this loving band of grateful children. What

house but that of the COMMON FATHER has room for the teeming thousands of their equally grateful posterity?

A MEETING OF WASHINGTON LODGE IN 1821.

We shall close this chapter with a scene not drawn from the unreal, but exhibited in life-like colors in the graphic narrative of a witness whose evidence will assure us that such things have been. Past Grand Sire Kennedy leaves this most interesting fragment:

“During the summer of 1821, on a very warm evening, the writer, in company with a friend, undertook a ramble through the streets of Baltimore; those less frequented by night were selected. Passing along the lower part of Frederick Street, their attention was drawn to a crowd in front of a public-house. Its sign was swinging from a projecting beam, upon each side of which were painted two extremely ugly faces, with the legend above them—‘WE THREE LOGGERHEADS BE.’ In answer to an inquiry, we were informed that they were listening to the singing at the Loggerheads. On looking closer, we found a large room in the second story; it was well lighted, and pretty well filled with people. At the moment a noisy commotion seemed to be prevailing; but by three vigorous blows of a mallet, an orderly silence was produced. There were no blinds to either of the three windows, and the sash was arranged for the freest circulation; that is, both of air and sound. All at once the silence was broken; a deep tenor voice rendered ‘Old King Cole’ with all the original variations; the vocal imitations of the four-and-twenty fiddlers, fifers, drummers, &c., were loudly given, amid thunders of applause. This was followed by a soliloquy from Richard III, in imitation of a great actor of that day. This was well received. There was then a hubbub of internal commotion, which lasted until stopped again by the loud-sounding mallet. A sweet, delicate voice then executed ‘The Poor Little Sweep.’ This was rendered with a pathos that not only had the loud applause of the inside audience, but also of the delighted listeners on the outside. At this stage, my friend and myself concluded to obtain a more favorable position for the enjoyment of the treat. Accordingly, we entered the bar-room and inquired, ‘What is the charge to the free and easy?’ The barkeeper indignantly replied, ‘There is no free and *heasy* here, it’s the *Hodd* Fellows’ lodge that is above.’ To our remark that it was all the same, the Bardolph of the bar

informed us that we knew 'nothing about it.' This was literally true, for we had never heard of such a society before. To our further inquiry, 'Well, how are we to get in?' we were informed that we must be first proposed, and if of good moral character, might be admitted at some future meeting. After this rebuke we returned to the open street, drank in several other choice pieces of music, and then, very much delighted, returned to our homes. This was my first introduction to Odd Fellowship; this my first knowledge of Washington Lodge, the Mother of the Order in America."

This lodge still retains its vitality, and does its first works with energy and success. Its record for 1877 gives 152 contributing members, the number drawing dues for sickness 24; deaths 6. It has paid during the year \$245 to the Grand Lodge; funeral benefits \$500; donations \$62, and to sick brothers \$561. The funeral expenses were \$180, and the total receipts \$1642. Thus it will appear that Wildey's original lodge has kept its place with unflinching integrity: it has never been suspended, and has always answered the roll-call in the Grand Lodge of Maryland.



JOHN BOYD.



CHAPTER III.

JOHN BOYD.

We have had occasion to speak of a class of men peculiar to Odd Fellowship—Britons of the middle rank, full of national peculiarities and wedded to narrow prejudices. But they had also rugged virtues, were honest, capable and persevering, and always commanded a certain respect and confidence. Of such were the men who came to us with fraternity, and who were the early fathers of the Order in America. When left to themselves, these mystic brethren knew nothing beyond the lessons they had learned at home. These were few, but they were good and fruitful. Brotherly kindness and conviviality were to them sacred and indissoluble. If they worshipped after the manner of the ancients, it was to do honor to Harpocrates for his silence, and to Bacchus for the pleasures of the foaming cup. But they knew nothing of mythology. Theirs was the lot of poverty and labor, and the lodge a refuge from the cold neglect which belonged to a humble station. That circle could not be elevated whose centre was a public-house, and its oracle the rubicund and jolly host. Nor could one look for much among illiterate mechanics and laborers, stereotyped by the English system into a stolid mass which could hardly ferment and rise under laws made for their superiors. Of the original colleagues of Wildey in Washington Lodge, but one remained in the Order until after the decade. John Boyd is a name identified with early Odd Fellowship in all its stages, until it passed into the hands of Wildey's successors. This canny, sober and grave Scotchman was for many years a sort of fixture. He was seldom absent from the counsels of the pioneers, and his sharp countenance and high cheekbones, lighted up by gray eyes full of penetration, were indicative of the sagacity for which he was noted. He was born in the year 1787, in Lanarkshire, Scotland, and came to this country as an ordinary laborer in the year 1817. His first place of residence was in Lovely Lane, situated very near the centre

- of Baltimore. He was at that time a sawyer of veneering for cabinetware. Soon afterwards he turned in another direction, and the business was dropped. He then formed a partnership with Duncan McCormick to conduct an eating and drinking house. This arrangement did not long continue; McCormick lost his health and retired; this was the brother who was afterwards admitted to the Grand Lodge of Maryland and the United States on the 22d of February, 1822. Boyd then set up for himself. He hired a cellar on South near Baltimore Street, and fitted it up for the sale of oysters and liquors. This was the commencement of a prosperous career. He added to this business that of the bottling of cider, ale and porter, which soon brought a large and lucrative patronage. It was during these transactions that he met the originators of Odd Fellowship in Maryland. The date of his entering Washington Lodge is not known, but it was in 1819, and soon after the society was instituted. It is not certain whether he entered by card or initiation, some supposing him before that time an English brother. At all — events he was known in the lodge as Number 19, that being the number which he formed by his accession to the body; for, in those times, the successive admissions were numbered according to seniority. Nineteen was certainly a place not far from the beginning. He must have been from the first a standard member. At all events we find him on the Committee of Past Grands, and acting with that body on the 7th of February, 1821, when they solicited the English Charter from Washington Lodge. He was at that preliminary meeting elected both Grand Treasurer and Grand Guardian, and was installed into both offices on the 22d of February, when the first Grand Body was formed. From this time we will find him a part of the official bureau, until the Grand Lodge of Maryland and the United States was dissolved. Whatever other changes were made, Boyd remained. He was constantly made Guardian without any opposition. As Treasurer he was an indispensable adjunct. In those days of lax performance of such duty he was a model officer. His quarterly reports were the only business transacted strictly in due time and with unfailing regularity. He was one of the original five who first received the Golden Rule Degree. In connection with Wildey and Entwisle, he reported the first constitution which was adopted. On the 22d of February, 1822,

the minutes state a singular fact. They say: "G. Guardian Boyd presented two-eighths of tickets of the Washington Monument Lottery, purchased for the use of the Grand Lodge. The numbers were 12594 and 15." This tallies with a tradition that he had sometimes a penchant for lotteries. It is said that he drew a prize of \$2000, and afterwards refused to buy tickets. This sum was invested in stocks, and after some years they rose to the value of \$15,000. Be that as it may, this well-intended benefaction was not fortunate, and Odd Fellowship drew no prize in that wheel of fortune. That he had education may be inferred from the fact that he was made chairman of the committee to write to Boston in 1823 when that State was drifting into anarchy. He was a party to every movement up to the eventful meeting which dissolved the body, and transferred Odd Fellowship to the separate Grand Lodge of the United States. At the preliminary meeting he acted as Proxy Representative for Pennsylvania. This honorable position was assigned him in 1825, '6 and '7, when he gave way to Representative Pearce, who had been elected to the place. He appears again as Proxy Representative for Delaware in 1831, when he drops from that record.

At the separation of the Grand Lodge of Maryland, when it took a charter from the separate Grand Lodge of the United States, Boyd was nominated for Grand Master, but declined. If he had stood the ballot his election was certain, but he was firm in his refusal. Such offices he had resolved never to occupy. The sturdy Scotchman was averse to all meretricious distinction and display. He loved the Order, and delighted in its work; but his ideas of Odd Fellowship were mainly confined to its finances, and the benefits which flowed from a full treasury. A good business man, he aimed at order and lodge system as the true basis of prosperity. In those days of poverty he was the honest guardian of the funds—the sheet-anchor of all material prosperity. He did not, on occasions, refuse to make advances; and in his hands the indigence of the Order was made respectable, by the attention he bestowed upon every fiscal arrangement. But he was only willing to be treasurer whilst his services were indispensable. He also served as Grand Guardian because he was thus useful, without being disturbed with ambitious projects. He was, in one respect, an ancient Odd Fellow, who would not be changed. In the old system of independent lodges, the highest rank was

that of Past Grand. He had won the title, and his aspirations were satisfied. In fact, he looked upon the new titles as merely ornamental. A Past Grand was, in his eyes, a king of men, and could not therefore rise any higher. He clung to the title and the rights of that place with a peculiar tenacity. Thus he was known as **THE PAST GRAND**.

In the business transacted he was always prominent. In 1826 he was on the committees to revise and have the charge books printed, to procure a room for the meetings of the subordinate lodges, and to regulate the payment of dues. He was the author of the first resolution fixing the order of taking the degrees, and of the letter to Pennsylvania explaining the use of the sign and grip. He also aided in procuring the copper-plate for printing certificates. He was one of those to whom was referred the constitution which was approved, and is known as the amended constitution of 1829. He, with Marley and Mathiot, drafted the form of visiting card adopted. Above all, he was a useful member of the committee which designed and built the Odd Fellows' Hall on Gay Street. In that he took 20 shares of stock. In 1831 he consented to serve as Grand Treasurer, and was duly elected. This was his last office in the Order. Nothing but the exigency of building and paying for the new hall could have induced him to serve. Having adjusted the matter successfully, he, in due time, finally resigned. About this time began the controversy which arose from the admission of Scarlet Members into the Grand Lodge, which will be detailed in the biography of Marley. He was decidedly in favor of the measure, and vigorously supported it. There were various reasons which led others to vote for it, but Boyd was actuated by principle. It began by a petition from the subordinates for "a fair representation in the Grand Lodge." This meant that members of the latter body should not be required to be Past Grands. Such a doctrine commended itself to Boyd as eminently proper. Under the individual and independent lodge system, each lodge was both a subordinate and Grand Lodge. It was created by a single lodge, and created other lodges in its turn. It was generally both a subordinate and Grand Lodge; a subordinate, as being limited by its charter and by ancient usage, and a Grand Lodge to grant charters. It is true that Past Grands were superior to the other members, but that was only in degree. They all met together for lodge

business. The committee of Past Grands indeed met separately, but not to legislate. That committee could only advise. Its recommendations could be heeded or rejected, at pleasure. All the power was in the body of the membership, and the form of government might be called democratic. The theory of the new men was, to the contrary, one of a separate Grand Lodge, confined to Past Grands alone. The lodges could only send their Past Grands to that body, and thus select their representatives from that superior class alone. To this, ancient usage could not give its assent, and any measure which secured personal representation to members of the subordinate lodge, had the charm of use and tradition to assist it. Past Grand Boyd broke his usual silence to advocate the proposition. Finding that he could not effect the purpose by obtaining a vote sufficient to amend the constitution of the Grand Lodge, he voted with the majority to admit Scarlet Degree members to that body. This was for a time successful, until, as related elsewhere, the Grand Lodge of the United States destroyed this singular anomaly by appropriate legislation.

When the Gay Street Hall was completed Boyd became one of the board of managers. In another place we have related the story of the spurious lodge which grew out of the admission to the Grand Lodge of Maryland of Scarlet Degree members. In January, 1833, Boyd, with four others, one of whom was Past Grand Kennedy, afterwards Grand Sire, was appointed to reconcile the difficulty. This was not accomplished. A general law was immediately passed, under which the offending members were expelled, and Boyd voted heartily with the majority. The vote stood 59 ayes to 31 nays. In 1834 the members expelled, with one accord, sought to return to the fold. Some were received back, but the majority were rejected; Boyd always voting to receive them. This unfavorable action seems to have affected the Past Grand deeply. He was among new men, who were fast forgetting his honorable services, and he found his influence on the decline. His private business had pressing claims upon him, and he turned from the lodges to the congenial business of making money. In fact there was nothing but routine work to be done in the Order; it was fully established, so that he could leave it to younger men. He had been gradually enlarging his ventures. The courthouse in Baltimore is built on a steep declivity, hence, on the street

at its foot there was a large space left under the square of the building. This was fitted up as a very large cellar. He rented and used it for the bottling business on a large scale. His sales brought him excellent profits. He was now possessed of a large capital. He accordingly purchased the well-known Gilmor residence and an adjoining property on South Gay Street. This he improved greatly. Here were his offices, workshops and storerooms during the remainder of his life. But this required only part of his capital. He built a malt-house at the foot of Eutaw Street, and conducted the business of malting. Everything prospered with him, and he became wealthy. When the Front Street Theatre was built he became one of the stockholders. In course of time he bought a country-seat in the vicinity of the city, where he lived in ease and plenty, and where his descendants now reside. He was always highly esteemed in business and social circles. As a Scotchman, he was proud of his nationality. He was for a long time president and vice-president of the Burns Club of Baltimore, and took an active part in its transactions. He was of those whose "word was as good as his money." Although he ceased to attend the Grand Lodge, he never neglected Washington Lodge, No. 1. He was there held in profound respect, as one of the venerated Fathers. His sagacity and prudence were the theme of eulogy. In all financial affairs he was an oracle. Nor was he unmindful of the courtesies of life. Among his intimates he was cordial and full of interest. He had been a close observer, and was well versed in men and affairs. When friendship called he was always ready to advise and help, and to a tried brother was true as steel. Nor did his caution, industry and money-making cause him to neglect his duty to humanity. In a good cause he was liberal, and on proper occasions led the way to administer benevolence. As a prudent citizen, whose integrity was beyond question, he was by every one respected.

On great occasions in Odd Fellowship, Boyd felt a return of his old interest in the cause. His last appearance in public was on the occasion of the death of his great leader. He was present at the Wildey eulogy by Ridgely, and with deep emotion grasped the orator with both hands in a warm embrace of mingled grief and satisfaction; grief at his loss, delight to find his countryman upon a pinnacle of world-wide fame. Well might he be proud at the rehearsal of that obscure history to such an audience!—to

hear the old, half-forgotten names uttered by so many voices, calling them into new life; to have spread before him the scenes of his early manhood; to awake to the fact that he had been a contemporary of historical men, and had helped them to make history! How thrilling was the contrast of the vast theatre with the "Seven Stars" and the "Three Loggerheads"! The old Treasurer and Guardian of the infant Grand Lodge of but five members, saw himself surrounded by a Supreme Grand Lodge from all parts of the continent, a picked senate from a vast constituency. His face was radiant with happiness, and his heart solaced with a consciousness that virtue was at length rewarded. He never dropped from the roll of Washington Lodge until he left the world. As the old members disappeared, he stood alone as the senior of the lodge. He loved among his intimates to live over the early days. On such occasions he forgot his usual reticence, and rehearsed with raised voice and sparkling eye the stories of the early conflicts. In some points he stood among the early laborers with Welch. Like him, he was sober, prudent, and eminently respectable. His energy and perseverance were very marked. As a citizen, he was a man of substance and of weight. His long connection with successful business had made him well-known in such circles, and he was held up as an example to young and rising men.

As age grew upon him, Boyd gradually retired from active life into the bosom of his family. At Loudon Hill, his fine country seat, he sat down in great peace to await the end. His children had grown up around him in honor, and cheered his declining years. His daughters connected themselves with men of position, and his grandchildren were promising. His grandsons, John Boyd and John Boyd Ricketts, under the firm of Boyd & Ricketts, succeeded to his business, which they still conduct in a manner honorable to themselves and their grandfather. At length frail nature could bear up no longer, and on the 30th day of August, 1871, in the bosom of his family, he peacefully sank to rest. He was at that time in his 84th year, and the oldest living Odd Fellow in the United States—the last of the men of 1819! He lies in the same cemetery with Wildey, Marley and Mathiot, and a fine monument rises over his grave. Peace to his ashes! But a nobler monument to his memory appears in these pages, where he will be found linked with those who were human benefactors;

one of that famous band whom the world will cherish as men whose names can never be forgotten.

Boyd's last day of service in the Grand Lodge of the United States was memorable in his history. When all the business of the annual session was completed, there was a long pause before the final adjournment. The vote had just been taken that made him a charter member of the first Grand Encampment. In the midst of silent expectation, Rep. Birkey arose in behalf of the great State of Pennsylvania. His preface consisted of an able and eloquent address, full of personal and official compliments to the retiring Representative. He then advanced to Past Grand Boyd, and presented him a beautiful memento of esteem. It was a medal, described as a circular tablet of silver, neatly enclosed in a frame of the same metal, having engraved on one side three columns, terminating respectively in a hand, a heart and a flame, and based on an altar whose panels or tablets were decorated with emblems of the Order; the whole surmounted with an all-seeing eye, and encircled with the motto of the Order, "Amicitia, Amor et Veritas." On the opposite side is engraved the following inscription: "Presented, September 5th, 1831, by the Grand Lodge of Pennsylvania, of the I. O. of O. F., to P. G. John Boyd, late Proxy of this Grand Lodge in the Grand Lodge of the United States, as a testimony of respect and regard for his unremitted attention to the interest of the Order in this State."

CHAPTER IV.

THE GRAND LODGE OF MARYLAND AND OF THE UNITED STATES, FROM ITS ORGANIZATION, IN 1821, TO ITS DISSOLUTION, IN 1825.

The organization of that duplex body, "The Grand Lodge of Maryland and of the United States," was consummated on the 22d of February, 1821, when the following officers were installed: Thomas Wildey, Grand Master; John P. Entwisle, Deputy Grand Master; William S. Couth, Grand Warden; John Welch, Grand Secretary, and John Boyd, Grand Guardian. Past Grand Larkam was admitted, and the Golden Rule degree was conferred on five Past Grands. A dispensation was immediately presented to Washington Lodge, No. 1, as its first subordinate, in acknowledgment of the Grand Warrant ceded by that lodge. The support of the Grand Lodge was then provided for by the adoption of the following: "Resolved, That ten percentum be paid by the subordinate lodges on their receipts, for the support of the Grand Lodge. That each member pay to the Grand Lodge seventy-five cents for the Golden Rule degree. That thirty dollars be charged for dispensations for opening lodges, viz: Ten dollars for the dispensation, ten dollars for the White, Blue and Scarlet degrees and book of charges; and ten dollars for the intermediate degrees, called the Covenant and Remembrance." Annual sessions were to be held on the 22d day of February, and quarterly sessions on the 22d days of May, August and November. The meeting in May was informally adjourned, but the August session assembled in form; all the Grand Officers were present; the office of Grand Conductor was created, and the place filled by the appointment of P. G. William Larkam. Franklin Lodge, which had been called into existence by hostility to Washington Lodge, appeared as a petitioner for a warrant as a subordinate. The petition was granted, and a warrant issued under the title of Franklin Lodge, No. 2, dated September 5th, 1821, which day was selected as the one when the lodge should become lawful. A committee, consisting

of G. M. Wildey, D. G. M. Entwisle, and G. W. Conth, were appointed to draft a form for dispensations, and to prepare books, &c., and Entwisle, Boyd and Larkam were directed to prepare a constitution. For the latter there was no precedent, for before that time all such bodies, under whatever name, exercised an undefined authority, with no restraint but such as "ancient usage" imposed. But they had already learned the value of written law to reduce obligation and authority to form, and make rights and duties fixed and tangible.

At the November session, 1821, Deputy Grand Master Entwisle reported the instrument, which contained twenty propositions; it was unanimously adopted. He also reported several secret articles relative to the signs, passwords, &c., which were also approved. Solomon Winchester, of No. 1, and Ezekiel Wilson, of No. 2, were elected and admitted to membership, and took the Golden Rule degree. It is also stated that Richard P. Petherick was expelled; as this brother was afterwards restored and became a valuable member, it is but just to state that this action was irregular, and no doubt was *ex parte*. Brother Petherick does not appear to have been a member of the Grand Lodge, and was not amenable to a sentence of the kind. It was an act in keeping with the rude justice of those times, which was administered in the most summary manner; thus we know absolutely nothing of the offence, if any, with which Petherick was charged. It would be of interest to insert the initial constitution which was adopted at this meeting, but no copy can be found. The next recorded meeting is entitled "Grand Committee," and was held on December 19, 1821; Wildey was absent, and D. G. M. Entwisle presided. The committee on dispensations, &c., reported the form for a subordinate lodge warrant, which was adopted and ordered to be printed, and Entwisle, Welch and Wilson were selected to revise the degrees and charges. The committee on dispensations, &c., also reported having procured a seal suitable to be used on wax, with the following inscription: GR. LO. OF MD. AND OF THE U. S. 1820 I. O. F.; with a hand and heart supporting evenly balanced scales. This was the first of a series of meetings held by the Grand Officers and members of the Grand Lodge, styled "Grand Committee," which seem to have been special sessions of the Grand Lodge. At such meetings the business of the regular sessions was continued and new business

transacted; as in the case of receiving the report of the committee on dispensations, and in appointing another to revise the work. The name seems to have been borrowed from the ancient committee of Past Grands, and it is very probable that it was provided for in the constitution. The Grand Committee met on January 1, 1822, when a resolution was passed forbidding the conferring of degrees on any member except in his own lodge; and an arrangement was made to meet the two subordinate lodges on the tenth of the same month for instruction, and to deliver the warrants before granted. In a special session of the 9th day of January the two papers were duly signed and sealed, and the colors of the degrees affixed; and on the next day, being the 10th of January, 1822, everything being in readiness, and the lodges duly assembled, their respective warrants were delivered to them with much ceremony. The second annual session took place on February 22d, when, in addition to the officers, the following Past Grands were presented, viz: Solomon Winchester and Ezekiel Wilson; and two others were duly admitted, viz: Duncan McCormick and James Seed. At the opening, Grand Master Wildey addressed them briefly, in words full of zeal and wisdom.

ADDRESS OF GRAND MASTER WILDEY.

“R. W. Deputy Grand Master, Officers:

“On the present occasion we meet for the despatch of business. On the deliberations of our meetings will depend greatly the welfare and eventual success of our ancient and honorable Order. It has become our duty to lay down rules for the controlment of our future action; and if the resolutions we ordain shall be in unison with the revealed teachings of the Great Patron of our Order, the God in whom we trust, we shall have nothing to fear for our ultimate welfare. I look upon you as the pillars and supports of the Order. On your precepts and examples rest our hopes; for on them the reputation of the Order is formed. Should they be in conformity with the principles we profess, you will be revered by all good Odd Fellows; if otherwise, you will disgrace yourselves, injure the Order of which you are members, and damage the cause of benevolence in society at large. The obligations you have undertaken are sufficient to teach you your duties in the Order; and each one of you is capable of judging

when these duties are properly performed. I therefore solemnly call on you this day to give me your joint and individual assistance, to aid my endeavors in the formation of such plans as may be most productive of the great object we have in view; the building up of an institution devoted to brotherly love, unity and benevolence."

This address was ordered to be spread on the minutes. The brevity, beauty and energy of this fragment bespeak the hand of a master; the voice was that of Wildey, but the diction and sentiment were from the pen and brain of his intellectual mentor. The reader will here take notice that we do not present this and other productions as Wildey's, but simply as indicative of what was taught by him. When we come to speak of Entwisle and Mathiot, justice will be done; but especially to the former, who will be found to have given all its literary character to the first decade. After the address, all the Grand Officers were re-elected to fill their offices for another year. Information having been received that lodges of the Order had been organized at New York and Boston, it was ordered that letters be written to the brethren in those cities, and every effort made to open a correspondence with them. The importance of punctual attendance having been considered, a penalty was imposed on officers and members for any absence from the sessions of either the Grand Lodge or the "Grand Committee." Franklin Lodge was reported as having very few present at their meetings; when the members of Washington Lodge were invited to attend and help in its work. Past Grand Ezekiel Wilson was reported by Franklin Lodge, No. 2, as suspended from membership during "one year and a day." At the May quarterly session, in addition to the Grand Officers, Past Grands McCormick, Winchester and Seed were present, and Thomas Mitchell, of No. 2, was admitted. The expulsion of Past Grand Humphreys, "for attempting to defraud the treasury of his lodge," was approved. This was more regular than in Petherick's case, yet there is nothing to be found showing that the expelled member had ever been admitted to the Grand Lodge, nor in what lodge he held membership. A notice was sent in from Franklin Lodge of the expulsion of Past Grand Ezekiel Wilson, who was then under sentence of suspension; this was also approved.

At the August quarterly session, in addition to the Grand Officers, Past Grands McCormick, Seed and Mitchell were present, and John Nelson, of No. 2, was duly admitted. The fourth or Golden Rule degree had been previously conferred without charge; it was now ordered that the fee of one dollar should be paid for the degree. On this occasion the death of the first member was announced in the person of Solomon Winchester, of No. 1, and crape was ordered to be worn as mourning for four quarters. Past Grand Couth resigned as Grand Warden, and Past Grand Thomas Mitchell was elected to the place; and Franklin Lodge applied for and received copies of the intermediate degrees of Covenant and Remembrance. The November quarterly session, in addition to the officers, was attended by Past Grands McCormick and Nelson; Past Grand Thomas Scotchburn was admitted a member. An opinion seemed to prevail at this session that the progress of the Order was retarded by the sentiments and music of the odes of the ritual; Entwisle, Welch and Scotchburn were therefore deputed to make alterations in the words and music of the odes used in the lodges; this committee was instructed to report at the next quarterly session, but failed to do so. The third annual session convened on February 22, 1823; present, the Grand Officers and Past Grands Seed, Nelson and Scotchburn; Past Grand Anstice was duly admitted. It was enacted that no member of the body should be admitted to its councils unless he could prove himself in the Past Grand's sign and password. The election of officers now proceeded under the following: "Resolved, that the Grand Lodge proceed to the election of G. Officers to serve for the ensuing two years." The original constitution, now lost, doubtless provided for the annual election of the officers; the election that preceded it was for the term of one year; and the election under it in 1822 was for a similar term, although not so designated. Without any pretence of an amendment, the term was extended from one year to two years—so great a lack of respect still existed in regard to the binding force of law among those new converts to written compacts. Under this resolution all the officers were re-elected; the only change made was in elevating G. Sec. Welch to the place of Deputy Grand Master, and placing D. G. M. Entwisle in the more congenial office of Grand Secretary, where his peculiar fitness was speedily displayed. During the first year of the

Grand Lodge no detailed fiscal account is preserved; no such office as Treasurer was provided for, either in the Grand or subordinate lodges. Grand Guardian Boyd and G. M. Wildey usually advanced money as needed, and hence acted in some sort as Treasurers.

In the second year an account was opened by a statement of the gross receipts and expenditures of the year, thus: receipts from commencement of Grand Lodge to end of first year \$102.97; expenditures during the same time \$100.37; leaving a balance of \$2.60. During the second year there was received from Washington Lodge, No. 1, \$27.58; from Franklin Lodge, No. 2, \$16.71; from members for admission fees, &c., \$8.69; which, with the balance of the first year, \$2.60, made a total of \$55.58; the expenditure of this year was *fifty-six cents*, which left a balance at the beginning of the third year of \$55.02. Nothing is known of the income of the subordinate lodges previous to this time except as calculated by the percentage paid in; by which the receipts of Washington Lodge for the preceding year had been \$275.80, and of Franklin Lodge \$167.10. There are no data by which the expenses of either lodge can be ascertained. The "Grand Committee" was assembled on April 13, 1823, with the Grand Officers and Past Grands Seed, Nelson, Scotchburn and Anstice. The meeting was held to consider a letter received by Washington Lodge.

THE BOSTON LETTER.

"BOSTON, March 28, 1823.

"To the Most Noble Grand, Officers and Brothers of the Washington Lodge, Baltimore:

"Your favor, through the hands of brother Wilson, was duly received by Massachusetts Lodge, No. 1. The kind and affectionate manner in which you received our worthy brother Wilson, merits our warmest acknowledgments; and rest assured such praiseworthy conduct will meet with a reciprocation from us, as we are convinced it will tend more closely to cement the bonds of Odd Fellowship. From brother Wilson's statement we are satisfied your lodge is legally the Grand Lodge of the United States. We do hereby acknowledge you as such, and beg you to grant us a charter as the Grand Lodge of this State, under the title of the Massachusetts Lodge of I. O. F., No. 1; giving us power to grant charters to such lodges as may, from time to time, arise in this State, but at all times to acknowledge

your lodge as the Grand Lodge of the United States. We feel more anxious on this point, as we have just granted a few of our worthy brothers leave to withdraw from us and form a new lodge, with no other intention but to benefit the Order by spreading it more extensively. We are without the lectures and degrees, and we wish you to state the manner of application and method of receiving them here. We shall at all times be proud of any communication from you, and sincerely hope there will be a free correspondence kept up between the two lodges. All expenses incurred in sending on these degrees, etc., will be paid by us. Yours, with respect,

“PHILEMON STACY, *Secretary*.

“Approved: WM. BISHOP, M. N. G.

“P. S. You will please send the lectures and degrees on as soon as possible.”

On its receipt the N. G. of Washington Lodge presented it to G. M. Wildey, who offered it for the consideration of the Grand Committee. On learning its contents, all informalities were waived, and the following answer unanimously agreed upon:

“Resolved, that a Charter be granted to Massachusetts Lodge, No. 1.”

“Resolved, that a dispensation for a Grand Lodge, to grant charters to other lodges in the State of Massachusetts, be given, free of expense, to the Past Grands of those lodges, and to be located at Boston.”

This was supplemented by a resolution deputizing the Grand Master to convey the charter to the petitioners.

The Grand Committee then ordered the lectures and degrees to be printed; and D. G. M. Welch and G. Secretary Entwisle were directed to write out the lectures and charges, and to supervise the printing, which was proposed to be done speedily. A question then arose on amending the constitution, which was finally referred to G. G. Boyd and Past Grands Scotchburn, Nelson and Anstice. Before the close of the session the members, on the motion of G. Secretary Entwisle, gave formal expression to the obligation of the Order to G. M. Wildey, “for his assiduity and perseverance in the service of the Grand Lodge.” The Grand Master eloquently responded. The further proceedings upon the Boston application will be detailed in their order. The first quarterly session of 1823 was held May 18th, when, in addition to the Grand Officers, Past Grands Seed, McCormick, Nelson and Anstice were present. In opening, the Grand Master stated

that the regular day of meeting being on Sunday, the 22d instant, he had called them together on another day, to avoid public censure. Past Grand William Tong was admitted a member. The charter of Massachusetts Lodge, No. 1, was ordered to be signed by the officers and members, and the seal of the Grand Lodge, with the appropriate colors, affixed thereto. The dispensation for the Grand Lodge of Massachusetts was not in readiness, and in order to complete it, a "Grand Committee" was ordered to be held on the 25th. On that day the Grand Committee met; present, the Grand Officers, except the Grand Master, Deputy Grand Master and Grand Conductor; Grand Warden Mitchell acting as Grand Master; Past Grands Scotchburn, Anstice, Nelson, Seed and Tong. Past Grand William Williams, of No. 1, was admitted to a seat. The Grand Dispensation for Massachusetts having been engrossed, was signed by the Grand Officers and members present, and subsequently by G. M. Wildey, D. G. M. Welch, G. Con. Larkam and P. G. McCormick.

Previous to the departure of Grand Master Wildey on his mission to New England, letters were sent to the lodge known to be in existence in Philadelphia, and to one or more of the lodges which rumor had located in New York, apprising them of his intended journey, and asking permission for Wildey to visit them and to commune with the brethren when he was passing through their respective cities. Whereupon the Grand Master left Baltimore on the 31st May, 1823, for Philadelphia, and arrived there the next morning. He found the brethren in that city self-instituted, through the agency of a member of an informal lodge in New York, known at Franklin Lodge, No. 2. To this lodge the brothers were looking for authority as a superior, and were not prepared to join the movement elsewhere. But Wildey's explanation was well calculated to arrest their attention. He informed them of his success in Maryland, and that he bore one charter for a working lodge at Boston, and another to enable the Past Grands at that place to form the Grand Lodge of Massachusetts; and that his constituents were willing, and even anxious, to make similar grants to the brethren in Pennsylvania. He enforced these topics by presenting the advantages that were likely to result to all concerned, should his plan be adopted; to individual members, the knowledge of the improvements of the Manchester

Unity; to subordinates, uniformity in the work and a system of finance; to the Past Grands, the dignity of a State Grand Lodge; and to all, the importance of a central parental authority in a Grand Lodge of the United States. The brethren were well inclined to his offers, but insisted on such delay as would allow them to learn of the result of an application to what they considered their mother lodge. Wildey remained another day with them, and on the morning of the third day of June left for New York, and reached that city in time to be that night in session with Franklin Lodge, at the house of Bro. Lovett, No. 279 Grand Street. Here he found two lodges, the one formally and the other informally constituted. The lawful lodge was claiming superiority over all the self-instituted lodges of the city, and the controversy had just reached a crisis. Wildey met the contestants and was made their umpire. He found that Columbia Lodge had received a valid charter from a lodge of the Independent Order in England, of the date of the 14th of November, 1822, and without hesitation decided in favor of the legal body. Columbia Lodge at once agreed to apply to the Grand Lodge at Baltimore, to surrender its charter, and receive a dispensation of the date of June 4th, 1823. The Noble Grand of the Lodge began the correspondence with Maryland, as follows:

NEW YORK, June 6th, 1823.

To the Grand Lodge of the State of Maryland, etc., etc.

HONORED BRETHREN:—Having been visited by Grand Master Wildey on his tour to Boston, he was polite enough to inform us of the method of forming a Grand Lodge of the State. Whereupon we make application to you, by G. M. Wildey's recommendation, for a dispensation for a Grand Lodge, so that he will have it in his power to install our officers on his return from Boston. Your immediate compliance with this will give us a great deal of pleasure. We remain in the bonds of F. L. and T.

R. WATTS, *M. N. G.*

On its receipt the Grand Secretary, at a loss what to do, consulted several of the members, and then replied:

BALTIMORE, June 9, 1823.

R. Watts, M. N. G.

DEAR BROTHER:—Your esteemed letter of 6th instant is received this morning, and I have lost no time in taking up the sense of a majority of the Grand Lodge, not indeed in formal

committee, but meeting to give a degree with several, and visiting others, the opinion being unanimous, we must wait another communication from you before we can proceed further. In the first place, the rule of Odd Fellowship has been, from time immemorial, that there must be an application from five brothers for a dispensation for a lodge, and a Grand Charter can (only) be given to five Past Grands. 2d. In the application signed by the M. N. G. Watts there is no authority by the lodge he belongs to, and there is no mention made of the name of the lodge. As we have heard of the Shakspeare, No. 1; Franklin, No. 2, and Washington, No. 3, it is impossible we should know to which to grant the dispensation. The first subordinate which takes a charter will be denominated No. 1, but the Grand Charter will extend equally to the privilege of the Past Grands of the lodges now formed, or the numerous and respectable lodges which we sincerely hope you will in future form.

JOHN P. ENTWISLE, *Grand Secretary.*

In three days this had reached New York; the members were called together, when a formal application was prepared and signed, and enclosed in a letter explaining the reason of the informality in the first instance, viz: that they had personally applied to G. M. Wildey on the 4th of June for the Grand Charter, and relied on his having forwarded the necessary information.

APPLICATION OF COLUMBIA LODGE.

NEW YORK, June 12th, 1823.

To the Grand Lodge of Maryland and of the United States:

We, the undersigned, for and in behalf of Columbia Lodge, No. 1, of I. O. F., held at Brother Lovett's, 279 Grand Street, having received a legal dispensation from the Loyal Beneficent Duke of Sussex Lodge, No. 2, Liverpool, for the subordinate lodge, do further petition for a dispensation from your lodge to form a Grand Lodge of the State of New York. We trust you will forward us the necessary documents as early as possible; as G. M. Wildey intends installing our officers on his return from Boston. Wishing the Grand Lodge of Maryland and of the United States every prosperity, we remain yours in the bonds of F. L. and T.

P. G. JNO. B. ROBINSON,
P. G. JAMES SIMISTER,
P. G. JAMES CLARIDGE,
P. G. JOHN GRANT,
P. G. R. WATTS.

M. N. G. THOS. TURNBULL,
V. G. JOS. BARTON,
Sect'y T. BALL.

This was the first formal petition received by the Grand Lodge of Maryland and of the United States, for a Grand Lodge Charter. It reached Baltimore on the 15th of June, on which day D. G. M. Welch convened the Grand Committee.

But to return to the brethren in Pennsylvania. So soon as G. M. Wildey received the oral application of the New York brothers, he wrote to Philadelphia and gave information of that fact. The brothers, on receipt of the communication, assembled, and prepared and transmitted what follows:

PHILADELPHIA, June 6th, 1823.

To John P. Entwisle, Grand Secretary, Esq.

RESPECTED BROTHER:—We have the pleasure to inform you G. M. Wildey arrived in Philadelphia on Sunday, in good health. We assembled a few brothers by two o'clock; the information we received from our worthy brother was pleasing and instructive. This Lodge had come to a determination to take a dispensation, charter and degrees; and we hearing that a lodge in New York had received a dispensation from England, we had applied for one from them before the arrival of brother Wildey. Bro. Wildey has written to us from New York, which communication we received this morning. His letter gives us such information as to enable us to apply to the Grand Lodge of Maryland and of the United States for a charter, etc., and he says he will, on his return, provide us with other documents. Wishing you every blessing this world can afford, we remain,

In the bonds of F. L. and T.

WM. MATHEWS, N. G.

JNO. STURGIS, V. G.

THOS. HEPWORTH, P. G.

AARON NICHOLS, P. G.

NATH'L LONGMIRE, *Sec'y.*

This very informal application was regarded as sufficient. The Grand Committee, as before stated, being called into session on the 15th of June, 1823, these communications were presented. The committee first granted the prayer of the petitioners for a dispensation for the Grand Lodge of the State of New York; afterwards the application from Philadelphia was considered, and, on motion, its informalities waived, and a charter was granted to Pennsylvania Lodge, No. 1; after which a dispensation was granted to the Past Grands of said Lodge to form the Grand Lodge of Pennsylvania. The latter grant was made in anticipation of any application therefor; the same as in the case of the grant to the

Past Grands of Massachusetts. The documents were speedily prepared, after the forms used for the Massachusetts bodies, and with the necessary charge and degree books, were forwarded to the address of Thomas Wildey, New York, on the 18th of June, in order to intercept him on his return from Boston. Meanwhile G. M. Wildey had left New York on the 5th of June, by the land route for Boston, which place he reached on the 8th instant; he found the brethren anxiously awaiting his arrival. On the 9th of June he regularly instituted Massachusetts Lodge, No. 1, and instructed such members as were eligible in the several degrees of the Order. He then went earnestly to work preparing the Past Grands for conducting the business of a Grand Lodge, and was enabled on June 11th, 1823, at the lodge hall in Ann Street, to institute and organize the Grand Lodge of Massachusetts. After spending a few days with the brethren, G. Master Wildey began his journey homeward, and reached New York on the 22d of June. He found matters but little changed during his absence; with the exception of Past Grands Downing and Robinson, every member of Franklin Lodge stubbornly refused to recognize the new arrangement, and ceased to meet as a lodge. The package of warrants and other documents had arrived from Baltimore, and at once the G. M. proceeded to institute and organize the Grand Lodge of the State of New York, which was done at No. 279 Grand Street, on June 24th, by the installation of the duly elected officers. Having imparted all needful instructions, G. M. Wildey left on the following day for Philadelphia, where he arrived on the same evening. Everything being in readiness, he instituted Pennsylvania Lodge, No. 1, at No. 66 Dock Street, on June 26th, 1823. On the next day he organized, at the same place, the Grand Lodge of the State of Pennsylvania. After remaining a day or two for the purpose of imparting information, the Grand Master resumed his journey, and arrived at Baltimore on the 1st of July, 1823.

But to return to the narrative. A special Grand Committee was held July 7th, 1823, when all the Grand Officers and several Past Grands were present. G. M. Wildey made an oral report, setting forth the difficulties he had encountered, and his final success in the States of Massachusetts, New York and Pennsylvania. Whereupon a vote of thanks to him was unanimously adopted, and it was ordered that a circular letter be addressed to the sub-

ordinate lodges in Maryland, giving information of the incidents of the mission of the Grand Master to the Eastern States, and of his safe return.

CIRCULAR.

SPECIAL GRAND COMMITTEE OF THE GRAND LODGE OF MARYLAND
AND OF THE UNITED STATES.

BALTIMORE, July 7, 1828.

M. N. G., V. G., Officers and Brothers:

GREETING:—The happy return of our highly respected and Most Worthy Grand Master calls us together this day, and sensible of the anxiety of our brothers to be informed of the success which has attended his travels, the Grand Committee has instructed me to announce to you, that the most sanguine expectations we had conceived have been more than realized. The beneficial system we projected, and the honorable terms of united action we proposed, have been so well presented by our Grand Master, as to meet with the approbation of all our brothers heretofore astray. He has been able to overcome every difficulty that stood in the way, and, by his almost magic power, he has brought under the authority and auspices of the Grand Lodge of Maryland and of the United States, three other Grand Lodges, in full operation, in the States of Massachusetts, New York and Pennsylvania. Grand Master Willey brings satisfactory proof that the Order, in each of these States, is in the hands of those who fully understand the principles of our honorable fraternity; and that its honors and benefits will be properly administered, in each, in the same manner as they are here, and that in everything they are acting legally, according to the Order. All brothers bringing cards from these places are recommended to your brotherly attention, subject to the usual examination. With great deference to the feelings of our Grand Master, it is proper you should know that a unanimous vote of thanks has been accorded to him, with every demonstration in the power of the Grand Lodge to bestow, expressive of its satisfaction at the great service he has rendered to the Order.

Wishing your lodge all happiness and prosperity, in the bonds of F. L. and T. I am your affectionate brother,

By order, *JOHN P. KIRKMAN, Grand Secretary.*

No better evidence could be presented to show how highly the sentiments of the Grand Master were appreciated by his fellow-workers in the field of benevolence. The Grand Committee was again assembled July 20th, when all the Grand Officers were present, except D. G. W. Wash. The Grand Master stated that the meeting was well for the purpose of it, they waited for

a compact he had made with Columbia Lodge, No. 1, at New York, to give it a free charter, bearing date on the day the arrangement was made, on condition that the lodge would surrender to the Grand Lodge the dispensation it had received from the Duke of Sussex Lodge, No. 2, of Liverpool, England. A charter was ordered to be prepared and forwarded without delay, upon the conditions set forth in the statement. The second quarterly session was held, August 22d, 1823; present, G. M. Wildey, G. W. Mitchell, G. Secretary *pro tem.* Scotchburn, G. G. Boyd, G. Con. *pro tem.* Anstice, and Past Grands McCormick and Nelson. The proceedings of the several Grand Committees, as was usual at quarterly sessions, were read and approved. Past Grands Maurice Fennell, of No. 1, and Charles Common, of No. 2, were admitted to membership. The sentiment of the odes, and the style of the music to which they were set, had become distasteful to many of the members. At the November session of 1822, the subject was referred to a committee "to make alterations in the words and music of the ode sung at present in the different lodges." No report had been made, and but one of the committee, P. G. Scotchburn, was present at this session, but a resolution was adopted to dispense with music in using the ode, "and that it be read at the time of making." Another resolution dispensed with the opening and closing odes, and provided "that at the opening and closing of the lodges, two verses of the song of 'Hail Columbia' be sung." This is all very serious, but is rather provocative of mirth on its reading. It was ludicrous to adopt so strange an alteration in "the words and music" as is here attempted. Nothing could be more ridiculous than the reading of "Brothers, attentive stand," etc., while the action required by the ritual was proceeding. It was odd at best to open and close a fraternal association with a song which had no kind of relation to the business transacted. It grew out of a crisis which naturally controlled the elements that were so recently thrown together. In England, both policy and patriotism had caused all odes used officially in the Order, to be fashioned to suit the national anthem of "God Save the King." The odes and music in use were imported with the Order, and so long as it was an English society there was no objection to their use. But "times change, and men change with them"; home habits were discarded, new ties and connections were formed, and a total revolution in the old ideas was a neces-

sary consequence. As is usual with proselytes, the new opinions were held with great zeal and tenacity, and in the haste to get rid of the old-world characteristics, they rushed without any consideration in the opposite direction. This was intensified by the native element which had been gradually infusing itself among them. As will be seen hereafter, this movement went still further, until a period of reaction set in and brought it back to the old landmarks.

It was at this session that, on motion of G. G. Boyd, the following was adopted: "Resolved, that a medal be presented to Grand Secretary Entwisle, in respect to the service the Grand Lodge conceives he has rendered." This was the first instance where the Grand Lodge had bestowed more than a vote of approval, and coming from Boyd, who was very practical, denoted that the services rendered must have been valuable. Past Grand Maurice Fennell was made Assistant Grand Secretary. Grand Conductor Larkam was suspended from membership in the Grand Lodge for a year and a day, on the charge of "conduct unworthy of our honorable Order"; but no specifications are given nor report of trial made. P. G. Anstice was appointed to fill the vacancy of Grand Conductor. At the third quarterly session, held November 22, 1823, all the Grand Officers attended, and Past Grands McCormick, Seed, Nelson, Scotchburn and Common. A report from the committee of April 13th, on amendments to the constitution, was presented. The articles submitted were modified and adopted, and a committee appointed to have it printed; but no printed copy of it can be found in minutes or archives. This instrument was found in two manuscript copies; one in the archives of the Grand Lodge of Massachusetts, and the other in those of the Grand Lodge of New York. As the oldest known Constitution of the Grand Lodge, it is here inserted.

CONSTITUTION ADOPTED NOVEMBER 22, 1823.

Grand Constitution of the Grand Lodge of Maryland and of the United States.

SEC. 1. ON THE FORMATION OF THE GRAND LODGE.

ART. I. The Grand Lodge is composed of the Past Grands of all the lodges within the State that shall be acting under a

legal charter and in obedience to the Constitution of the Grand Lodge, and must consist of at least five P. G.'s from one or more lodges.

ART. II. Every legal lodge shall be equally represented in the Grand Lodge, when by-laws are to be made, or when any alteration, repeal or amendment shall be made to the constitution; but in other business, a majority of all the members present shall decide.

ART. III. Any motion for an alteration, repeal or amendment to the constitution must be sent in writing to the Grand Master or Deputy, at least six months before the annual meeting, at which time alone they can be made, so that the Grand Secretary may communicate the same to the P. G.'s of the respective lodges, that they may send deputies or appoint proxies to vote on them; and a majority of three to one shall be necessary to decide.

ART. IV. Any motion for a by-law to be made, altered, amended or dispensed with, must be sent in writing to the G. S. at least three months before the meeting at which it is to be discussed, and a majority of the delegates or proxies shall decide.

ART. V. Any P. G. desirous of entering the Grand Lodge as a member, must send a certificate signed by the elective officers of his lodge, and countersigned by a P. G., or if none else have passed the chair, it must be countersigned by the Warden and Guardian, and must be sealed with the seal of the lodge, to-wit: That P. G. ——— is clear of the Secretary's books, and under no charges of breach of the general articles or the by-laws, and that he has filled his office with honor to himself and with credit and advantage to the Order. Should he not be known to any member of the Grand Lodge, he shall be obligated that the certificate is genuine, and the certificate shall only be admissible on the first session of the Grand Lodge after its date. If the certificate is satisfactory, the P. G. desiring admittance must work his way with the Grand Conductor through the first, second and third degrees, and by the sign of a P. G., and after due examination, shall be conducted to the G. M. and take the obligation; then to the G. W., who, with the assistance of the G. C., instructs him in the signs, etc., and explains the situation of the officers, after which he takes his situation as a member of the Grand Lodge.

ART. VI. The Grand Lodge shall meet annually, on February 22d, and quarterly from that date, on general business, and the G. M. or his Deputy have power to call a special committee, at their discretion, on extraordinary business.

ART. VII. The Golden Rule or fourth degree shall be read every quarter, when none but such as have taken it, or do then receive it, shall be present; and every P. G. who shall receive it, shall pay one dollar towards the support of the funds.

ART. VIII. P. G.'s entering the Grand Lodge must work their way by the P. G.'s sign and password.

ART. IX. No P. G. shall leave the lodge without permission of the G. M. or presiding officer, and password from the G. W.

ART. X. Every member of the Grand Lodge summoned to attend at an annual or quarterly meeting, and neglecting to attend such meeting without sending a written apology, shall be fined fifty cents; and on neglect of a summons to attend a committee, without a sufficient apology in writing, shall be fined twenty-five cents.

ART. XI. No refreshments shall be allowed in the lodge-room during its session.

ART. XII. The constitution and by-laws shall be read on the annual session, and the brothers of the third degree shall be admitted to hear them, after the previous business is transacted.

ART. XIII. The Grand Lodge may enact by-laws for the government of the meetings, and for the regulations necessary to the pecuniary affairs, provided they do not interfere with the constitution.

SEC. 2. ON THE ELECTION AND SITUATION OF OFFICERS.

ART. XIV. The officers of the Grand Lodge are: the Grand Master, Deputy Grand Master, Grand Warden, Grand Secretary, Grand Guardian and Grand Conductor. The candidates for G. M. may be nominated by any member of the Grand Lodge, and on being seconded, after three times calling, the nominated candidates shall be put to the ballot, and the G. M. shall be elected by a majority of tickets. The G. M. elect shall then proceed to nominate three P. G.'s as candidates for the office of D. G. M., one of whom shall be elected by a majority of tickets. The G. W. shall be elected in the same manner as the G. M. The G. S. shall be elected also in like manner. The G. G. and G. C. shall be appointed by the G. M.

ART. XV. The G. M. shall hold his office for four years, and shall be eligible as a candidate for three years longer, after the expiration of which he shall not be eligible as a candidate till the expiration of four years, if there are sufficient members to fill all the offices; but it shall be at the option of the G. M. to resign at the expiration of two years, on notice given to the Grand Lodge at least one quarter before the annual meeting. The D. G. M. shall hold his office two years, and shall be eligible as a candidate for re-election as long as the G. M. shall remain in office; but it shall be at the option of the D. G. M. to resign at the expiration of one year, on notice given to the Grand Lodge at least one quarter before the annual meeting. The G. W. shall hold his office one year, and shall not be eligible to re-election to that office for two clear years, if there are a sufficient

number of P. G.'s in the lodge to fill all the offices. The G. S. shall hold his office two years, and shall be eligible to re-election to that office without limited time, but it shall be at his option to resign, on notice given to the Grand Lodge one quarter before the annual meeting. The G. G. and G. C. shall hold their offices one year, and shall not be eligible to reappointment to the same offices for two clear years, provided there be a sufficient number of P. G.'s.

ART. XVI. The duty of the G. M. is to preside during the session, preserving order and due observance of the laws; impartially to put to the vote all propositions, and in case of equal votes to give a casting vote, to administer the obligations to P. G.'s on their admittance as members of the Grand Lodge, and occasionally to visit the working lodges in the State. The duty of the D. G. M. is to examine every P. G. in the Grand Lodge; to open and close the meetings; to support the G. M. by his assistance, and to take his place in his absence. The D. G. M. must read all petitions, propositions, reports, proceedings and communications brought to the Grand Lodge, and on all elections and votes, correctly to report the statement thereof to the G. S. The G. W. is to act as Vice-President. He must cause the commands of the G. M. to be respected, take charge of the order and decorum of the meeting when the G. M. may be engaged in the business before the Grand Lodge, and to give the signs, etc., of the Grand Lodge to newly entered P. G.'s. The G. S. must record a just and true account of the proceedings of the Grand Lodge, as well as communications from all lodges in the State, and to transact the writing business of the Grand Lodge. The G. G. is to prove every P. G. before he admits him, to allow none to depart or enter without a password, and to prevent the admission or departure of any during the actual transaction of business without permission of the G. M. The G. C. is to examine and conduct new P. G.'s into the lodge, to assist the G. W. in explaining the signs, etc., to them, and to attend to the comfort and convenience of the Grand Lodge during session. In case of occasional absence of the G. M., when the D. G. M. takes the higher situation, he shall immediately appoint a Deputy *pro tem.*, as that important office must never be left vacant. In case of the death of the G. M. or his removal, so as to be unable to attend, the D. G. M. shall fill his chair until the ensuing annual meeting, and shall nominate three for the office of D. G. M., who shall be voted for as usual, and shall serve until the annual meeting; but neither one nor the other shall be entitled to the honor of P. G. M. or of P. D. G. M. in consequence thereof. The titles shall be M. W. G. M., R. W. D. G. M., R. W. G. W., R. W. G. S., W. G. G., W. G. C., and W. P. G.

SEC. 3. ON DISPENSATIONS.

ART. XVII. On application in writing from five brothers of the Independent Order of Odd Fellowship, to obtain a dispensation, the G. M. or his Deputy shall appoint a committee to consider the same, and if the report of the committee shall be favorable, the G. M. shall take the sense of the Lodge on the same, which the majority shall decide; but if unfavorable, the G. M. shall, if a motion is made and seconded to that effect, refer the petition to the committee again for revision, and afterwards put it to the vote again, and decide accordingly.

ART. XVIII. The dispensation, with the charges, and the lectures of the first or white, the second or blue, the third or scarlet, together with the covenant and remembrance degrees, shall be charged at thirty dollars to defray the expenses thereof. The money to be paid or security given on the delivery of the dispensation.

ART. XIX. When a dispensation is granted, a member of the Grand Lodge shall be deputed to deliver the same; to open the lodge and give instructions, such as he finds them prepared to receive, and are necessary to have.

ART. XX. Every lodge acting under the Grand Lodge shall pay to the funds thereof ten percentum on the amount of their quarterly receipts, which must be sent by a P. G. at the quarterly meeting of the Grand Lodge, together with a statement of expulsions or suspensions (if any), the names and reasons thereof, and any other circumstances of general importance, which the Grand Lodge will cause to be circulated to all the other lodges in the State.

ART. XXI. The Grand Lodge shall forward a quarterly password and explanation to each lodge in the State.

ART. XXII. Every lodge must give a proof impression of its seal, to be deposited in the Grand Lodge, and all communications must be sealed therewith.

In connection with this proceeding a resolution was adopted, directing letters to be sent to the several Grand Lodges, requesting them "to send delegates or appoint proxies to attend a Grand Committee meeting, for the purpose of making arrangements for forming a Grand Lodge of the United States." To this invitation it will be seen that all the Grand Lodges responded as requested. We will here insert a correction, made necessary by an error which has crept into the official minute. The foot-note of page 44, vol. 1, of the journal of proceedings of the Grand Lodge of the United States, presents these articles as having been adopted at the November session of 1821. The compiler of the revised

journal, in his *original note*, confessed that he had failed to obtain a copy of the articles then adopted in Maryland; but that he had received the one presented from the Boston brethren. Without critical examination, the document was published as the constitution of 1821. It is evident that he was in error, and he takes this occasion to correct it. The proceedings show that all the Grand Officers were elected for a one-year term, during the first two years of the existence of the Grand Lodge; but that an alteration was made at the February session of 1823, by which they were elected to serve for two years. Of course this constitution could not have been in force during that period. The XIV and XV Articles strongly evince that an apprehension had been awakened of a probable danger to the local government, and that it was thought necessary to be more conservative in the fundamental articles by which the local power might be affected. Hence the provisions for the quadrennial term of the Grand Master, and the limitation of the nomination of the Deputy to the same officer, &c. It should be remembered that at the period when this action was had, no plan for the separation of the Grand Lodge of the United States from the Grand Lodge of Maryland had been matured, and a feeling of doubt existed, lest by possibility the newly made lodges and Grand Lodges might assume to control the local, as well as the general, powers of the Grand Lodge. This paper, copies of which have been found among the archives of the two senior Grand Lodges, Massachusetts and New York, certified by the signature of John P. Entwisle, the Grand Secretary at the time, may, without doubt, be received as the constitution of November, 1823.

At this session, November 22, 1823, on the petition of P. G. Thomas Scotchburn, P. V. G. Samuel Bickley and brothers Saunders, Steward, Turnbull, Moore and Winn, a charter was granted for Columbia Lodge, No. 3, to be located in Baltimore. Past Grand Joseph Bannister was admitted a member of the Grand Lodge. The Golden Rule (or fourth) degree was ordered to be conferred on Past Grands after an election by ballot. G. C. Austice resigned his office and P. G. Charles Common was appointed to fill the vacancy; and a committee composed of Wildey, Fennell and Common were appointed on the Entwisle medal. A Grand Committee was held December 7, 1823, when the Grand Officers and Past Grands McCormick, Nelson and Scotchburn

were present. An order was made that the scarlet degree members be admitted to the Grand Lodge at the next quarterly session on proving themselves in the degrees. It was also ordered, in deference to the differences of opinion before referred to, that the ode, "All hail, Most Noble Grand!" heretofore sung at the installation of lodge officers, be read instead of being sung. And the following was adopted: "Ordered that the Grand Lodge open Columbia Lodge, No. 3, and do proceed to make those proposed, if found worthy; after which the officers are to be elected and installed, and they to appoint their subordinate officers." On December 17th this resolution was carried into effect with great pomp, as we have already shown in the second chapter. A letter was read from an officer of Massachusetts Lodge, No. 1, Boston, complaining that Grand Master Hersey was assuming authority by visiting a lodge of which he was not a member, speaking on questions before the lodge without invitation, &c. To this the Grand Secretary was instructed to send an appropriate reply. The following extract from the response of Grand Secretary Entwisle indicates his views on the subject of the rights and duties of a Grand Master of the period: "As individuals of one great body, we ought to be careful whom we elect to offices which give weight and consequence to the incumbents; but when so elected, we ought to pay due respect both to the office and the officer; and we should reasonably expect that brothers who thus pass the post of honor, and are admitted members of a Grand Lodge, are worthy of trust and confidence in the Order; and that as a body, their judgment ought to be respected by those who are not so far advanced, and who cannot, therefore, be presumed to have the same experience. The prerogative of the Grand Master is of the greatest consequence; inasmuch as he is at the head of the Order, and has the most ample opportunity for obtaining an extensive and general knowledge of the existing state of affairs, as well as acquaintanceship with the long established rules of the Order, and being required, on many occasions, to act on matters of momentary and instant importance, he is necessarily clothed with considerable discretionary powers. But for the undue or imprudent exercise of which, he certainly would be answerable in the same manner as other members. For, although he be Grand Master, he is still an Odd Fellow, and must act with an undeviating reference to the funda-

mental principles of the Order. But it is not fitting that the brother who has advanced to this honorable station should be reflected on, in his official capacity, by persons of limited acquirements, perhaps under the influence of prejudice. And his conduct as *Grand Master* can only be brought in question before the Grand Lodge. With respect to his *right* to visit or attend subordinate lodges, and their special or general meetings or committees, it is certain and inalienable. And not only so, but it is his duty, by personal attendance or by representation through his Deputy, to attend on all extraordinary occasions, when practicable, when it is to the interest of the Order that he should be acquainted with the proceedings of any lodge under his care. And it is desirable that lodges should individually benefit by his counsel and advice. Nevertheless, he can have no vote except in the lodge of which he is an active member."

The annual session was held February 22, 1824; present, the Grand Officers and Past Grands McCormick, Seed, Nelson, Scotchburn, Williams and Bannister. Past Grands Henry Harris, of No. 1, and John Roach, of No. 2, were admitted as members. The Grand Master announced that pursuant to the resolution of the last quarterly session, the Grand Lodges had appointed proxies to aid in the formation of a Grand Lodge of the United States. For Massachusetts, Grand Master Wildey; New York, P. G. Scotchburn, and Pennsylvania, G. G. Boyd. He then stated that as Grand Master he felt obliged to decline his appointment, but as he was authorized to name a substitute, he delegated A. G. Sec'ty Fennell to act for Massachusetts. The Grand Lodge then sitting as the Grand Lodge of Maryland, proceeded "to an election by ticket, for a member to represent the Grand Lodge of Maryland." The vote being had, the choice by a majority was made of G. Sec'ty Entwisle. He was the first elected representative to the Grand Lodge of the United States, and as such, may share with Wildey the reputation due to the father of that great body. A recess was then taken to enable the delegates to assemble; after which the representatives and proxies of the several Grand Lodges convened in Special Grand Committee. The roll was called with the following result: present, G. Sec'ty Entwisle, representative of Maryland; A. G. Sec'ty Fennell, proxy for Massachusetts; P. G. Thomas Scotchburn, proxy for New York, and G. G. John Boyd, proxy for

Pennsylvania. The committee organized by inviting G. M. Thomas Wildey to preside, and Rep. Entwisle to act as Secretary. G. M. Wildey delivered what was styled "a very appropriate address," which was not preserved. After consultation, the following was adopted:

RESOLUTIONS TO FORM A GRAND LODGE OF THE UNITED STATES.

Resolved, As the opinion of the Representatives assembled, that it is essentially necessary to the success of a Grand Lodge, that it should be established on the most undoubted basis; and to which end it is advisable to obtain from the Grand Lodge of Maryland and of the United States, the charter under which the said Grand Lodge now operates.

Resolved, That the Grand Lodge of Maryland and of the United States be invited to convey the charter obtained from England, to the Grand Lodge of the United States, in a separate and distinct capacity, for the exclusive use of that body.

And then, after instructing each representative to consult with his constituent Grand Lodge on the propriety of carrying out the spirit of the above resolutions, and empowering the presiding Grand Master to convene another meeting of the representatives and proxies, to receive and act on the ascertained views of the several Grand Lodges, the Grand Committee adjourned.

The plan proposed in these resolutions for effecting a separate organization of the Supreme Grand Lodge, seems to have been reached by a careful examination of the situation in which the Order in the State of Maryland stood relatively to the portions operating in the other States. The Maryland brothers desired to extend to their brethren elsewhere an equitable share in the government of the fraternity; but to allow the representatives of the other Grand Lodges to take seats in the Grand Lodge of Maryland and of the United States, as it was then operated, would be to give them undue control over its local interests. This apprehension caused perplexity in the council of the brethren, and made it necessary to use caution in adopting any measure bearing on the specific matter. This was the cause of the delay that had already taken place, and that still operated in retarding the business. Hence the care taken to induce the several Grand Lodges to become applicants for the surrender of the old charter by the Grand Lodge of Maryland and of the

United States, instead of being merely the recipient of a proffered boon, indicates the caution with which the subject had been weighed. By the arrangement proposed, the Grand Lodge of Maryland and of the United States was not yet committed to any plan, nor would it be required to surrender anything until after the other Grand Lodges had jointly requested it to do so. Then, as we shall see, it was supposed that the Grand Lodge of Maryland would be in a position to dictate terms. The MS. marginal notes on a journal of the proceedings of the G. L. of the U. S., Vol. I, page 64, say in regard to the *first* of the resolutions: "*Undoubted basis*. That is, that there should be no mistake as to the authority, or the general consent of all the respective jurisdictions." On the *second resolution* they say: "Impracticable and ridiculous, and a misconception of power"; and on the *third*, "Difficult to tell what this resolution means, unless it was supposed that the original so-called charter from England was assignable by the grantees." In a certain sense this may be true, but the light afforded by the action of Washington Lodge in 1821, in surrendering the same document to the P. Grands of that Lodge, enables us to see that the ordinary rules were not to be applied in such an emergency. This precedent in overturning ancient usage was the means of leading to the bolder step here projected, of a second assignment which ultimately brought about the re-habilitation of the basis and scope of the whole Order, by the reception of a new and independent charter in 1826 from England. If there was any irregularity it was cured by the last instrument, which was in a legal sense an exchange by which the new charter was given in lieu of that which had been assigned to the Grand Lodge of the United States.

When the Grand Lodge of Maryland and of the United States resumed its session, the first business announced was a communication from Isaac Hardman, Corresponding Secretary of the Manchester Unity, in which he stated that the first Grand Annual Movable Committee of that Order was held at Hawley, in Staffordshire, on May the 19th, 1823, when, among other proceedings, the following was had: "Resolved, that the general password, 'upon my honor,' be totally done away with, and general quarterly changeable passwords be substituted for all lodges and districts in compliance, and that the G. M. of the Manchester District be ap-

pointed and authorized from time to time to give or communicate it." "Resolved, that the password be communicated with the Manchester quarterly minutes, copies of which shall be forwarded to each District Grand Master for all the lodges under his jurisdiction, and to lodges separately in strict compliance which have not formed or joined any district." "Resolved, on the report of the deputation to consider the alterations in the lectures and signs, that the lectures and signs now introduced and explained, with the alterations and amendments, be adopted in lieu of the old ones." Owing to the difficulties attending transmission to this country at the time, no special information of the changes which had been effected was then communicated. But the Grand Lodge directed a reply to be sent, expressive of its disapprobation of such alterations, and requiring further information relative to the matter. And then a committee, consisting of D. G. M. Welch, G. Sec. Entwisle, G. Con. Common and A. G. Sec. Fennell, was instructed to prepare a suitable letter, addressed to the brothers in England, showing the progress made by the Order in this country, and to have *twelve copies* printed in circular form. This circular was not transmitted until April, a copy of which will be found in its appropriate place. The question of the utility of a travelling password, to be used only by members in good standing while on travel, with cards, was considered, and resulted in the passage of the following: "Resolved, that a T. P. W. be adopted for the protection of the Order in the United States." And then a T. P. W. for the current year was selected. An order was made to hold the meetings of the Grand Lodge in future on the regular days appointed, unless the day of the month should fall on Sunday. It was also ordered that when visitors are present at a session of the Grand Lodge, the order of business shall be at first confined to local or State affairs, and when these are disposed of, to proceed to the business of a general character. It was represented in the Grand Lodge that a diversity of opinion existed among the membership in Baltimore in regard to annual celebrations, when a communication was directed to be sent to the subordinate lodges of Maryland, recommending them to adopt the 26th of April as the general anniversary. The Grand Lodge arranged to visit each of the subordinate lodges in the course of the next three months, and then adjourned, it having been one of the most laborious sessions of the body.

The Grand Secretary made up a summary of the condition of the Order, which is important, from being the initial effort of that sort of document. It sets forth that there were, subordinate to the Grand Lodge of Maryland and of the United States, three Grand Lodges, having under them three subordinate lodges, and the Grand Lodge itself having also three subordinate lodges, making a total in this country of one Supreme Grand Lodge, three subordinate Grand Lodges and six subordinate lodges.

The financial affairs during the preceding year presented a more healthy condition, showing largely increased amounts on both sides of the ledger, but a reduced balance. At the beginning of the year the balance in hand was \$55.02, the receipts as percentage from No. 1, \$32.25, and from No. 2, \$42.56, for charters, \$75.00, and from individual members, \$29.50, making a total of \$234.33. The expenditures were, for printing, &c., \$89.42, travelling expenses, \$50.00, incidentals, \$76.12, making a total of \$215.54, and leaving the balance of \$18.79. From the percentage paid it would appear that the receipts of Washington Lodge No. 1 had been \$322.50, and of Franklin Lodge No. 2, \$425.60, which implies a favorable change in that branch of the Order. The Grand Committee was convened March 16th, 1824, when were present G. M. Wildey, G. Sec'y Entwisle, A. G. Sec'y Fennell, G. G. Boyd, G. Con. Common and P. G.'s Nelson, Scotchburn and Roach. The session was occupied in the routine of correspondence with the new Grand Lodges, which required incessant nursing; orders for printing, which was already beginning to show its increasing dimensions, etc., etc. An article had appeared in the Boston press which met the approbation of the committee, and an order was made to have it republished in the Baltimore papers. The tenor of the article is unknown. The Grand Committee was again convened on April 15th, when were present G. M. Wildey, D. G. M. Welch, G. Secretary Entwisle, G. G. Boyd, G. Con. Common and P. G.'s McCormick and Nelson. The G. M. stated that the committee had been called together to consider a communication which G. Secretary Entwisle was prepared to present on the subject of organizing a separate Grand Lodge of the United States. Grand Sec'y Entwisle, as the Representative of Maryland, submitted the proceedings had at the Special Grand Committee held February 22d, 1824, to make arrangements to form a separate

Grand Lodge of the United States. He stated that as Acting Grand Secretary he had sent them to the State Grand Lodges, and had received from Massachusetts, New York and Pennsylvania an affirmative response; "and now, as the approved act of the several Grand Lodges," he submitted the proposal formally for the consideration of the Grand Lodge of Maryland and of the United States. The whole subject was referred to a committee to report forthwith. It is evident, from the formidable character of the report, that it had been carefully prepared in advance. The committee, consisting of G. M. Wildey, G. D. M. Welch and G. Sec'y Entwisle, presented the following, which was unanimously adopted:

GRAND LODGE REPORT OF COMMITTEE ON THE FORMATION OF THE
GRAND LODGE OF THE UNITED STATES.

Your Committee, while deeply impressed with the delicate nature and great importance of the matter referred to them, and fully aware of the magnitude of the result expected from their labor, have exerted their best endeavor to fulfill the charge satisfactorily, and respectfully submit the following report:

Your Committee find it necessary to take a view of the whole ground on which Odd Fellowship has operated, while considering the subject before them, being convinced that it is advisable to exhibit all the main historical points which its magnitude so imperiously demands. Your Committee is entrusted to propose a radical change in the form of the government of the Order at large, and to prepare a plan for effecting it in a shape suitable to be submitted to the several Grand Lodges throughout the Union, which, at the same time, will be explanatory of the changes deemed necessary. Your Committee would, in the first place, respectfully recall to the memory of the members of the Grand Lodge the days now gone and past, when Odd Fellowship in its infancy as an Order in these United States had to meet and contend against every obstacle which ignorance of its principles in some, and jealousy of its presumptive success with others, could throw in its way. And these outside enemies were more than aided in their endeavors by the conduct of professed brothers, who, led by an ambition to appear the greatest, or by a design to impose, under the guise of F. L. and T., on the confiding friendship and ready credulity of the brethren, inflicted a damage on the whole fraternity, far exceeding any that could be effected by others. It was at the time the Order was thus suffering, when every faithful brother had been called to his post, their services being needed, that they took a firm stand, although but

few in numbers, and saved the Order from destruction. This minority, by devoted action, strict attention to duty and unremitting zeal, were enabled to become an overwhelming majority, and to save the Order from a premature grave. The circumstances surrounding that eventful period ought forever to endear to us the champions of the day; those who sacrificed their time and money, and, in the eyes of the uninformed, almost their reputation, for our eventual success; those Past Grands who, having the interest of the Order at heart, felt bound by the most solemn and sacred ties to act together for the welfare of the whole. They not only took such steps as would tend to preserve the purity and ensure the stability of the superstructure, but also were anxious to add, with proper carefulness, every suitable embellishment offered for its improvement and advantage.

Your committee will next beg leave to bring to your recollection, among other interesting circumstances, the agreement to form the Past Grands into a separate body, made between them and their fellow-members of No. 1, Washington Lodge, the Grand Lodge of Maryland and of the United States of America—the first chartered lodge of Odd Fellows in the United States, and which received its charter according to the usage of the Order in England; and being the only lodge in America that had at that time received a regular dispensation, it took its rank accordingly. Pursuant to usage, the general business had previously been transacted by the committee of Past Grands of the lodge, and the members of this committee made the proposal to the lodge, to deliver over the English warrant to the exclusive custody of the Past Grands of that lodge, and to the Past Grands of all lodges that would unite together in the formation and support of a Grand Lodge composed exclusively of Past Grands. So soon as this proposal was made and explained to the members of No. 1, Washington Lodge, it was acceded to with gladness. The unanimous opinion of the brethren, after a little discussion, settled down in favor of the principle that the superior power should be delegated to the most experienced of the membership, that it should result from a free vote of the brethren of all the lodges in the district, that no one individual lodge had a just claim to exercise the authority of superintendent over the other lodges, or was entitled to any preference whatever, save the respect always conceded in civil society to seniority. With earnest and sanguine hopes that this measure would lead to a wide increase in lodges and membership, Washington Lodge nobly sacrificed its pride, gave up what are called “chartered rights,” and agreed to receive, as a humble subordinate, a dispensation from the body thus created by the voluntary act of its own members. The unanimity of opinion among brothers displayed on that memorable occasion has seldom been equalled, and has been followed by a series of successes which could only have been produced by wise and judi-

cious measures. This Grand Charter was received by Washington Lodge, in Baltimore, on October 23d, 1820, and was thus unanimously vested in the body of Past Grands on February 22d, 1821, when it was duly organized as the Grand Lodge of Maryland and of the United States. The day was purposely selected, being the birthday of the illustrious Father of his country, the champion of liberty, the mirror of virtue, and in public and private life alike, the ornament of patriotic principle and of social philanthropy. Your committee have digressed for a moment, in order that you may understand that our annual sessions are held on this day in honor of the great man of America. Your committee, with increasing delight, can now proceed toward that period when the crooked paths become comparatively straight, and the rough places smooth; when the emblem of justice was uplifted by Washington Lodge No. 1 and Franklin Lodge No. 2, being firmly united in the bonds of Friendship, Love and Truth; when a system of equality had been established under which none could take the lead of the other, except as merit or talent gave the claim. Your committee will now briefly advert to the mission of our worthy Grand Master, Thomas Wildey, and the advantages resulting therefrom to our Order throughout the Union. The brethren he visited in Massachusetts, New York and Pennsylvania all testify, in the most decided manner, to the great respect they entertain for him, and how highly they appreciate the work he has done. And your committee cannot fail to observe with gratification, the friendly exchange of sentiment and sympathy which has ever since been maintained, and regard it as the evidence of the formation of the strong bond of a perpetual union.

Your committee beg to express their acknowledgments for the honor conferred on themselves, in having been entrusted to perform the duty of preparing the way for a further extension of equal privileges toward the Grand Lodges of the different States of the Union, and respectfully submit for consideration the accompanying preamble and resolutions.

TH. WILDEY,
JOHN WELCH,
JOHN P. ENTWISLE,
Committee.

WHEREAS, It is expedient in sound policy that the Grand Lodges of the Order of I. O. F. in the United States should hold a close adherence and a regular correspondence with each other, and it is imperative in strict justice to render the several Grand Lodges in the Union independent of each other, to be equally represented in the Grand Lodge of the United States either by representatives or proxies, and that it is inexpedient, as well as invidious, that the Grand Lodge of Maryland and the Grand Lodge of the United States should act under the same charter

and be presided over by the same Grand Master, whereby the office of Grand Master would be confined to the State of Maryland, to the preference of one State and possibly to the injury of the whole. Therefore be it resolved,

1st. That we highly approve of the city of Baltimore, in the State of Maryland, as the permanent seat of the Grand Lodge of the United States, being central in situation as well as senior in order.

2d. That we hail with grateful remembrance the day when the Grand Charter was vested in the Past Grands; the death-blow to schism and dissension, and the epoch of prosperity to the Order.

3d. That the Grand Charter of Maryland and of the United States be vested in the Past Grands of the Grand Lodge of the United States, and that Maryland shall receive a Grand Charter from the same, and thereupon resign all claim or title to or from it, other than in common with the other Grand Lodges; which said Grand Charter shall have and contain, in the engrossing thereof, a clause representing the said investment and condition; and further, that the Grand Lodge of Maryland and of the United States doth give the said charter on condition that they keep the Grand Lodge of the United States in Maryland.

4th. That the Grand Master and the proxies of the several Grand Lodges do proceed forthwith, and are required to complete the Constitution of the Grand Lodge of the United States, and have the same brought forward for consideration and adoption, on or before the second quarterly meeting of the Grand Lodge, the 22d of August.

5th. That when passed, a correct copy of the Constitution be forwarded to each Grand Lodge within one month after the aforesaid time, in order that the necessary information may be received thereon, previous to the next annual meeting.

The resolutions were immediately transmitted to the State Grand Lodges for consideration, but did not meet with the general approval. The Grand Lodge of Pennsylvania had objection to the expression in the 1st resolution, making Baltimore "the permanent seat of the Grand Lodge of the United States," as well as to the last clause of the 3d resolution, but did not give immediate utterance to it. Meanwhile the members designated by the 4th resolution applied themselves to preparing the form of a constitution in conformity to the plan proposed, so as to be ready to submit it at the August session. The quarterly session was held on May 22d, 1824; present, G. M. Wildey, D. G. M. Welch, A. G. Sec'y Fennell, G. G. Boyd, G. Con. Common, and P. G.'s Nelson,

Scotchburn, Williams, Roach and Harris. Washington Lodge, No. 1, applied for the privilege to meet "fortnightly" instead of "weekly," as heretofore, which was granted, with a recommendation to the other two lodges to adopt the same plan. The committee appointed at the February session for the purpose, reported having interchanged views with the several Grand Lodges, and that they had transmitted in printed form a circular letter to the brethren in England, of which the following is a copy :

CIRCULAR.

GRAND LODGE OF THE UNITED STATES OF AMERICA.

To all whom it may concern, in the bonds of F. L. and T.

GREETING:—The brethren of the Order who have passed the presiding Chair, and now have the privilege of meeting the Grand Lodge, feel a pleasure which it is impossible to describe, in holding a communication with friends and brothers in far distant lands, which many of them never saw, and perhaps never will see. Still the same sentiment pervades the mind and directs the pen, to offer to our unseen brothers the friendly assurance of respect and good will, when distance prevents the exemplification of it by the grip and sign; by participation in the joys, or sympathizing in the sorrows of this checquered life. Those only who study the principles and act out the part of Odd Fellows, in the true sense of these words, can feel the force of these friendly emotions; and as there can be nothing more pleasing to the sensitive mind than to give and receive, and thus delightfully reciprocate enjoyment, we have the supreme gratification, in compliance with a resolution of the Grand Lodge, to address the Independent Odd Fellows throughout England.

Dear and respected brothers, it affords us great joy to learn, through various channels, that the Order is increasing in numbers and improving in respectability in your part of the world; but we regret that our intercourse, by correspondence, has been so limited, and it is with the twofold view of cheering you with the account of our prosperity, and of eliciting from you a return of information at once pleasing and instructive, that the Grand Lodge has directed me to communicate with you by circular. As I presume the information will be gratifying, I acquaint you that our Order was established in this city on April 26th, 1819, and from a small and weak beginning, has been increased by the unremitting attendance of the faithful, and has overcome every difficulty which ignorance, prejudice, and unworthy membership have thrown in our path; the hydra-head of Discord has been bruised, and, according to present appearance, deprived of animation. May the sacred flame

of friendship burn on the altar of the human heart, unquenched by the waters of adversity, ever fed by the oil of affection, and supported by the noble and unappalled front of truth and honor. We number in the United States at present FIVE GRAND LODGES, viz: I. The Grand Lodge of the United States, which presides over all, and is the centre point of communication and correspondence of all the rest, and which meets yearly, on February 22d. II. The Grand Lodge of Maryland, which meets once a quarter, in Baltimore, having under its jurisdiction the Washington, No. 1, Franklin, No. 2, and Columbia, No. 3. III. The Grand Lodge of Massachusetts, which meets in Boston, and has under its jurisdiction the Massachusetts, No. 1, and Siloam, No. 2. IV. The Grand Lodge of New York, which meets in the city of New York, and has under its jurisdiction the Columbia, No. 1, and Franklin, No. 2. V. The Grand Lodge of Pennsylvania, which meets in Philadelphia, and has under its jurisdiction the Pennsylvania, No. 1, and another just opened, the name not yet returned. The numbers of the membership are considerable, and their respectability entirely satisfactory, and from all appearance we shall soon be very widely extended over this vast continent. We shall always have pleasure in seconding any measures calculated to promote the general good, and to that intent we shall be glad to receive and reciprocate any information in your possession or ours. We find but little difficulty, comparatively, in communicating with our societies here, although the facilities are far less than with you; having a central and general head, enables all to act in unison, so that we fear no enemy. In answer to a communication we have received from the King George the Fourth, or Victory Lodge, in Liverpool, we have written a long letter, and requested that lodge to make it public to the Order generally. We regret to hear that there should be any misunderstanding in the fraternity, as it will not fail to injure the cause more or less; but for our views on these subjects I respectfully refer you to the letter before mentioned. In conclusion, permit me to renew assurances of the sincere respect and brotherly attachment entertained for you by the fraternity on this side of the Atlantic, and of our best wishes for your present and future welfare, both in your individual and social capacities.

Believe me, respected brothers, yours in the bonds of the Order.

JOHN P. ENTWISLE, *Grand Sec'y.*

Baltimore, April, 1824.

Approved: THOMAS WILDEX, G. M., JOHN WELCH, D. G. M.

The above is the last of the documents which appear with the signature of the most useful of the men who counselled with the G. M. during his early career. A Grand Committee was called by the Grand Master on July 6, 1824; present, G. Master

Willey, D. G. M. *pro tem.* Scotchburn, A. G. Sec'y Fennell, G. G. Boyd, G. Con. Common, and P. G.'s McCormick, Nelson, Williams and Roach. The G. M. announced that the meeting was held in consequence of the sudden death of the Grand Secretary John P. Entwisle; whereupon it was proposed to pay to the widow of the deceased the amount heretofore appropriated to purchase a medal, intended to be presented to him in recognition of the service he had rendered to the Order; which was unanimously agreed to. The second quarterly session was held, August 23, 1824; present, G. M. Willey, D. G. M. *pro tem.* Scotchburn, A. G. Sec'y Fennell, G. G. Boyd, G. Con. Common, and P. G.'s Nelson, Williams, Roach and Harris. P. Grands Ezekiel C. Gill, of No. 2, and Samuel Bickley, of No. 3, were admitted to membership. After sundry letters were received, read and disposed of, it was announced that by the demise of the late Grand Secretary John P. Entwisle, a vacancy had occurred in the position of Representative of the Grand Lodge of Maryland to the Grand Lodge of the United States, when it was resolved to proceed to an election to fill the vacancy, and P. G. Charles Common was duly elected. The committee, as indicated by the 4th resolution of April 15, 1824, submitted the form of a constitution suitable for the Grand Lodge of the United States in its separate capacity. The Grand Lodge then carefully considered its provisions and approved it, and an order was made that a copy of the proposed constitution be forwarded within one month to each of the Grand Lodges for concurrence. The Grand Lodge omitted to direct the printing of this document, and copies in manuscript consumed much time in the preparation, hence there was so much delay that few, if any, of the Grand Lodges received a copy in time to consider the subject before the period arrived for final action at Baltimore. The copy for the Grand Lodge of New York was not received until January 15, 1825, when a special session was held "to consider the merits of the constitution prepared for the government of the Grand Lodge of the United States." This Grand Body met monthly, and had held sessions in the preceding months of October, November and December, so that the copy did not reach New York until after the December session. The presumption is fair that it was equally late in reaching Massachusetts. A copy, however, reached Pennsylvania in time to be laid before a special session

on December 16, 1824, when on the question of approval the following was adopted: "Resolved, That our Representative be informed that in the opinion of this Grand Lodge, the word *permanent* in the 5th Article of the Constitution should be stricken out, and the word *present* inserted, and also that the word *central*, in the same Article, should be expunged." The delay in transcribing the copies, doubtless contributed to the want of harmony that prevailed at the period of effecting the new organization. This constitution was adopted on the 15th of January, 1825, and will be found in the journal, on page 70.

The third quarterly session was held November 22d, 1824; present, G. M. Wildey, D. G. M. Welch, G. W. Mitchell, A. G. Sec'y Fennell, G. G. Boyd, G. Con. Common, and P. G.'s McCormick, Nelson, Scotchburn, Roach, Harris and Bickley. Past Grands Freeburger and Arman, of No. 2, and Colt, of No 3, were admitted to membership. The record of the proceedings of the Grand Lodge of Maryland and of the United States, from its organization to the close of the last session, was read by the D. G. Master, and approved. Sundry letters were read and disposed of, among which was one from the Grand Lodge of Pennsylvania, relative to the surreptitious admission into the Order of a certain James Day, whereupon a resolution was adopted prohibiting his admission into any lodge of the Order "throughout the globe." This premature action was afterwards repudiated, when the power belonging to a State Grand Lodge was better understood. The routine business of the Grand Lodge having been performed, Grand Master Wildey addressed the Grand Lodge, informing the members that his term of office as Grand Master was about to expire, and that pursuant to notice previously given, it now devolved on that body, in its capacity of the Grand Lodge of Maryland, to proceed to the election of Grand Master and of the other Grand Officers. Previous to which, however, the Grand Lodge proceeded to consider the amendments proposed to the constitution of the separate Grand Lodge of Maryland; whereupon, on motion, the amendments to the 14th and 15th Articles were adopted, by which the terms of service of the Grand Master, Deputy Grand Master and other Grand Officers were fixed for one year, and that they each should be eligible for re-election. The following amendment to the 6th Article was adopted: "That the annual session of the Grand Lodge of Mary-

land be held on January 15th, in lieu of the 22d of February": the record says the latter "being the day set apart for the organization of the Grand Lodge of the United States, and also the 15th of January being the birthday of the founder of Odd Fellowship in the United States." The constitution as thus amended, was read and approved. The Grand Lodge went into the election of Grand Master by ballot, and there appearing an equal number of votes for P. G. Common and P. G. Scotchburn, the G. M. gave the casting vote in favor of P. G. Charles Common, of Franklin Lodge, No. 2, and declared him duly elected Grand Master of the Grand Lodge of Maryland for the ensuing term. The election was proceeded with, when P. G. Thomas Scotchburn, of Columbia Lodge, No. 3, was duly elected D. G. Master, P. G. John Nelson, of Washington Lodge, No. 1, was elected G. Warden, and P. G. Ezekiel C. Gill, of Franklin Lodge, No. 2, was elected G. Secretary. The G. M. elect then announced that he should nominate P. G. Henry Harris, of Washington Lodge, No. 1, as G. Guardian, and P. G. Freeburger, of Franklin Lodge, No. 2, as G. Conductor. As the business of the Grand Lodge was drawing to a close, the following was submitted and unanimously adopted:

"Resolved, that G. M. Wildey, after leaving his seat, be presented with a medal, as a small token of our respect for his eminent services, his indefatigable and unremitting zeal in spreading the Order of Odd Fellowship throughout the United States, and his unexampled assiduity and attention to its best interests while Grand Master of the Grand Lodge of Maryland and of the United States." Past Grands Common, Scotchburn and Fennell were delegated to procure the medal.

After the Grand Lodge had arranged to visit Columbia Lodge, No. 3, on the 29th of the month, as the Grand Lodge of Maryland, it closed the quarterly session, to open in annual session on January 15, 1825; and the Grand Lodge of Maryland and of the United States, having thus arranged to organize the Grand Lodge of the United States, as a separate body, on February 22, 1825, closed *sine die*. And thus terminated the first experiment to organize, extend and govern a social and benevolent institution which, divided into many branches, found its way triumphantly into every State.

The Masonic fraternity in its Blue Lodges of ancient renown has never been united under a central government. It is only

in its less numerous branches that it has attempted anything of the kind, and that has been since the example set by our Order. The experiment was novel and had no precedent, but the result has shown the greatness of the plan. The means set on foot for our organization extended in their operation from February 22, 1821, until November 22, 1824, inclusive; a period of three years and nine months. But the termination of those labors in so grand a manner did not cause a cessation of the undertaking; it merely changed the nature of the machinery employed. Casting away the clumsy tools of an obsolete antiquity, they invented new instruments, required by new conditions, and boldly produced an organism that has no parallel among moral or benevolent institutions. When the material of which these workmen were composed is carefully regarded, our wonder almost deepens into reverence. The Grand Lodge of Maryland and of the United States seems but a feeble power to work out such wonders. During its career it received in all but twenty-eight members into its communion; of whom some ten or twelve had to bear the whole burden of the adventure; head and heart and hand alike were busy; and toil worthy of being classed with the labors of Hercules, under the blessing of heaven, had its reward. And thus the Grand Lodge of Maryland and of the United States, that curious anomaly, passed away; it had done its part and made its own history. The Order was no longer local; three great States had been brought in to share the labor and responsibility, and that which had been confined to one city was now like an infinite circle, to have its centre everywhere, and its space limitless. But the body, at its dissolution, by a true metempsychosis parted with all its divine faculties, its living soul, to the new body to which it gave existence. Or, to change the figure, that which was first in use for the building was not mere scaffolding, but sound material, which was only removed to form an essential part of the building about to be constructed. The little band was to assume a new role and play its part on a greater stage; some would retire, others grow slack and lose their interest in the enterprise, and one master-spirit had just gone down to the grave; but the leader was alive and vigorous, and was to fulfil his destiny as the hero of the drama. He alone was to see the end and enjoy the victory, and *his* fame was to be assured ere the curtain should fall upon the splendid spectacle.



JOHN WELCH.

Schizothorax



JOHN WELCH

1894

CHAPTER V.

JOHN WELCH.

He knows the compass, sail and oar,
Or never launches from the shore ;
Before he builds computes the cost,
And in no proud pursuit is lost.

—GAY'S FABLES.

WELCH, ENTWISLE, WILDEY, are the names written down here as the primary agents in setting on foot the Order of Fellowship. The first and the last we have not inscribed in the order of their eminence, but rather in the order of the chronology of this history; for WILDEY was always first. In the names will be found the master-spirits of the incipient Order of the first decade. We might indeed add humble instructors to this number among worthy brothers of the same era, did records of the early labors of Washington Lodge remain for posterity; but the original minute-book has for many years been missing, and not a single trace of it remains. Hence the names of the early members is unknown, and the transactions of the lodge are buried in oblivion; the only facts preserved are that brothers Welch and Wildey were presented with silver medals for valuable services rendered. Moving in a sphere of activity, Welch was too intimately connected with the history of the Order and its early history to be passed over without honorable mention. In fact, he has become a necessary part of the times as a historical character. He and his two associates on several occasions appear as *primus inter pares*; and with them so fully identified as to have shared all their struggles in the perilous times of the Order's infancy. To these, according to several faculties and labors, belong the honors fit to be bestowed on public benefactors; a title superior to patents of nobility.

For what merit can surpass that of those who organized an institution second to no secular society, however venerable or respected among men? This *Trio* came together by some favorable conjunction, to unite as one in a work so great as to require



JOHN WELCH.

the 26th of April, 1819; they disappear and never again rise to the surface. We may be tolerably certain that there was good reason for this silence. We have no doubt they were migratory parties, who did not remain to share the fortunes of the lodge; or if any remained, they were such material as were not worthy of special mention. No doubt the lodge had many accessions from the English, who would naturally seek the society of their countrymen; but of these, few would long be stationary, and others, on trial, would be found unworthy.

Of those prior to 1821, we have the names of Couth, Larkam, Boyd and Entwisle; of these, Boyd was a fine acquisition, and Entwisle was of the greatest importance. Then follow Winchester, Wilson, Mitchell, Seed, McCormick, Nelson, Scotchburn and others, who are only known as members of the body of Past Grands, all Englishmen; so that a very small minority, if more than three or four, were of the native population. It follows that for several years the institution was British, and an importation not yet made acceptable to Americans. The struggle between the old conservative and the new reformatory elements has been fully set out in other parts of this volume. The difficulty then of a firm foundation for the Order was greater by reason of its being of foreign origin and under foreign auspices. Prudence as well as vigor were requisite; this was the chief feature in the character of Welch, and it was never found wanting in any emergency. At the meeting of Past Grands held February 7th, 1821, Welch was again at the side of Wildey. The Grand Lodge of Maryland and of the United States was then organized, and Welch became the first Grand Secretary. Here he follows his friend into a new and broader field, requiring all his capacity to give him efficient aid. The duties of this office he performed for the space of one year, a full term. He was, on the 22d of February, 1823, duly elected and installed as Deputy Grand Master, which he held until the 15th day of January, 1825, when the Grand Lodge of the United States was organized. He was then unanimously elected the first Deputy Grand Master (now Sire) of the Grand Lodge of the United States, the duties of which he faithfully discharged; his last appearance in that character being on Monday, May 4th, 1829, when he refused longer to hold the position.

From this time he appears no more on the journal, or in any way connected with this history; but he had carved his name

upon the foundation, and on each upward layer, until he saw it deeply graven in the last rough ashler which lay upon the summit. It was not his life-work, as it was that of Wildey. He had borne the heat and burden of the day, and the field was won; henceforth there was much to do, but it lay with others, then present and to come, to build on the foundations. He foresaw that even his great leader must soon retire, or submit himself to others than himself for guidance, and that the new machinery would effectually do the work. Faithful counsellor! he had stood by and advised his friend in every hour of darkness, doubt and disaster; he had shared all his hopes and all his fears. He had met him at the "Seven Stars," with but three more for company; he followed him from public-house to public-house, and from one hall to another, until he sat down with him in the first Odd Fellows' temple on Gay Street. He was in the contest of Wildey with Jackson, and clung to Wildey; and he saw two brawny children, born of their mutual energy—Franklin and Columbia Lodges—begin a vigorous existence. He devised with him and Entwisle the plan of taking the old charter from Washington Lodge and giving it into hands wiser and abler to maintain it. He saw Wildey starting from Baltimore to go the then great distance to Boston, and after many counsels, bade him God-speed upon his errand; and he, with Entwisle, received the triumphant trophies of Wildey's prowess in the applications from New York and Pennsylvania, that vindicated their estimate of the coming man. He saw order arising out of confusion, and the native population lending its aid to perfect and carry on the enterprise. A central Grand Lodge of the United States begins to open its arms to embrace a continent. He is there to give his prudence and energy to the first five years of those preparatory movements that were necessary for a final victory; and now he retires into modest seclusion, before the day when an admiring brotherhood shall give him his meed of gratitude and praise. True to his friend to the very last, and in the very sensitive matter of his own great merit and services, he nobly hides himself away, and leaves Wildey to wear *his* jewels in his well-won crown. Who, from this narrative, can fail to see the modesty and dignity of this inestimable brother—the Mentor of the early days?

In all the great events we have narrated he was a necessary agent. He was superior to Wildey in manners, education and

social position. His thoughts tended to religion, and this tendency he impressed on all around him; in later life he became an ornament and support in one of the Christian churches. Thus he had other associations and other aims, his family, his church, his social relations, outside of the Order. He alone was not given to the convivial bowl or the hilarious song, but in the midst of the motley crowd, furnished the dignity and decency that gave color to all that was done. He saw in it from the first the dawn of a moral movement for the men who came within its influence, and no one more rejoiced than he to see it spurning the public-house and turning the "Host" out of the lodge-room. He it was that helped to inspire young Entwisle with the lofty sentiments that glow in the pages of the gifted Secretary. He left the Order indeed in its prosperity, but he had never faltered or given way when the burden of its success lay upon him. Grand Secretary Ridgely well remembers his attendance at the first dedication of the Hall on Gay Street; the deep interest he manifested; his countenance beaming with kindness and good humor; his gentle manner, and his manifest pride and pleasure at witnessing the proud day when the Order took its place among the institutions of the country. Many pleasant hours were spent by the young member conversing with the veteran of the early days, continuing from time to time until the gentle brother, worn out by infirmities more than by age, expired in the year 1851, full of honor, and surrounded by weeping friends.

THE NESTOR OF THE ENTERPRISE.

His work more than that of any other will bear analysis. Wildey all energy, Entwisle all imagination and invention, but tempered by a sobriety beyond his years, were his coadjutors. To restrain, direct and counsel, such were particularly the parts allotted him. The difficulties were of great magnitude. Washington Lodge was the first great obstacle. The members were disposed to cling to their precious charter, and retain the honor it conferred upon them; the disposition of Wildey led him to conceive that it should be *demande*d for the common good; but Welch, by showing the effect of such action, induced him to seek it by other and gentler means, which could alone succeed. The same was true when Maryland was called upon for the same

charter to be given to a federal head. The quiet wisdom that dictated the first cession of the charter again interposed, and by the potent influence of personal solicitation and persistent argument, made the second cession a necessary consequence. In all this no one has questioned that he and the Secretary were the master-spirits who set Wildey on the track that led him to the federal compact. To such a man as Wildey, when left to himself, moderation was impossible, for his energy was riotous, and sometimes tended to excess; it was therefore necessary that a bridle should be put upon such reckless tendencies. At times indeed his zeal far outran his discretion, as was illustrated by his support of Pennsylvania Lodge, No. 1, against its rightful superior; when he had to retrace his steps and make a proper submission. These were lessons by which he was not slow to profit. They sent him frequently to his advisers, who thus became more necessary to him. On such occasions he leaned upon his early friend with a confidence that was never shaken, and never betrayed. His moderation appears in his official documents as a conspicuous element; that moderation was the spirit of Welch, infused into the leader by the teachings of his sagacious and unselfish minister. It toned down his roughness and put a finer edge upon his earnestness; so that often it might be said that the voice was that of Wildey but the matter was that of Welch, the politic and wary pilot who had given him the chart for his discourse. In a word, Wildey was the heart and hand of the undertaking, Welch and Entwisle were the head, and the latter also the executive moral power of the movement.

Among the select three, Welch stands on the right hand of Wildey, a worthy supporter, who has earned his place and will keep it. On the left of Wildey, as will appear in the succeeding narrative, will be found one as worthy and as full of interest, the intellectual member of the trio, who will be equally entitled to support the central figure of the group—Entwisle. But this chapter must come to a close. We have extricated a brother from the neglect of many years, and now leave it to a noble Order to greet with fitting honors this portraiture of its first Deputy Grand Sire, the friend of Wildey, virtue and benevolence, a true knight of the great Order of Odd Fellowship.

CHAPTER VI.

THE GRAND LODGE OF MARYLAND.

By the action taken at the November session of 1824, the Grand Lodge of Maryland and of the United States divided itself into two bodies; one of them assumed authority over the whole Order, through the several Grand Lodges; the other subsided into a State Grand Lodge, having only a local authority within the State of Maryland. As previously arranged, the first annual session of the Grand Lodge of Maryland convened January 15th, 1825, at the hall on the corner of Calvert and Water Streets. The members present were Grand Master Wildey, Deputy Grand Master Welch, Grand Warden Mitchell, Assistant Grand Secretary Fennell, Grand Guardian Boyd, Grand Conductor Common, and Past Grands Seed, Nelson, Scotchburn, Williams, Roach, Gill, Freeburger, Arman and Colt. After the Grand Lodge had been formally opened in the Grand Lodge Degree, it was opened in the Scarlet Degree, to admit brothers of that rank to witness the installation of the Grand Officers. Several Vice Grands, Past Vice Grands and Noble Grands availed themselves of the privilege. The Grand Master, in a suitable address, set before them the new condition of affairs. He stated that he was in possession of a charter for the Grand Lodge of Maryland, granted by the Grand Lodge of the United States; that he was authorized to present it, and would do so during the session. The constitution of the Grand Lodge was then read; when G. M. Wildey announced the arrival of the time when it became necessary for him to retire from the office which, by the preference of his brethren, had been entrusted to him during the last four years. He gave a cursory history of the body during his term, and having commended his faithful associates for the powerful aid they had rendered, did not hesitate to indulge in blame of the Past Grands who had shrunk from the performance of their duty.

The following Grand Officers were then duly installed: Charles Common, G. Master; Thomas Scotchburn, D. G. M.;

John Nelson, G. W.; and E. C. Gill, G. Sec'y. Short addresses were made by the officers. Thomas Wildey, as G. M. of the Grand Lodge of the United States, directed the Grand Charter to be read. This was done by Deputy Grand Master Welch.

CHARTER OF THE GRAND LODGE OF MARYLAND.

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern :

The Grand Lodge of the United States, held in the city of Baltimore, in the State of Maryland, doth hereby grant this Grand Charter to five Past Grands of the Order of Independent Odd Fellows, residing in the State of Maryland, to form a Grand Lodge for the said State, for the encouragement and support of brothers of the said Order when on travel or otherwise. And the said Grand Lodge being duly formed, is hereby authorized to grant Warrants or Dispensations to true and faithful brothers to open lodges according to the laws of Odd Fellowship, and to administer to Past Grands all the privileges and benefits appertaining to the Grand Lodge, and to enact by-laws for the government of their lodge. Provided, always, that the said Grand Lodge do act according to the Order, in conjunction with and obedience to the Grand Lodge of the United States; adhering to and supporting the constitution thereof, in default whereof this charter may be suspended or taken away, at the discretion of the Grand Lodge of the United States. And further, the Grand Lodge, in consideration of the due performance of the above, do bind themselves to repair all damages or destruction of the charter, whether by fire or other accident; provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same. In witness whereof we have displayed the colors of our Order and subscribed our names, and affixed the seal of the Grand Lodge of the United States, this twenty-second day of February, A. D. one thousand eight hundred and twenty-five.

THOMAS WILDEY, G. M.	WILLIAM WILLIAMS, G. S.
JOHN WELCH, D. G. M.	THOMAS MITCHELL, G. G.
CHARLES COMMON, Rep. of Maryland.	
MAURICE FENNELL, Proxy of Massachusetts.	
THOMAS SCOTCHBURN, Proxy of New York.	
JOHN BOYD, Proxy of Pennsylvania.	

The Grand Charter having been read, M. W. Grand Master Wildey delivered the following address :

Most Worthy Grand Master, Right Worthy Deputy Grand Master, Grand Officers and Past Grands of the Grand Lodge of Maryland:

On this highly important occasion I have the honor to appear before you as the bearer of the legal instrument just read in your

hearing ; which conveys to your respectable body all the rights and privileges of a Grand Lodge of the Order of Independent Odd Fellows. The Grand Charter of the Grand Lodge of Maryland and of the United States having been vested solely in the Grand Lodge of the United States, a body composed of officers and representatives of the several State Grand Lodges, has granted this charter to the officers and members of the Grand Lodge of Maryland, in consideration of the concession made by that Grand Lodge for the general welfare of the Order, in resigning all claim or title to the charter under which you have hitherto conducted your business, and in taking rank in common with the other State Grand Lodges. You will find this Grand Charter contains clauses to that effect, and I now deliver it into your keeping as your warrant of authority. It is a source of unfeigned gratification to me, as it is to the Grand Lodge I here represent, to find your body in so flourishing a condition ; which enables me to look forward with the most cheering anticipations to a successful future ; especially so, in view of the unanimity and cordiality which are so strikingly manifested among you. By this charter the power is secured to you to govern the Order in this State ; it places your local affairs at your own disposal, to be acted upon according to your own sense of prudence and discretion, but requiring you always to adhere to the constitution. The Grand Officers having been instructed in their respective duties, will now proceed in the faithful discharge of them ; and it will afford me great pleasure, at any time, to render any assistance in my power, by explanation and advice. And now that you have begun so well, it is my wish that you may continue in the same course ; that you may increase in numbers and respectability, and improve in the knowledge and practice of the principles of the Order, and be always the pride of our fraternity, as you will be regarded the corner-stone of its institution.

The pithy and practical nature of this address commends it as a rare model of force and condensation. These few words, so well chosen, covered the whole ground of the new situation, and left nothing to be added which would have made it more suitable than it was. The lack of the presence of this inestimable quality has often weakened or broken down the interest which naturally belongs to important occasions. This brevity sits well upon a man of action like Wildey, who was of that kind who more often strike than speak. The Grand Lodge of Maryland under the new warrant was then ready for business. Its first action was one of gratitude. G. M. Common arose, and turning to Past Grand Master Wildey, began an address. In words of

eulogy he presented to him a token of the general confidence. It was a splendid "breast-plate," the gift of the members of the Grand Lodge. The Grand Master in his answer expressed his high estimate of this demonstration. After providing for a Mitre for the Grand Master of Maryland as additional regalia, the session closed. Thus a separate Grand Lodge of Maryland at length rises to our view. Washington Lodge was at first everything; it was the Grand Lodge of the United States, the Grand Lodge of Maryland, and also a subordinate or working lodge. Its first division left Washington Lodge the first subordinate, thus dividing the power into two parts; the next division left three units; the two last being the Grand Lodge of the United States and the Grand Lodge of Maryland. Independence was secured by orderly rank and relation, and the One had become THREE. About six years were required for this elimination. A glance discovers the magnitude of the undertaking; its delicate nature is apparent. We who live after the event find it all very easy and natural; but the solution was a discovery; its originators full of practical genius.

The Grand Lodge of Maryland held its first quarterly session on April 15th, 1825. It had eight officers: two Past Grands were present, and five were absent, this makes a total of fifteen members in all. At this meeting P. G. Clements, of No. 2, was admitted by the usual vote. The subordinate lodges were advised to pass a by-law, "that no member shall be eligible to the office of Noble Grand until he has received the degree in the back." They were also asked to pass a by-law, providing "that any member who might fail in arrears one quarter, should not be entitled to receive any benefits for one month after the arrears were paid." The quarterly password and explanation were selected, as before, by a vote of the body. Certain amendments proposed to the constitution of the Royal Purple Degree, by P. G. M. Wilcox, were adopted. The second quarterly session was held on July 15th, 1825, with the attendance of but five members, no officers. It was provided that the subordinate lodges pass a by-law, "that no brother be eligible for the chair of the V. G. unless he has served in the chair of the V. G." The third quarterly session was held October 15th, 1825. Of twenty members, thirteen were present. Here, for the first time, the minutes recognized the title of Grand Secretary and Deputy Grand Secretary. This change of title was before

mally made; the theory of the manner of the alteration will appear elsewhere. No authority for it is to be found in any reported action of the Grand Lodge of the United States. RICHARD MARLEY, of No. 2, appeared, and was duly elected and admitted as a member. At this session the Grand Sire announced the reception of the Patriarchal Degree from England; the new degree was then conferred on four of the Past Grands.

An adjourned meeting was held on November 18th, 1825. The 19th General Law was up for consideration, when it was decided that, by its true construction, "each member on visiting any subordinate lodge shall pay 6½ cents." For some reason not explained, the second annual session did not take place on the day designated by the constitution, but was convened on February 14th, 1826. Present, the officers and eight Past Grands; two of the latter were elected and admitted. During the session P. G. Roach was promptly fined for "disrespect to the chair." The G. Secretary stated that Columbia Lodge had never made a report, when that officer was directed to call on that lodge for full statements from December 17th, 1823, and regular quarterly reports thereafter. The eligibility of a P. G. for G. Master was then fully discussed. G. Sire Wildey offered the following, which was passed by a vote of eleven to nine: "Resolved, that all members of the Grand Lodge are eligible to the office of M. W. G. M." But immediately afterwards it was unanimously determined "that no member shall be eligible for the office of M. W. G. M. unless he has served in three elective offices in a subordinate lodge." Several Scarlet Degree members were present as visitors. Charles Common was re-elected G. Master. A committee, of which P. G. Boyd was chairman, was required to procure a suitable room for the use of the three subordinate lodges. At this time the Grand Lodge and Washington and Franklin Lodges convened at the intersection of Calvert and Water Streets and Cheapside, in what was formerly known as St. John's Hall; and Columbia Lodge met at the corner of Bridge (Gay) and Jones (Front) Streets, in the parlors of Bro. Wildey's dwelling, which that lodge had fitted up in 1824. The object was to unite all the bodies at one meeting-place; this was ultimately effected by the Grand Lodge buying out the interest of Columbia Lodge in its location.

Pursuant to adjournment, a meeting was held on February 28, 1826, when it was agreed to have the future meetings in the room of Columbia Lodge, and the committee was instructed to remove the emblems and Grand Charter to that place by March 12th ensuing. Columbia Lodge, No. 3, made a settlement, paying for charter, charge books and lawful percentage, fifty-eight dollars. It seems that before this time some effort had been made to obtain an act of incorporation from the Legislature of the State. G. Sec'y Wilson had visited the General Assembly for the purpose, and his expenses were paid at this session. No doubt the object was to secure the power to make contracts and hold property in the aggregate, and thus to relieve a few persons from the burdens of contracting and being responsible for all; a very excellent expedient, but one that did not succeed for a number of years, by reason of circumstances beyond their control. The session adjourned to meet the 14th March, in the room at Wildey's, afterwards called the New Hall. It met at that time with the Grand Officers and a quorum of Past Grands. Its first action was summary, and however proper, was lacking in all the elements of a judicial decision. P. G. Williams submitted a motion to expel P. G. William Larkam "for disgracing the lodge and himself." Larkam had been suspended since August 22, 1823, and no other proceedings appear upon the record. There were no charges or specifications, no examination of witnesses in the presence of the accused; but an *ex parte* motion was adopted, and the usual notice of the expulsion ordered to be given.

The advance in the direction of fraternity was evidenced by a novel proposition. The benefit system was the life of the Order, and the secret of the power which held it together. But other and higher objects were sought; the social feature was also an integral, and therefore necessary part; and above all rose the proud assumption of practices and principles tending to foster virtue and improve mankind. To meet this view, G. Sire Wildey proposed "that it be recommended to the subordinate lodges to admit *honorary members*, on their paying the regular initiation fee, but not to be entitled to any benefits from the Order." The action had upon this proposal, and the various modifications from time to time suggested, will subsequently appear. The fiscal business of the lodges received

due attention; the keeping of the accounts and the collection of dues were then, as now, considered with jealous care; it was therefore recommended that the lodges should choose permanent Secretaries to take charge of their financial affairs, as "highly requisite and beneficial to the Order." Without regarding the previous notice required by its constitution, the Grand Lodge proceeded to alter the Article on the election of Grand Officers, so as to provide that the elections should take place at the third quarterly session in each year; the officers to be installed at the annual session. A regulation was made on the subject of regalia, by which a brother was permitted to wear on his apron all the colors of the degrees he had taken; and an order was made, instructing Wardens when examining those present at the opening of a lodge, not to rely upon the grip alone as proof of membership, but to examine in the password also. Another practical and essential order was that requiring candidates for initiation to be carefully interrogated as to their health, to prevent such as had bodily infirmities from entering and becoming burdens on the lodge. A suitable strong box was ordered to be procured for the use of the Grand Lodge. It was also determined to celebrate in an appropriate manner the approaching anniversary of Odd Fellowship, and each lodge was requested to appoint a committee of three on the subject. It was determined that the celebration should be limited to members of the Order.

From the first, much importance was attached to celebrations, but a diversity of opinion existed as to the specific date which should be selected for the purpose. The general opinion tended to the selection of *some day* as the anniversary. A majority of the members of Washington Lodge urged that lodge's natal day as the most appropriate; but the minority, and many members of the other two lodges, were much divided. Some wished for the selection of the 15th of January, Wildey's birthday, and others for the 22d of February, the birthday of Washington, after whom the first lodge had been named. The latter urged the further reason that the Grand Lodge of the State and of the United States was organized on the 22d of February. Indeed, there were not wanting those who were averse to the selection of any such day, contending that such an act would be an innovation on ancient usage, a new feature for which no warrant

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could be shown. But in practice, the first of these suggested days had been already set apart by a kind of general consent. It is asserted that the small band of Washington Lodge, in number not exceeding forty persons, assembled at Woodward's in Frederick Street, on April 26, 1820, and celebrated the first anniversary of that lodge. P. G. Wildey was the principal speaker, as it was at this time he retired from the chair of N. G., which he had filled for four successive quarters. In 1821 the same day was again used for the purpose; we have no knowledge of any of the incidents, save that there was a banquet and the table was spread at Woodward's. Nothing is known of the proceedings in 1822 and 1823, but there was a celebration on the 26th of April 1824, at which time G. Sec'y Entwisle was toasted, and made a reply which has been handed down in these pages. It will be found in the biography of that brother, and seems to settle two points, that there had been four previous celebrations on that day, and that they were confined to the members and their families. No doubt the latter idea was induced by sound policy, as the Order had neither the prestige nor the capacity for making a respectable appearance before the community.

At the time when the Grand Lodge of the United States was separated from Maryland, it left whatever it had of property in the exclusive possession of the Grand Lodge of Maryland. This consisted principally of regalia, emblems and books; no schedule was made, no formal transfer of possession; but it was retained by its new owners as a matter of course. The cash balance was \$16.68½. The accounts of the Grand Lodge of Maryland in the first year of its separate existence were: Balance on hand, \$16.68½; receipts, \$102.50; total, \$119.18½. Expenditures, \$191.06¼; balance due the Treasurer, \$71.87½. From which it appears that the first year of the separate Grand Lodge of Maryland was financially a failure.

The first quarterly session of the second year was held on April 14th, 1826, when the four Grand Officers, G. S. Wildey, P. D. G. M. Welch, and nine Past Grands were present. P. G. Theirle, of No. 3, was admitted. The first business was to order each lodge in the State to procure a suitable seal as soon as possible, and to send proof impressions to the Grand Lodge. It must not be supposed that the subordinates had no seals before that time, but this action was to secure uniformity, and put the

matter in proper working shape. The resolution offered at the last session, by G. Sire Wildey, to amend the general laws in such a manner as to permit *honorary* membership in the lodges, was properly referred. The subject of conferring degrees on Sunday had been brought before the Grand Lodge long before, by Columbia Lodge, No. 3, but the petition which asked the prohibition of the practice by that body was intentionally ignored, and excluded from the record. The older members were averse to alteration, and thought that so radical a change would be unsafe and unpopular. But they were mistaken, and the petitioners, having more regard for present prosperity than ancient usage, became only the more zealous after their failure. They saw the damaging effect of the practice upon the reputation of the Order. Accordingly, armed with facts and arguments, they presented the same request at this session, and effected their purpose. It was promptly determined that the degrees should be delivered every Friday fortnight, in place of every Sunday fortnight; the hour of attendance to be the same as with the subordinate lodges. It was also "ordered that the fourth (G. R.) degree be read"; surely no very onerous task, when the whole of it was a simple fragment, with so little substance as to be scarcely worth the trouble.

A special session was called to consider a charge made against P. N. G. Daniel Weaver, of Franklin Lodge, No. 2. It met on May 26th, 1826, P. D. G. M. Scotchburn presiding. The specifications were stated, "that the accused had given the quarterly password to a visiting brother from Pennsylvania." The G. M. read the obligations of the first, second and third degrees as they then stood. P. G. Weaver, who was present, was then called on for his defence. He admitted the truth of the charge, but excused himself on the score of his ignorance of his duty in the premises. He then retired. It was moved that the brother do "receive a severe reprimand from the Grand Lodge." G. W. Marley moved to amend, by making the motion to read that P. G. Weaver "should be expelled." There was much discussion, and the vote being by ball ballots, the motion as amended was lost, and the brother was acquitted. This is the first brief record of the ancient manner of conducting a trial before a Grand Lodge. It would seem that but little form was observed, and the summary proceedings left but a slight chance for escape to the accused

party, unless the prevailing sentiment was favorable to his acquittal.

In this case the accused was tried by the Grand Lodge, of which he was not a member. Nothing could be more irregular or unjust than such a mode of procedure, yet we are assured that this was the usual mode of dealing with such cases. By this very method, Humphreys, Petherick and Larkam were convicted and expelled; the result might have been different had provision been made either for review or appeal, but there was no such check upon the power of the Grand Body. The specific complaint against Weaver, when considered in connection with the manner in which lodge business was then conducted, was simply ridiculous. Some five years afterwards, when P. G. S. Kennedy was initiated, the N. G. instructed him in the quarterly password, from the chair, and in the hearing of all present, members and visitors alike. The experience of others verifies his statement, and such was no doubt the practice in the lodges at that time. This same Weaver afterwards became Grand Secretary.

On the 26th day of April, 1826, an effort was made to celebrate the anniversary of the Order. For this purpose the Grand Officers of the Grand Lodge of the United States and the Grand Officers of Pennsylvania were invited and were in attendance. We have no particulars of the occasion save that it was celebrated "in a becoming manner," and that "an elegant and sumptuous collation was prepared and partaken of by the members and visitors"; after the cloth was removed, the Grand Sire concluded his address with the following: "*The 26th of April, our guests, and Odd Fellowship throughout the world.*"

The second quarterly session of the second year was held on July 18, 1826. P. G.'s Thomas Baker, of No. 1; Joel Wright, of No. 1, and Daniel Weaver, of No. 2, were admitted to membership. In all cases there was a vote by ballot, electing or rejecting the candidate. Weaver had two black balls. This led to an inquiry, and there was a discussion upon the legality of the use of ball ballots for such a purpose. To end the discussion, on motion of G. W. Marley, the vote was disregarded, and the brother admitted upon the faith of his certificate. At this meeting three of the leading members, Marley, Welch and Nelson, were fined for not giving the password to the Grand Warden. A special session was held on September the 5th,

1826, for the purpose of securing the passage of an act of incorporation of the Grand Lodge from the State. Present, G. M. Common, D. G. M. Brice, G. W. Marley, G. Sec. Wilson, G. Con. Freeburger, P. G. M. Scotchburn, G. Sec. Williams, of G. L. U. S., and nine Past Grands. Tired of waiting for the slow action of the Legislature, it was at length concluded to enter the field of politics, and send men who would represent Odd Fellowship and get them an act of incorporation. The object having been stated, the following resolutions were offered and unanimously adopted.

Resolved, 1st. That we will support those, and those only, who will pledge themselves to make use of their influence and talents in behalf of this society, so that we may obtain a charter from the General Assembly at the next session.

2d. That we make choice of John S. Tyson and R. Purviance, Esqrs., in whose behalf we will use all fair and honorable means to insure their election, if they agree to the first resolve.

3d. That the G. M. appoint a committee of five whose duty it shall be to wait on the above named gentlemen, and after putting the question to them, "Will you support or not?" the committee shall report their reply to the G. M. or his Deputy.

4th. That the committee of five shall have full power to co-operate with other committees that are or may be formed in the city for the purpose of supporting their favorite candidate.

From these proceedings we may infer an overweening anxiety to procure a legislative charter, and become a corporate body. But whatever the motive for its obtention, the difficulty of procuring it was in the ratio of the desire to have it. The candidates for the General Assembly, at that time, were men of rare attainments and great experience, but these qualifications were just such as to prevent their urging the matter in the legislature. They could not understand the objects of the association beyond their mere business significance, and felt keenly the ridicule attaching to action with reference to a moral movement which was more than suspected of immorality. The very names of the proposed incorporators alarmed them, associated as they were with oyster cellars and drinking bars; they therefore warily avoided the matter or flatly refused to give it their assistance. It followed that every effort to effect the purpose failed, and in spite of the zeal of Wildey, who gave it his personal attention,

came to nothing. It was nearly seven years after the passage of these resolutions before the charter was obtained. In the meantime the moral aspect of the question was changed: Ridgely, who was a lawyer, and George Keyser, afterwards G. Sire, who was an architect, were selected, the former as chairman, and the latter as a member of the committee to draft and procure the passage of the instrument. It was prepared and passed, and bears date the 9th day of February, 1833. To effect the result, such phrases and general terms were used as enabled the legislature to pass upon it without going into those questions which, even at this day, puzzle so many of the uninitiated. The names of the corporators were a guaranty of the fitness of the act: not to particularize James L. Ridgely and George W. Williamson, there were Augustus Mathiot, Elijah Stansbury (afterwards Mayor of the city), John A. Kennedy, Andrew E. Warner, and many others, whose names would have given assurance of the respectability of any association.

But to return to the political action of the special session of 1826. It is noticeable that neither Welch nor Wildey attended this meeting, but seemed to be standing back and refusing their aid, though we have no notice of any protest against the resolutions. The presumption is that the whole scheme was an empty threat, of no significance, excepting as venting the spleen of the disappointed actors, and as it produced no effect, was allowed to sleep in peace. But the accessions of the next few years included men of a different character, who were differently affected by it. They saw the record and condemned it, and on December 29th, 1831, more than three years afterwards, we find the following:

“P. G. Young moved to expunge from the record the proceedings of the Grand Lodge on the 5th September, in the year 1826, which was unanimously determined in the affirmative.”

Accordingly, the Grand Secretary proceeded to expunge the offensive record. He carefully went over each word with his pen, joining, altering, and in fact so defacing the whole as practically to destroy it. Above, on a narrow space, he inserted, “*Expunged from the record, by resolution of the Grand Lodge, Dec. 29th, 1831. JAS. L. RIDGELY, G. Sec’y.*”

In the light of our principles, this solemn act of suppression speaks volumes for the Order. We have always claimed not to

interfere with the religion or politics of our members, be they what they may. But professions are one thing and practice another. The State affects to disregard the religious tenets of the citizen, yet often admits sectarian bigotry to the legislative hall. The churches teach in the words of the Master, "My kingdom is not of this world"; yet, sometimes they have openly avowed political creeds, and winked at the marshalling of sects in the arena of parties. Odd Fellowship is younger than the parties and creeds of the country, and may yet live to betray the principles of toleration; but so far it has been faithful to its mission, and with inflexible resolution has abstained from interference with either religion or politics. That such may continue to be its action, all good men will devoutly pray. In view of these reflections, the example of the Odd Fellows of Maryland should be hung on the walls of every lodge-room, and recited with joy in every jurisdiction. It was a bold and striking avowal, made in all frankness, that they had been false to principle; and the mutilated record is to-day a silent witness of their repentance, a beacon to guide their descendants. Honor and praise to the manhood that could assert itself against such an error, to vindicate the noble principles against which the Order had offended!

The third quarterly session of the second year convened October 17th, 1826, when the Grand Officers and thirteen P. G. Officers and P. G.'s were present. G. W. Marley, chairman of a committee, submitted rules of order, which were adopted. Before this time, ancient usage and the dictum of the chair regulated the proceedings. A committee was appointed to prepare an exhibit of the receipts and expenditures of the Order from its beginning, and to have it printed, together with such of the general and benefit laws as they might select, to lay before the General Assembly of Maryland. This was a continuation of the effort to secure a charter, which failed. At the suggestion of Washington Lodge, a resolution was adopted to procure "a banner for the Grand Lodge," to be used in public processions. The matter was placed in the hands of a committee, G. Sire Wildey being the chairman. The flag was procured. Its design was a white silk field embellished with all the emblems of the Order then in use. This was the first standard raised by Odd Fellows in the United States. It has many times floated over vast processions, and is carefully preserved by the Grand Lodge of Maryland. P. G.

Charles F. Exc, of No. 1, was elected and admitted to membership. P. G. Gill, of No. 2, sent in a letter containing charges against P. G. Weaver, of No. 2; when, on motion, it was "Resolved, that P. G. Gill, as a suspended member, is entitled to no privilege in this lodge or any other of the Independent Order." He had been suspended for the non-payment of dues. P. G. Weaver behaved so badly on the occasion that he was fined for contempt shown to the chair. This closed the session.

An adjourned meeting was held November 7th, 1826, when the G. Officers and one P. G. Officer and nine P. G.'s were present. G. Sire Wildey and G. Sec'y Williams, of the Grand Lodge of the United States, were also present. G. Sec'y Williams read the proceedings of the special G. Committee of the Grand Lodge of the United States, held October 3, 1826. It was a statement of the facts connected with the G. Sire's visit to England—the honors paid to him, and the new charter from the Manchester Unity, which gave us independence. It also appeared that the Grand Charter had been formally accepted by the Grand Committee. The election for G. Officers for 1827 resulted in the choice of P. D. G. M. Scotchburn as G. Master, D. G. M. Brice as D. G. M., G. W. Marley as G. Warden, and G. Sec'y Wilson as G. Secretary. It was resolved that a G. Marshal should be annually appointed, and that the G. Master should be *ex-officio* G. Rep. in the G. Lodge of the United States. The adjournment was to Tuesday, the 14th of November, 1826, when, fourteen in all being present, G. Sire Wildey was very active, and had the following adopted:

"Resolved, That the G. Secretary be compensated for writing the by-laws in a book, and that when done it be laid before the presiding officer in open lodge." "Resolved, That brothers having received either of the degrees shall vote in any lodge upon application for such degree." "Resolved, That the Patriarchal degree be printed." "Resolved, That a crozier be procured for this degree, and that the Grand Lodge pay for and retain it as its property." And also, "That all P. G.'s appointed on committees and accepting the appointment, shall not vacate the office, and all members of committees neglecting the duties assigned them, shall be fined not less than fifty cents nor more than five dollars."

The G. Sire's example was contagious, and it was determined, on motion of P. G. Bickley, "to impose a fine of fifty cents on all P. G.'s who do not attend the adjourned meetings of the Grand Lodge, or send a reasonable apology." And on motion of G. W. Marley, "That all P. G.'s retiring without leave from the chair, should pay a fine of twenty-five cents." G. Sire Wildey also procured the adoption of the following: "Resolved, That the price of the several degrees be advanced after twelve months from this date." "Resolved, That the subordinate lodges shall report all P. G.'s suspended for arrearages, every quarter." "Resolved, That the new signs and passwords be put in operation in the State of Maryland." "Resolved, That the Grand Lodge purchase a copperplate for travelling certificates, and that there be an alteration in the manner of conferring degrees." To perfect the certificates, it was, on motion of P. G. Weaver, "Resolved, That subordinate lodges be requested to provide themselves with ribbon, sealing wax and a seal to stamp travelling certificates." To conclude the business, G. W. Marley offered the following, which was adopted: "Resolved, That the emblem of the corner-stone and angles be purchased by the Grand Lodge," and then finally it was "Resolved, That the members of the third degree be, and they are hereby invited to attend the yearly meeting of the Grand Lodge of Maryland."

An analysis of the work of this session will exhibit the constructive force of Wildey. It is full of his energy, and indicates clearly the best and the worst points in his character. When Marley was asked by P. G. Sire Kennedy what was meant by the resolution allowing a brother to vote *in any lodge* upon applications for degrees, he was answered "that voting a degree was not a lodge question, but a family question, and that every member of the degree had the right to a voice on the question of admitting a new member." This was certainly an equitable view, but one of no practical value. The fines to be imposed for non-attention to duty, indicated an inflexible determination that every obligation should be discharged. The smallness of the body made it necessary to enforce the obligations of every member. But after this attempt he carves out work of an important nature. 1st. That the price of the degrees should be increased. Before this session, the conditions imposed for conferring the subordinate degrees were various. In some cases they were gratis or hon-

orary, in others depending on duration of membership or upon the passing of certain offices. The money price was nearly nominal. Upon these terms they were but little sought for by the membership. The G. Sire was untiring in his efforts to induce the brethren to take them, but with very little success. This failure was imputed to the ease and cheapness with which they could be had. The remedy lay in the increase of their value, and making their attainment more difficult. The provision for seals "to stamp travelling certificates," was another step in the right direction, giving dignity and authenticity to those valuable documents. Until that time there were no such means devised for the verification of certificates.

The new signs to be put in operation were those received February 22, 1824, by the G. Lodge of Md. and the U. S., and were at that time repudiated until "further information" should be obtained. The G. Sire during his recent visit to Manchester, was convinced of the necessity of the change. He therefore urged their adoption without waiting for the action of the G. Lodge of the United States on the subject. He also had a resolution adopted to effect a change in the manner in which candidates for degrees should be introduced into the lodge-room. The G. Lodge of the United States at its subsequent session adopted a similar resolution.

"The emblem of the corner-stone and angles" was purchased as proposed, and was for a long time an object of curiosity. Of what it was emblematic no one has been able to discover, certainly of nothing in the Order. It was a day of wonders, and the G. Sire in his report to the special committee of the G. Lodge of the United States, made October 3, 1826, refers to it as "the foundation-stone laid by our forefather Adam." If such was the fact, it was not apparent without an appeal to the wildest fancy. In form it was a mechanical combination of the crank, pulley and windlass, supported by a three-pole derrick used for raising heavy bodies. It was a small model, mostly of brass, with a stone cube swinging to the pulley, and was a pretty piece of mechanism. But *cui bono?*

Washington Lodge gave notice of the expulsion of P. G. David Ramsey, its permanent Secretary, which action was on motion approved. G. Sire Wilkey then addressed the G. Lodge on the subject of the improvement of the lodges in the know-

ledge of the laws of the Order, and the proper method of conducting lodge business. His remedy was that the Past Officers should take the chairs and educate the members by instruction and example. To that end he announced himself a candidate for N. G. in Washington Lodge, and urged the P. G.'s of Columbia and Franklin Lodges to make the same offer. This interesting session closed with the usual invitation to the Scarlet Degree members to attend the yearly meeting to witness the installation of the Grand Officers.

The third annual session convened January 16, 1827. P. G. J. F. Craig, of No. 1, was admitted to membership, making in all 18 members present. The committee to whom had been referred the admission of honorary members, submitted a report, the consideration of which was postponed. The honorary membership here suggested was adopted February 20, 1827. It was a sort of roving commission to a brother who did not wish to continue an active member. The regulations were as follows:

1st. Brothers who shall have obtained the above certificate, may visit any lodge in the State of Maryland, but shall have no claim whatever on the benefit fund, and must conform and be subject to all the laws and ceremonies of the Order while in any lodge.

2d. It shall be the duty of the Secretary to keep a list of all brothers who may draw such certificate, and should such accept of an elective office in the lodge, they shall be charged with the same dues and fines as if they were benefit members while in office.

3d. Brothers wishing to deposit their certificates and become benefit members, must do the same in open lodge, and six months thereafter they shall be entitled to all the rights of benefit members, provided they were free from all known diseases at the time of depositing the same.

4. Nothing in the foregoing regulations shall preclude a deceased brother from burial with the honors of the Order.

Thus the members were divided into two classes—beneficial and honorary. Honorary membership was at the election of the member if he was in good standing. On the 16th of April, 1829, the following was adopted: "Resolved, that an engraved copperplate be procured of the certificate of honorary membership, and that a committee of five be appointed to take into consideration the propriety of admitting gentlemen over forty-five

years of age." At the next meeting held on July 15, 1820, it was unanimously "Resolved, that the subordinate lodges be permitted to initiate gentlemen over forty-five years of age, but they shall not be entitled to the benefits of the lodge." "Resolved, that three Past Grands be appointed to investigate the character of all persons proposed for honorary membership." The latter provision was repealed on the 15th of October, 1820, and the following substituted: "Resolved by the R. W. Grand Lodge, that the subordinate lodges may initiate candidates at forty-five years of age and upwards, but not exceeding fifty years. For every such candidate, previous to being initiated, a dispensation must be obtained from the Grand Lodge, which shall be read to him at the time of initiation, and he shall be entitled to all the privileges of the Order, the same as honorary members."

This class of members was restricted by action had August 9, 1830, as follows: "Resolved, that Past Grands who are honorary members will not be allowed to hold any office in the Grand Lodge." Applicants over forty-five years of age were afterwards allowed to be initiated by a dispensation obtained from the Grand Master in the recess, or in case of his sickness or absence from the city, by his deputy.

But to return to the session of January 16th, 1827. The committee on the subject of suspension for the non-payment of dues, reported in favor of the lodge's being authorized to restore a member on the payment of five dollars when his indebtedness exceeded that amount, provided his character was fair at the time. This law was to continue in force for but six months, but was kept alive until February 13th, 1828, when it was amended and framed into a permanent regulation, to wit: "When a brother applies for re-admission, it shall be the duty of the N. G. to appoint a committee of three to investigate his character, and if the report be favorable, the candidate shall be ballotted for, and if duly elected, shall be initiated over again, conformably to the general laws. But if a brother making application be over forty-five years of age, he can only be admitted as an honorary member, and shall be entitled to a certificate to that effect, by paying five dollars and complying with the rules and regulations made and provided for the same." An application was made by P. G. John F. Eze and others, of Washington Lodge, No. 1, for a dispensation to open a lodge in Baltimore.

to be styled William Tell Lodge, No. 4, and that it be authorized to conduct its business in the German language. The petition was granted and the lodge instituted; G. Sire Wildey having drawn his card from Washington Lodge to become one of its charter members. It is worthy of mention that the G. Sire was so well satisfied with his choice that he remained a member until his death, in 1861. The lodge then adjourned to meet on the 31st instant. This was the first German Lodge instituted in the United States, and as such, heads the list of that long line of lodges in which our German brethren have done noble work for the Order.

At the next meeting, held the 31st of the same month, a committee was appointed to superintend the translation of the charges and degrees into the German language. This was done, and P. G. Santmyer, of that nationality, vouched for the correctness of the translation. Bro. Hanzsche was selected to print them, and to qualify him for that duty, the degrees were allowed to be conferred upon him by a special resolution. As the lodge had a mixed membership, permission was granted it, on the 15th of January, 1830, to work in the English and German languages; this practice has been allowed down to the present time, and has been shared by several sister lodges which have been formed out of brethren of mixed nationalities. This appearance of Germans in the Order is noteworthy. They, above all others, are lovers of social life; for ages they have been founders of associations for social purposes. The convivial feature appealed to their whole nature, and their thrifty habits were in full harmony with the beneficial system. The German element, since that time, has grown to vast proportions; in every State and Territory it has formed a noble material; none are truer to our principles, none more laborious or successful in the work. They have a proud record. Not only have they aided in our greatness at home, but they have awakened the masses of the Fatherland to the merits of Odd Fellowship. When the beloved Morse, that noble ambassador, offered the Order to Germany, he found the soil ready for the sower. Willing hands and noble hearts were awaiting him, and opened up his way to give an empire to our principles. Judging from what we have seen in this country, Germany may yet rival, or even surpass, us in the growth of the Order. It is to the Teuton a second nature, and its Saxon features will commend it in all the lands of that mighty people.

On the 31st of January, 1827, the G. Lodge met; twenty members were present. The G. Officers for the ensuing year were installed: Thomas Scotchburn as G. M.; Charles Price D. G. M.; Richard Marley G. W.; Ezekiel Wilson G. Sec.; Wm. Williams G. C., and Samuel Bickley G. G. On proceeding to business, it was agreed that the degrees should be conferred on members in the subordinate lodges in the following order: 1st, the first degree; 2d, the Covenant degree; 3d, the second degree; 4th, the Remembrance degree; and 5th, the third or Scarlet degree; that no member should receive a degree until he had been a member for one month, and that there should be an interval of one month between the taking of each degree. Subsequently, on the 13th of February, 1828, the price of degrees to be charged in future by subordinate lodges was fixed as follows: For the first degree, one dollar; the second degree, two dollars; the third degree, three dollars; the fourth degree, four dollars; and for the fifth degree, five dollars. These rates were found to be so satisfactory that they remain as the law on that subject to this day. The time at which a candidate might receive the degrees was, March 7, 1831, regulated as follows: All applications for degrees were to be made in open lodge, and an applicant, if qualified, should receive the same at the time of his application.

At the meeting of 31st January, 1827, brothers were made ineligible for the chair of N. G. before they had received the fifth degree, and for V. G. unless they had received the second degree. G. Sire Wildey offered the following: "Resolved, that all questions in the Grand Lodge shall be determined by ballot." No explanation was given, and no good reason occurs to us for such an anomaly. It is recorded on the minutes as "determined," but this was a mistake, as at the next quarterly session a similar motion to apply to the admission of P. G.'s failed to pass. The object might have been to secure an unbiased vote by screening the members from censure by interested parties. Most likely it was to mitigate the existing national jealousy of the old members, and chiefly of Wildey himself; at all events it was calculated to serve no useful purpose, and would have been a fatal drag on the business of the body. It may be that the offer was intended to serve some purpose which was accomplished without the passage of the resolution. A standing committee

of three was appointed to audit all expenses that should be necessary for the Grand Lodge, and also, that no money should be paid or expenses incurred without a report being first made by that committee and sanctioned by a majority of the Grand Lodge. A special committee was then appointed to examine the accounts of members charged with fines. It was ordered that fifty blank warrants for subordinate lodges be printed, and last of all, a committee of three was appointed to negotiate a loan of one hundred dollars for the Grand Lodge. At the next meeting the committee reported that G. S. Wildey had promptly loaned the money.

The lodge then adjourned for three weeks, and met again the 20th of February, 1827, when, in addition to the legislation with reference to honorary membership, as before recited, another question arose. It seems that Washington Lodge was not satisfied with the honors awarded to the Grand Sire and Grand Master, and suggested that they be allowed the privilege of keeping their seats when addressing the chair, but the Grand Lodge had the good taste to pass by the petition in silence. And then the last session of the second year closed.

The second quarterly session of the third year was held April 17th, 1827; seventeen members present. A communication, the first of the kind to this body, was received from the Grand Lodge of Pennsylvania, adverse to changing the signs, &c., when an answer was returned, recommending the use of the new signs. Three months afterwards, the Grand Lodge instructed their representatives to petition the G. Lodge of the United States to reconsider the resolution requiring both signs to be used, and to provide for the use of the new sign only. On the return of the G. Sire from England, he addressed letters to the Grand Lodges, advising concurrence in the changes made in the work by the Annual Movable Committee of 1823. The G. Lodge of Pennsylvania protested against the change, on the 8th of January, 1827; the vote standing 4 to 2.

For more than a year all the lodges had been meeting at the corner of Gay and Front Streets, then called Bridge and Jones Streets. The Grand Lodge now concluded to assume control of the premises, and a committee was appointed to purchase the fixtures and regalia of the subordinate lodges. At the next meeting, held 15th May, 1827, a report of the purchase was made. Colum-

bia Lodge had agreed to take four hundred dollars for the fixtures, decorations and regalia, and Washington and Franklin Lodges thirty-four dollars and fifty cents for their regalia and property, reserving a portrait of General Washington to Washington Lodge, and the Odd Fellows' "Coat of Arms" to Franklin Lodge. At the latter meeting a lease of the premises to the Grand Lodge was produced, and the yearly rent to be charged to the subordinates was fixed at thirty dollars, to commence on that day.

It was on this occasion that G. Sire Wildey and seven others, including G. M. Scotchburn, proposed a novel and startling feature which changed the whole organism of the work. This was that a lodge should be chartered for the sole purpose of conferring the P., the G. R., and the R. P. degrees, and that the Grand Lodge should resign the right to confer them into the hands of the members of the proposed body. These degrees heretofore had been conferred only upon Past Grands, and that in the body of the Grand Lodge itself. The new lodge was to confer them on members of the fifth degree. Thus the "sublime degrees," as they were afterwards designated, were made to form the basis of a new but brilliant departure. This was the origin of the *Encampment* branch of the Order. The petition was read and the charter granted at the same meeting, and the charter fee fixed at forty dollars. The history of this movement, its origin and success, and its place in Odd Fellowship, will be fully treated of in the chapter on "The Degrees and Encampments." The meeting closed with the inauguration of a plan for the improvement of the work in the lodges. A committee of five P. G.'s was required to examine every N. G. elect before installation, and if he was found deficient in the first, second and third degrees, he should not have the office and the lodge must elect another.

No matter of moment occurred at the third quarterly session held July 16, 1827. At the special session held August 19, 1827, the committee to examine N. G.'s elect had their duties modified, so that they were now to examine the candidates for that office prior to the election. P. G. Harris was elected G. Marshal, and candidates for the other offices were duly nominated. On motion of G. Sire Wildey, the 7th Article of the Constitution, which provided for the reading of the Golden Rule degree every quarter and fixing its price, was repealed, that degree having

been parted with to the Encampment. The fourth quarterly meeting was assembled October 16, 1827, but ten members being present, including the punctual and indefatigable Wildey. The rent to be charged to the Encampment Lodge was fixed at twelve dollars per annum. It was ordered that three copies of the degree books should be furnished to each of the subordinate lodges. An election for G. Officers resulted as follows: Thomas Scotchburn, M. W. G. M.; John F. Exe, R. W. D. G. M.; Thomas Charters, R. W. G. Warden; Daniel Weaver, R. W. G. Secretary.

One may judge how imperfectly the record was kept, by the silence of the minutes of this meeting upon the subject of the expulsion of P. G. William Williams, which had recently occurred. The records of the Grand Lodge of the United States, of May 1st, 1828, show the name of Williams in the table of "expulsions," for breach of trust, &c. The facts are detailed elsewhere. A letter had been written by J. J. Roach, as G. Sec'y *pro tem.* of the Grand Lodge of the United States, addressed to the Cor. Sec'y of the Manchester Unity, with information that Williams had absconded, after having defrauded G. Sire Wildey and G. M. Scotchburn of a sum exceeding twelve hundred dollars. This was a severe blow to the G. Sire. Entwisle was his first guide and counsellor, and his death was a great misfortune to Wildey. Williams ingratiated himself into his confidence, and he fondly hoped that he had found a substitute for that able Secretary. The G. Sire considered himself so identified with the Order, that the G. Sec'y of the Grand Lodge of the United States was expected to serve as his private secretary. P. G. Fennell, as Assistant G. Sec'y, acted from July, 1824, to February, 1825, but his services were not satisfactory. At the first election of the separate Grand Lodge of the United States, in 1825, the G. Sire nominated Williams, who, of course, was chosen G. Secretary. It is supposed that the nationality of the candidate caused the preference; if so, it was a costly prejudice. The experiment was so signal a failure, that the lesson led him afterwards to be more wary in the choice of his confidants.

The fourth annual session of 1828 began January 16th, and having adjourned after the business of the day, met again on the 13th of February. The officers elected were duly installed. There were but fifteen members present, including P. G. John

Brannan, of No. 1, who was admitted at the opening. The Grand Lodge had been previously opened in the Scarlet degree, when brothers of that rank were admitted to witness the installation of the officers. P. G. John F. Exe, who had been elected D. G. M., being absent, an election was held, at which P. G. Warden Richard Marley was elected to fill the place, and was installed with the officers previously elected. The annual rent of twelve dollars, to be charged to the Encampment Lodge, was reduced to eight dollars. For the first time we find on the minutes a statement that reports had been made to the Grand Lodge by its subordinates. Only the amount of percentage paid is given. Washington Lodge had paid \$5, Franklin \$8.50, Columbia \$6.40, and William Tell \$7.00, making the receipts for the quarter \$26.90. At the adjourned meeting eighteen were present, including P. G.'s Frederick Jordan and John Sauerhoff, who were elected and admitted. The expulsion of P. G. J. F. Craig, by Washington Lodge, was approved. The copperplate for printing certificates having been procured, their price was fixed at \$4 per hundred to G. Lodges, and at \$6 to the subordinates.

A change was made in the mode of introducing a brother into the lodge-room to receive the degrees, but was not much regarded, the lodges having a decided preference for the former practice. A certificate was presented to G. M. Scotchburn, as representative of Maryland in the G. Lodge of the United States. This was under the resolution that the G. M. should also be the Grand Representative, but a brief experience was sufficient to convince the body that a brother might be useful in the one place but not capable of filling the other. The result was, a return to the original plan of an election, at which the brother most capable could be selected. On the 15th of October, 1829, it was determined that the G. Master, in future, should not be the representative in the Grand Lodge of the United States, but that any member of the Grand Lodge should be eligible for the office. The rights of candidates in the subordinates were then secured by allowing them to be proposed at either of the two last meeting nights previous to the election. It was resolved that any brother who should be in arrears at the time of his death to the amount of two dollars and fifty cents, should not be buried with the honors of the Order. This provision has long since ceased to be law. The finances

received due attention, and a notice was given that a fiscal report would be made at the next quarterly session. Notice was also received from the G. Lodge of New York, that Strangers' Refuge Lodge, No. 4, of that State, had forfeited its charter. Before the adjournment, the plan of visitation to the subordinates, for the months of March and April, was announced.

It is proper to state that the officers of the G. Lodge, in the recess of its sessions, were always employed in giving their personal attention to the subordinates. Every lodge was visited and inspected, and was praised or blamed as its conduct merited. Especial attention was paid to the manner in which the Work was performed, and the Grand Officers were expected not only to instruct, but to help to do whatever was necessary. Turbulent and troublesome members were rebuked, incompetent officers shamed, and the worthy and capable publicly complimented. Rising talent was marked, and zealous brethren selected for future promotion and honor. In all this G. Sire Wildey was the mover, and his activity kept the whole Order in motion.

The first quarterly session of the fourth year met April 17th, 1828, and after admitting P. G.'s Philips and Seabrooks, adjourned to meet on the 21st of April, 1828. On that day fifteen members were present. It was provided that a brother accepting a place on a committee should, for neglect of duty, be fined not less than fifty cents nor more than five dollars; that a P. G. who should leave the lodge-room without the permission of the G. M., should be fined twenty-five cents. On the subject of a change of membership, it was required that a brother joining a lodge by the deposit of his certificate, should obligate himself to support the lodge under its charter. Then followed a tabular statement of the finances, by which it appears that on the 15th April, 1828, there was a total indebtedness, over and above assets, of \$580.63; of this, \$24.38 was due to Franklin Lodge, and \$556.25 to G. Sire Wildey. The initiations for the preceding quarter were four, expelled one, suspended for non-payment of dues four, death one, rent collected from the four lodges \$30, percentage \$12.63. Total amount from subordinates, \$42.63.

The second quarterly session of the fourth year met 16th July, 1828. Eighteen were present, with P. G.'s Robert Gott, of No. 3, and Jacob Hardtner, of No. 4, who were newly admitted. The proceedings of the Grand Lodge of the United States, of May 1st,

1828, together with a proposed new constitution for that body, were received and referred to a committee, of which G. Sire Wildey was appointed chairman. The next question considered was one of importance, and its solution was the beginning of a system whose benefits cannot easily be calculated. At that time a brother who wished to travel or to retire from his lodge could take a "certificate." This act relieved him from the payment of dues and made him an honorary member. If he desired, within one year, to resume his membership, he might do so by depositing his certificate and paying the sum of twenty-five cents. The lodge, on the contrary, had no power to refuse to receive back a brother of whom it had certified that he was "worthy, true and faithful." He could not visit a lodge out of his own jurisdiction but by the deposit of his certificate, in which event he became an honorary member of that lodge. This was not only awkward, but was destructive of the rights both of the lodge and the membership. It made membership a transitory tie, and gave no security for permanence to the subordinate lodges. By this means affiliation was dependent upon the whims of members or the accidents of fortune. It was now—

"Resolved, That it be recommended to the subordinate lodges to adopt a card in lieu of the regular certificate, so as to enable brothers going to a neighboring city for a short time, to visit lodges without withdrawing their membership from the lodge to which they are attached."

This is the first legislation on the subject of visiting cards which we have discovered. The Manchester Unity had adopted a plan upon which the practice we have detailed was founded. A member could at his option draw his card and deposit it in any other lodge he might select. The lodge had no choice but to accept the card and enroll him a member. He was still at liberty again to take the card he had deposited. When a brother drew his card for the purpose of "going on tramp," it was not deposited, but simply shown to the lodges when he had occasion to solicit assistance. When assistance was rendered, the amount contributed was endorsed upon the card, which was then returned to the wayfarer. But if the brother acquired a residence, there was a limit to the card, beyond which it became invalid. Until that time he was a member at large.

The visiting card was not a substitute for a "certificate," which still had its place for other purposes. The certificate was used to sever connection with one lodge and to enable the brother to join another. The new card was to protect the lodge in its member and the member in his lodge. Lodges could now allow members to travel and visit anywhere, and continue over them the ægis of their protection. No distance could break the bonds of their union. On the other hand, the member carried his lodge privileges wherever he went. True, he could not interfere in the business of the lodges that he visited, but he retained all the material advantages which were proper to be exercised. He could meet his brethren in the lodge-room, mingle in their rites, claim their sympathy and assistance, and give them a suitable return. Above all, he was still a member of that family where he first saw the light of Odd Fellowship; he could claim his place, though absent, and returning, find himself at home. But little has been added to this first idea, which, somewhat amplified, is now a valuable feature of American Odd Fellowship.

The Grand Lodge next proceeded to nominate candidates for the offices. Before closing, a report was made of the finances; the amount received from the subordinate lodges was nearly doubled, but there still remained an indebtedness of \$565.62. This was due to G. Sire Wildey. The visiting card recommended to the lodges was adopted by the Grand Lodge. On the 16th April, 1829, a committee reported a form for a visiting card, which was adopted, and fifty copies ordered to be printed for each lodge.

The third quarterly session of the fourth year was held October 16, 1828. There were eighteen members present, including P. G. AUGUSTUS MATHIOT, of Washington Lodge, No. 1, who came in at that session. Bro. O. B. Tyler presented the Grand Lodge an engraved copy of the Declaration of Independence of the United States, with facsimile signatures of the signers, which was accepted with thanks. The election for officers for 1829 resulted as follows: for G. M., John Roach, Sen.; for D. G. M., P. G. Santmyer; G. W., Thomas Cafferty; G. Sec., John Sauerhoff. The financial report of the quarter showed that the lodges had promptly paid their rent and dues, but there was still the sum of \$551.10 due to the G. Sire.

The fifth annual session was held January 16, 1829; twenty members, with P. G.'s Cotteral of No. 2, and Steinman of No. 4, then admitted, were present. The constitution was amended so that a P. Grand having his certificate, who should have charges preferred against him, would not be received until the matter was settled. It was enacted that a Past Grand should not discuss financial affairs in a subordinate lodge of which he was not a member. Past Grands Santmyer and Sauerhoff having declined to serve as D. G. M. and G. Secretary, D. G. M. Marley and G. Sec. Weaver were unanimously re-elected. The following were then installed: John Roach, G. M.; Richard Marley, D. G. M.; Thomas Cafferty, G. W.; Daniel Weaver, G. Sec.; and the following appointed officers: Frederick Jordan, G. Con., and Thomas Charters, G. G. A new charter was granted to Encampment Lodge, No. 1, by the style of "The Encampment of Patriarchs." No doubt the anxiety to change the name had much to do with the change of the charter, but the appellation was yet indefinite. It was not until a Grand Encampment was organized by the supreme authority that it assumed a proper title. It then received the name of Jerusalem Encampment, No. 1. The substituted charter was merely an amendment of the original paper, and contained the same date of issue and names of the officers of the Grand Lodge. The debt due was still \$547.08. We have stated that on 15th May, 1827, the Grand Lodge purchased the furniture, fixtures and regalia of Columbia Lodge, and became the proprietor of its meeting room. G. Sire Wildey, who was acting as Treasurer, advanced not only the \$100 referred to in the minutes of April 17, 1827, but the \$400 which was afterwards paid to Columbia Lodge. These items, with previous advances, made him the creditor of the Grand Lodge for the amount of \$660.

By the statement now made, the principal sum was reduced \$113 in one year and eight months, which, under the circumstances, must be considered a sign of prosperity. It may be remarked that the constitution did not provide for a Grand Treasurer. In the Grand Lodge of Maryland and of the United States, John Boyd acted as treasurer. At the meeting preliminary to the organization he was selected as G. Treasurer, as well as Grand Guardian, but at the organization, 22d February, 1821, he is only mentioned as G. Guardian. Afterwards he is regis-

tered only as G. G., until he became proxy Representative of the Grand Lodge of Pennsylvania, when he is styled Rep. Boyd. Neither of the constitutions adopted by the joint bodies of 1821 and 1823, or those of the G. Lodge of Maryland of 1824 and 1829, had provisions for such an officer, and none such was installed under any of them. John Boyd was the first G. Treasurer installed in the G. Lodge of Maryland. This occurred January 15th, 1831, yet it does not appear that he was elected to the office. G. Sire Wildey, until January, 1831, was the fiscal agent of the Grand Lodge of Maryland. The position was certainly no sinecure. The minutes are silent as to who performed the duty of cashier.

The word "Treasurer" (not Grand Treasurer) occurs no less than seventeen times in the minutes of the G. Lodge of Md. and of the U. S. from Febr'y 22d, 1821, until Nov. 22d, 1824, and but once with the addition of a name. In that interval there had been four elections for G. Officers, whose names are displayed on the minutes, yet there is no mention of the election of any such officer. On 22d of May, 1824, a paper appears in the minutes, in the handwriting of Assistant G. Sec. Fennell, which certifies a fiscal statement as follows: "The foregoing accounts and proceedings of the G. Lodge of Maryland are all just and correct." This is subscribed by Thomas Wildey, G. M.; John Welch, D. G. M.; John P. Entwisle, P. D. G. M.; Thomas Mitchell, G. W.; John Boyd, G. G.; Charles Common, G. Con.; Maurice Fennell, A. G. Sec. and five P. G's. A balance of \$23.52 is mentioned, but no hint is given as to the holder of that sum. The exception occurs May 18th, 1823, with the following entry: "leaving a balance in the Treasurer's hands this day of \$68.83"; under this we find, in the handwriting of the G. Sec., "John Boyd, Tr." This faint intimation is all that we find on the subject in a record of four years. After the separation, the G. L. of Maryland changed for the better; at two sessions in 1825, reference is made to "balance in Treasurer Boyd's hands," and April 14th, 1826, the G. Sec. closes his cash account thus: "To balance paid over to G. S. Wildey \$14.50." From that time G. S. Wildey acted as banker for the body, as he was continually in advance. When he was paid in full for his advances, P. G. John Boyd was installed as Treasurer. The financial statement closed the annual session.

A special session met February 17, 1829. P. G. Samuel Lucas, of No. 1, was admitted, making seventeen members in attendance. The meeting was called to defeat an act of incorporation from the State Legislature. G. Sire Wildey, in the recess, had so pushed the measure as to induce a city member to offer the bill. The bill was offered, but with a title which was not satisfactory. Fearful that it might pass in the objectionable shape, the G. Sire hastened to defeat it. It was entitled, "*An Act to Incorporate the Mutual Relief Society of Odd Fellows.*" This title had been inserted without the knowledge of the G. Sire, who was quite indignant. It was unanimously agreed that no charter would be accepted unless it was designated by the proper title, "*An Act to Incorporate the Grand Lodge of Maryland of the Independent Order of Odd Fellows.*" A committee was appointed to have a proper act passed, but it came to nothing. At length, on the 27th of October, 1832, a final committee was appointed, consisting of P. Grands George Keyser, McClintock Young, James L. Ridgely, Thomas Wildey and Robert Neilson. The committee took the matter in hand, and succeeded in procuring this long wished for act of legislation.

Thus the agitation for a charter, begun on September 5, 1826, had a successful result, which was entirely owing to the men who had entered after that date. The gratitude of the Order was boundless. P. G. John A. Kennedy, afterwards G. Sire, submitted the following, which was adopted:

"Resolved by the Grand Lodge of Maryland, that Bros. George Keyser and James L. Ridgely, for their arduous, devoted and successful exertions in obtaining for this Grand Lodge an act of incorporation, are entitled to the lasting gratitude of every brother.

"Resolved, that a committee of three be appointed, with power to prepare and present to Bros. George Keyser and James L. Ridgely, on behalf of this lodge, a suitable token, in testimony of the grateful sentiments entertained by this lodge to those brethren, for their valuable services." P. G.'s Kennedy, Blair and Jackson were appointed the committee, which reported as follows:

"Resolved, that the sum of \$80 be and the same is hereby appropriated to carry into effect the resolution of the 15th of February, 1833, to be expended under the direction of the com-

mittee in procuring suitable pieces of plate, to be presented to Bros. Keyser and Ridgely, as stated in said resolution." The yeas and nays being called, the resolution passed by a very large majority. On November 1, 1833, the presentation was made in open Grand Lodge to each of these brethren, of a beautiful silver cup, which, says the journal, "was accompanied by an able and eloquent address."

The first quarterly session of the fifth year met April 16, 1829, with the usual attendance; P. G.'s Wilcox, of No. 3, and Knoblock, of No. 4, were admitted. The committee to revise the degrees reported a modification, which was agreed to: the change consisted merely in the erasure of superfluous expressions. A resolution was adopted instructing the Grand Rep. to vote for Thomas Wildey for the office of G. Sire for the next term of four years. The lodge then closed after the usual financial report. This meeting preceded the tenth anniversary of the Order but three days, and was the end of the first decade, but the subject would be unfinished should the narrative close before the termination of the current year. We shall, therefore, complete the annals for the year. In conclusion the whole narrative will be summed up in the grand event of that period, the building of a hall by the Grand Lodge of Maryland. The second quarterly meeting of the fifth year was held 15th July, 1829; present but 14 members. Nominations for Grand Officers were made, when, as the minutes say, "the evening being very warm, and but few members present, on motion the lodge was duly closed."

The third quarterly session of the fifth year was held October 15th, 1829. P. G.'s Charles Wilkins, of No. 3, and Nicholas Prangen, of No. 4, were admitted to membership. A full lodge of twenty members were present. It seems that unworthy candidates, when rejected in one lodge, were sometimes proposed again, until some lodge, ignorant of their antecedents, received them. The remedy was adopted as follows: "Resolved, that no subordinate lodge shall initiate any candidate who has been rejected, within six weeks after his rejection; and the secretary of every lodge in which a rejection shall take place, shall immediately inform the Grand Secretary and all subordinate lodges thereof." This excellent rule, with an unimportant amendment, is still the law, and fully serves the purpose for which it was intended. The election of Grand Officers resulted in the selec-

tion of Ezekiel Wilson, G. M. ; Richard Marley, (for the third time), D. G. M. ; Thomas Cafferty, G. W. ; and Daniel Weaver, G. Sec'y, who were installed into office at the annual session of 15th January, 1830. The accounts still showed a balance of \$565.83 in favor of G. Sire Wildey.

Past Grand Samuel Lucas, of No. 1, who had been a member of the body for about eight months, boldly proposed the removal of what was considered a corner-stone of the Order. Long before the Grand Lodges existed, a practice prevailed which dated back to the earliest meetings of Odd Fellows, and was intended to express approbation of certain measures or sentiments, or as a token of admiration of particular persons. The practice was known as "Giving the Honors," and was performed by a boisterous clapping of the hands. In early days "the proposition for harmony" was a regular order of business ; under that order it was customary "to give the honors" when a song was well sung, a recitation well rendered, or when receiving agreeable information, or on the visit of a distinguished brother. When Grand Officers began to exist, the entrance and departure of these dignitaries were often the occasion of very noisy demonstrations. Brother Lucas proposed to dispense with these attentions, and that honor be accorded them in a different manner : that on their entrance the whole lodge, except the N. G., should rise and salute them with the countersign, at the time they were saluting the chair. It was laid over for several sessions, but at length, on the 20th October, 1830, this ancient landmark was removed by a solemn resolution of disapproval.

It is impossible to state the exact condition of the Order in Maryland at this time. The report made to the G. S. of the U. S., to May, 1829, omits to state the number of members. The next report was made to September, 1830, being ten months and a half later than this session. In the interval of sixteen months a revolution had occurred ; the membership had grown from 372 to 709, by initiations, which numbered 337 ; the 5th lodge had been chartered ; the Encampment contained 20 members ; there had been but one suspension and two expulsions, and the revenue was \$2427. When the causes for this prosperity are shown, we must conclude that in September, 1829, there were not more than 400 contributing members, and the revenue did not exceed \$1200. The lodges were four, besides that curious lodge which

was called the Encampment. The undertaking which resulted in this increase was set on foot at the next meeting, it being the 15th January, 1830, and the sixth annual session; it was then—

“Resolved unanimously, that the propriety of procuring a suitable lot of ground, in some central part of the city, be recommended to the subordinate lodges, to build an Odd Fellows’ hall; the building to cost \$3000, to be divided into 300 shares, at \$10 per share, payable by instalments of one dollar per month.”

This was followed by the grant of a charter to another lodge, March 22d, 1830: Gratitude Lodge, No. 5, so called as a compliment to G. Sire Wildey, was organized by J. T. Woodward, William Edgar, James Cox, James Deveroux, Absalom Hancock, James H. Warfield, J. B. Bosley, J. S. Merriken, William A. Schaeffer, Jonathan Jackson, John Easter and Augustus Mathiot. On Tuesday, 30th March, 1830, the lodge was instituted and the officers installed. Contemporaneously we find the execution of a perpetual lease to trustees, of a part of the lot now owned on Gay Street, for the use of the Order. The building of a hall on this lot now became the passion of the members; every meeting witnessed some new device to carry out the purpose. But the number interested was few; there was no capital, and the progress was slow and difficult. It was at this juncture, on the 20th July, 1830, that P. G. James L. Ridgely accepted a nomination and was elected Grand Secretary.

This brother had been initiated in Columbia Lodge, No. 3, on the 27th day of May, 1829, and was elected V. Grand, Oct. 14, 1829, and N. Grand the 17th February, 1830. He entered the Grand Lodge at the special session of May 27th or June 22d, 1830, and his name appears on the minutes as a member on July 6, 1830. The journal has omitted the names of those admitted at these special meetings. P. G. Ridgely had formed the acquaintance of P. G. Robert Gott, who had been admitted to the Grand Lodge, July 16, 1828. The statements of Gott roused Ridgely’s curiosity, and he was particularly struck with the assumption of moral functions, and the anxiety of the obscure society to obtain incorporation. Under these influences, he allowed P. G. Gott to propose and have him elected in Columbia Lodge. He was in his twenty-second year, had been admitted to the bar in Baltimore in June 1828, and one month later had married. It is but justice to him to state that he ranked well in

a law class whose members became the great lawyers of Maryland. His education had been liberal, but his means were limited to the profession which he had just entered. When he became a member, he met all the chiefs of the enterprise. His knowledge of the city members of the legislature drew attention to him, as one who might render valuable assistance in procuring an act of incorporation. Afterwards his advice was taken by those having the matter in hand. His services in procuring the Act have been already recounted. When he entered the Grand Lodge, he found the resolution adopted which recommended the building of a hall by the subordinates. To this he demurred. He saw that the plan was bad and could not succeed, and by proper representations he caused its abandonment. The hall was now to be built by the Grand Lodge itself, and not by its subordinates. This change of plan was magical in its effects, as will appear in the sequel.

At this point Ridgely fully identified himself with the cause, and thereby fixed his earthly destiny. He did not dream that Mutual Relief would become the object of his life; that the members of those lodge families would be his coadjutors for half a century; that for them and their successors he would forsake his profession and the friends of his youth; for them, visit every part of his own country, and seek their kindred beyond the stormy Atlantic. Still less could he foresee the fame of the leaders, or the glory that would crown their work; that this FRATERNITY would assemble her children, and sitting down beside the two great oceans, embrace a continent in her arms. Nor could he foretell this day, when, now past three-score years and ten, he is about to close his career, amidst the love and tenderness of a nation of Odd Fellows.

But to the narrative. The lot had been obtained, but the enterprise stood still. Some very crude means were devised to obtain the money; such, for instance, as a tax of one dollar on every initiation. At the meeting at which Ridgely was nominated for Grand Secretary, a draft of a certificate of stock was proposed, and 200 copies ordered to be printed. A stock book was subsequently obtained in which to enter the certificates when issued. The shares, at first to consist of 300, were increased to an indefinite number. A building committee had already been appointed, composed of G. Sire Wildey and

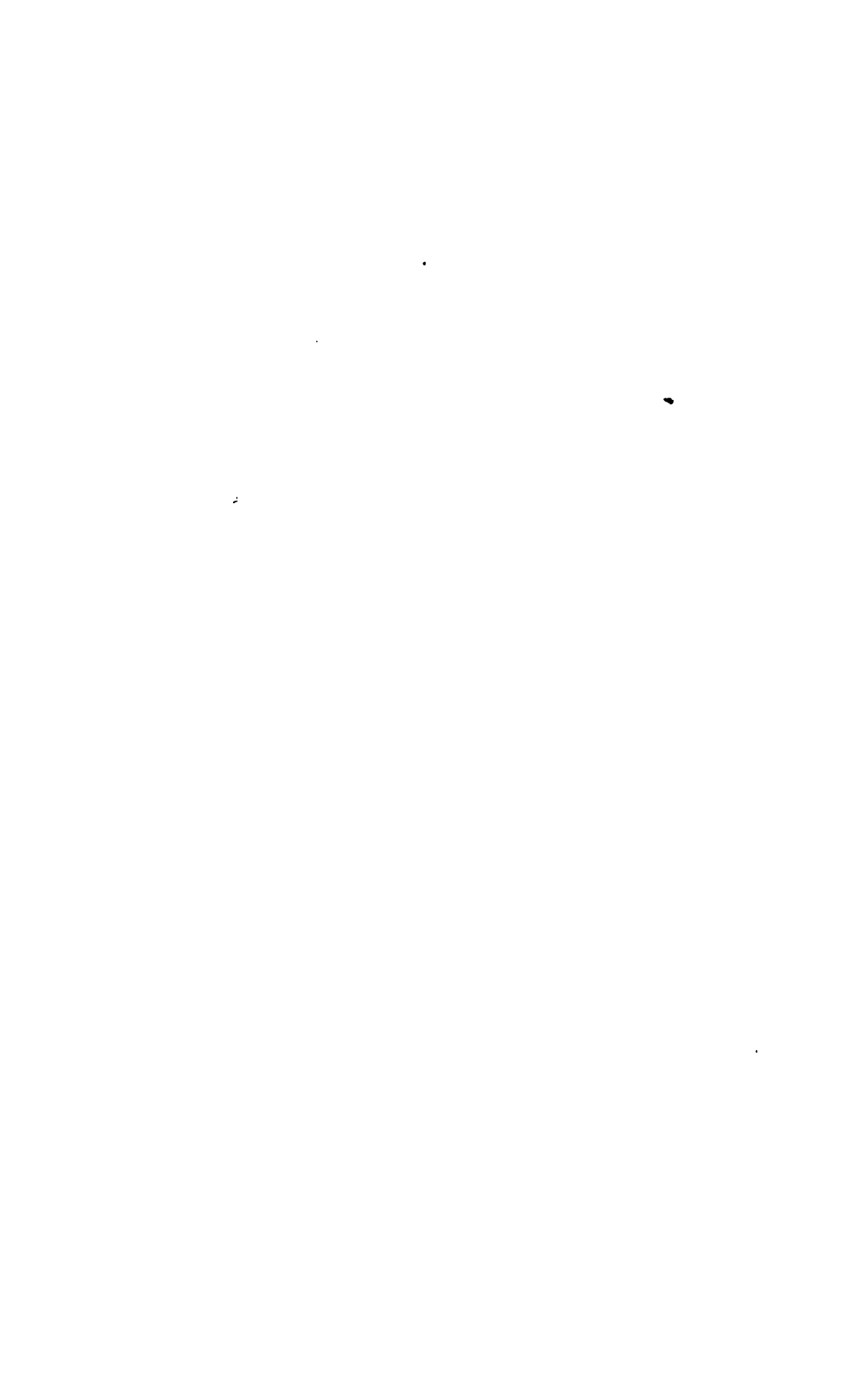
P. G.'s James L. Ridgely, Augustus Mathiot, John Boyd and Samuel Lucas. This committee, after many ineffectual efforts, were discouraged, and it became necessary to invoke new measures to insure success. Once indeed the work was stopped, and the prospect was so gloomy that an opponent of the scheme suggested that the unfinished building should be roofed over as a monument of the folly of the enterprise. But this was but a momentary check to the parties interested. It was at once proposed to enlarge the plan, and instead of a cheap edifice, to construct a hall not to cost less than \$10,000. This, after some murmuring, was agreed to, and the committee made bolder efforts to secure success. G. Secretary Ridgely, accompanied by P. G. Marley, undertook to canvass the membership in person, and to go through the lodges to procure subscriptions. They everywhere met with substantial marks of favor. Upon a closer view, the individual members became warm partisans of the enterprise; money came in freely, and the work was rapidly carried on upon the larger plan, which had been adopted. But one more stoppage occurred; ready money was imperatively required, when G. Secretary Ridgely, whose father-in-law was a director in the Franklin Bank of Baltimore, had his note discounted for \$2000, and furnished the money. Of this note Ridgely was the maker, and Samuel Lucas, then Grand Master, was the endorser; and on its maturity, Ridgely advanced the money, which was afterwards returned to him by the Grand Lodge.

And thus, after many discouragements, by indomitable perseverance, personal solicitation, and the use of private credit, the first Odd Fellows' Hall in America was built for the Order in the City of Baltimore.

One great element of success was found in the enterprise itself. The project awakened attention to the Order, and enlisted the interest of a class of persons who had hitherto looked upon it as of but little importance. When the fact was made known that the Hall would certainly be completed, and that it would be dedicated on the 26th of April, 1831, a rush was made to enter the lodges, and to share in the glory of that day. Originally the working classes of the rougher grades constituted almost the whole body; now the case was different. Lawyers, physicians, merchants, skilled mechanics and tradesmen,



WILDEY'S HOUSE, BRIDGE AND JONES STS., BALTIMORE, 1824.



engineers, farmers and retired gentlemen, were among the applicants for membership. The lodges had increased to seven, but such was the pressure of work upon them, that it was impossible to perform it at the stated meetings. Accordingly special meetings were held for initiations, in the morning and afternoon and at night. The one room at Wildey's was insufficient, and other rooms were improvised for the emergency. The dwelling of Bro. Wildey, at the corner of Front and Gay Streets, was a three-story building of brick; the entrance was on Front Street, in the rear of the main building, by a gateway in a brick wall, which opened into the yard; the lodge-room occupied the front of the house. The dwelling was entered through a narrow passage, on the right of which was a small room used as a dining-room, being immediately over the kitchen. On the second floor was the lodge-room, on the left of the platform at the landing; this was accessible by passing through the anteroom, a small space cut off from the large room of about 4 by 16 feet. The lodge-room itself was in size about 30 by 16 feet. This was the only room occupied by the Order; but the times were extraordinary, and one after another of the rooms were appropriated, until the whole dwelling was sometimes in temporary use, to the exclusion of the family. The new applicants included many Masons (whose Order had never recognized Odd Fellowship with favor), who stood high in that ancient brotherhood, and who had the best of standing in the community. Among these we may name George Keyser, then Grand Marshal of the Masonic Grand Lodge of Maryland, afterwards Grand Sire with us; Joseph K. Stapleton; Thomas Phenix, for many years Grand Secretary of the Grand Lodge of Maryland; John D. Miller, Abraham G. Cole, Francis Burns and John Coates, the two last for many years Grand Masters of the Masonic Order. Also Edward Spedden, Hugh Devallin, David Martin, Samuel Child, and James M. Buchanan, afterwards United States Minister to Denmark, and others of such position as to be recognized as first among the citizens and business men of Baltimore.

From this statement, which falls below rather than above the mark, it may be fairly conceded that the forthcoming dedication was preceded by events which foreshadowed, for the 12th anniversary of the Order, the proudest day which Odd Fellowship had seen since the hour of its origin, and that the celebration

would be one of the most brilliant that the city had ever witnessed.

Difficulty was encountered in securing an auditorium in which to have the oration, and it was not until the city was canvassed that a church building was allowed to be used for the purpose. The struggling Order had neglected no effort to secure the good-will of the ministry and the churches; it recognized their eminence, and wooed them to assist in its benefactions. On September 10th, 1830, the following was adopted: "Resolved, that ministers of the gospel, under forty-five years of age, be admitted into the Independent Order of Odd Fellows without paying the initiation fee." This invitation was not accepted; and although we have since counted among our best and noblest, the members and ministers of all divisions of the Protestant family, whose names are forever registered in the red-letter calendar of our greatest men, yet it is true to-day, as it was then, that the church and its ministry are not with us. The causes lie chiefly in the ignorance that springs from indifference, or perhaps, in our tolerance of creeds, and our public avowal of moral purposes, which many, without reflection, torture into an assumption of religious functions. In this direction we take no portion of the blame; we have never attempted to lay unsanctified hands upon any altar at which Christians worship; the Bible is an indispensable part of the property of every lodge-room, and thousands of the best men of all communions crowd our secret penetralia; are lovers of our principles and doers of our work. If we, with those who refuse co-operation, are common losers by this antagonism, *our* skirts are clear, for our hearts have always been open to such a confederation, which would have added to our potency, and given a new impetus to the gospel that "goes about doing good."

The committee on the celebration found one generous man, a minister of the Protestant Episcopal Church, who took part in the ceremonies. The record is full of gratitude to this good man; the following was offered and was unanimously adopted: "Whereas, this Grand Lodge entertains a lively sense of gratitude towards the Rev. J. V. Bartow, of Trinity Church, in this city, for the use of his church, which was so kindly proffered to the Independent Order of Odd Fellows, on the occasion of the dedication of Odd Fellows' Hall, 26th April, 1831, and for the aid

rendered by him in the ceremonies of that day; therefore, Resolved, that it be recommended to the brethren of the Order to attend the sacred concert on the 22d of December next, at seven o'clock P. M., as a testimony of their gratitude, and that the subordinate lodges be requested to close on that evening for the purpose of attending the said concert, and that a copy of these resolutions be transmitted to each lodge." Not satisfied with this, at a subsequent meeting, G. Secretary Ridgely submitted a motion that the Grand Lodge subscribe for twenty-five tickets to the concert, which was amended, by consent of the mover, to fifty, and in that shape passed unanimously. So heedful were the fathers of the obligations of gratitude; may not this incident, so honorable to all concerned, answer the question as to the moral status of our ancestors, at whose honest record no blush of shame can ever mantle the cheek of the most fastidious of their posterity.

But this digression, though inviting discussion, cannot be indulged; we return to the new hall, in which the Grand Lodge of the United States met for the first time on the 5th day of September, 1831. It cost the sum of \$13,267, a large sum at that day. The ground was bought in fee for \$1690.42; the debt due on its completion was \$3500, and upon a call for new subscriptions, \$5050 was obtained, out of which excess the ground was paid for, and no further debt was left to be liquidated. The whole amount due subscribers was represented by certificates, upon which interest was paid until both principal and interest were discharged, and all the stock certificates were cancelled. When we consider that this was done by the members of but seven lodges, who, a short time previously, could scarcely obtain lodgings at a public-house, and whose poverty had become a proverb, we are not only astonished, but filled with admiration. The general membership through the Lodges and Encampments, had assumed \$12,850, and the leading men \$1700, making the entire loan \$14,550. The payment of this large sum was made by instalments; no misunderstanding occurred between the parties to the contract, and the burden was neither felt nor complained of; the plan was admirable, and the execution was in every way worthy of the plan. From that day Odd Fellowship became a member of the body politic, and was a permanent fixture in the community.

The dedication of the hall, perhaps the greatest event in the career of the young Order, has received but little notice, and has no place upon the minutes of that epoch. The only contemporaneous account is to be found in the daily papers of the time, which is here given; this is quite barren, considering the novel character and striking effect of the pageant. About six hundred persons appeared in line of procession, with music and banners, under a chief marshal and his aids. The regalia of the members and various symbolic devices being all new, the general appearance was respectable and imposing. The exercises at Trinity Church were in charge of a select corps of amateur vocalists, led by Bro. John Welch, who made his appearance for that purpose; and an ode was prepared by Bro. John H. Hewitt, who is still living. We have often thought of the local effect of this occasion and of its salutary influence upon the career of the Order. We look back to its interesting incidents with pleasure, recognizing it as the initial point of active progress.

It gave character to the institution, by displaying to public gaze the respectable class of citizens enrolled under its banners. In addition to those before named we mention McClintock Young, afterwards Assistant Secretary of the Treasury of the United States; George W. Williamson and Jacob Deems, who helped to swell our ranks. Everything was harmonious; the young members took possession of the procession, and the old sticklers for "ancient usage" moved at their side, catching their enthusiasm, and wondering at finding themselves in the broad illumination of so much pomp and publicity. Large sums of money were furnished and liberally expended for flags, banners and regalia. Every prominent emblem was emblazoned with gilding and borne in the line; such as the Ark of the Covenant, the Serpent, the Rods and Wands, elaborately carved and decorated. Conspicuously elevated was the banner before described in this chapter, which still remains, a glorious relic of the day. Altogether, as a public pageant, it was a grand display. No such parade was anticipated, and it accordingly took the masses by surprise. Every Odd Fellow in Baltimore was jubilant, particularly the "corporal's guard" of the old membership, who now saw the dawn of a rising future whose light would reveal their principles, and with them illuminate the world.



ODD FELLOWS' HALL, GAY ST., BALTIMORE, 1831-1852.

The press knew nothing of us; it was of the old school, which understood nothing but what pertained to grave matters of church or state, and whose news was mostly confined to the advertising column. The sensation-loving reporter had not yet found his way to the editorial sanctum, to enlighten that then sleepy respectability as to "the very age and body of the time." The interviewer was in the womb of the future, and his appearance on the occasion would have been as great a matter of astonishment as the procession itself. The following extracts speak for themselves:

FROM THE BALTIMORE AMERICAN, WEDNESDAY, APRIL 27, 1831.

"The Grand and Subordinate Lodges of Odd Fellows presented a handsome and imposing appearance in the procession which was formed yesterday, preparatory to the dedication of the beautiful new hall recently erected on North Gay Street. The fraternity moved from the Exchange about ten o'clock in the morning, and after passing through Second, Water, Calvert, Lombard, Hanover, Pratt, Eutaw, Franklin, Howard, Baltimore and High Streets, arrived at Trinity Church about noon, where an oration was delivered by James L. Ridgely, Esq., and a full choir performed the music selected for the occasion. The line of procession was subsequently taken up, and having passed through Exeter and Gay Streets, entered the Hall about two o'clock P. M., when the ceremony of dedication took place, and an oration was delivered, we learn, by Thomas Yates Walsh, Esq. The number of persons in the procession exceeded, it is said, five hundred."

FROM "NILES' REGISTER," APRIL 30, 1831.

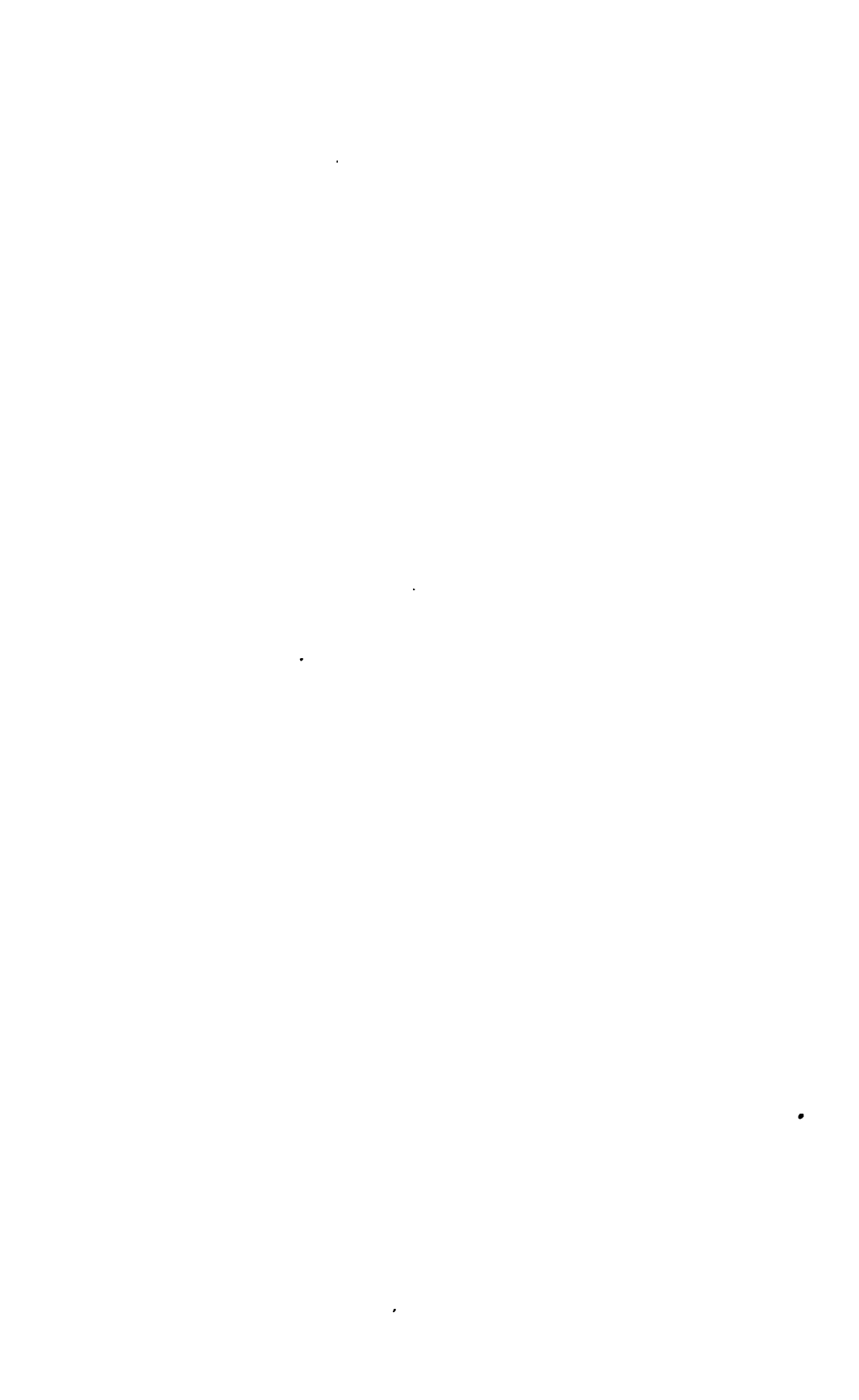
"The 'Odd Fellows' of Baltimore celebrated their anniversary in this city on Tuesday last, and dedicated their new and magnificent hall on Gay Street. About five hundred were computed to be in the procession, with their banners and other ornaments, and made a very respectable and imposing show. One oration was delivered, in Trinity Church, by James L. Ridgely, Esq., and another, after the dedication of the hall, by T. Y. Walsh, Esq. The number of this association in Baltimore is said to exceed 1500."

While all this was in progress, the scheme for obtaining articles of incorporation from the Legislature of Maryland was also in motion. The ground for the hall had been conveyed to trustees for the Grand Lodge, but in a short period the legislative

charter was obtained, and the trustees, who were Wildey, Ridgely and others, conveyed the property, by deed duly executed and recorded, to the Grand Lodge of Maryland. And here we leave the old jurisdiction, having seen her in possession of all her honorable wishes—incorporated ; in a hall sacred to Odd Fellowship, the only one upon the continent ; without strife or contention or the shadow of an anxiety, *and in the possession of the men who have maintained her honor at home, and carried her fame wherever on the green earth the I. O. O. F. unfurls its banner of Fraternity.*



AUGUSTUS MATHIOT.



CHAPTER VII.

AUGUSTUS MATHIOT.

THE YOUNG AMERICAN OF THE FIRST DECADE.

The men of the first decade, of any prominence then or afterwards, have passed away. They were all humble, and were confined to a sphere which gave them no social consideration worthy of mention. They were all of foreign birth save one, and he was little better than the others in position when he joined their company. The common tie led him to them and bound them together: he was a mechanic, and a good one, and in entering a lodge, he but formed a closer union with his brother artisans. But here the similarity ceases; he was a native American, and his habits and education separated him widely from the rest. As the first American who rose to distinction in the Order, he takes his place, in number, the first of that long line who have made an exotic institution native to the soil.

Augustus Mathiot was born in Lancaster, Pennsylvania, on the 4th day of August in the year 1799. His ancestors came from France, in the emigration of the Huguenots from that country. The family formed connexions with some of the best families in Pennsylvania, and were always considered as among the most respectable of those who fled the persecution. His father was a retiring man, and gave more attention to religion than trade, and becoming reduced in his circumstances, removed to Baltimore. He early lost his father, was apprenticed to a chair-painter, and served his time with fidelity. In this business he became proficient, and on coming of age followed his trade. But soon his talents were recognized, and he began the chair and cabinet business on his own account. It is about this time we find him entering Washington Lodge, where he stands on the record as Number 177. The date is somewhere in the early part of 1823. Some of his contemporaries have furnished us many incidents that illustrate his character at that time. He

was a peculiar man, and one apt to provoke notice and consideration. His chief trait was a sensitiveness which he never overcame. Of French extraction, politeness and the forms of good society were part of his nature. He loved company, but he required of his companions the observance of all the ordinary amenities. It followed that he asked much more than he usually received, and in fact more than he ought to have expected. The result of this will be seen as we follow him through his career as an Odd Fellow. Of public opinion he had the highest estimate; honor was his common theme, and it must be confessed that no one had better reason, for he had rare integrity, and was almost romantic in his ideas of what was due to this virtue. Among the rising young men he soon became popular, and his pleasing address added to the impression. Several of those who afterwards became the solid men of Baltimore attached themselves to him, and were his friends through life. Of these no further notice is necessary; but if it were proper to do so, a list of names the most honored in the city would appear to have been warmly attached to young Mathiot. We who knew many of them have reason to be proud of his first associations.

But another marked characteristic was his love for reading; as a reader he was insatiate, and was never weary of perusing all that came in his way. Nor did he confine himself to literature; his taste for science was remarkable. Natural philosophy, chemistry, but above all, archæology, were his favorite subjects. Of course his limited education was a great drawback in such pursuits, but this did not deter him. His thirst seemed only to increase with the draughts he so laboriously drew from the wells of learning. His habits of impatience and the quickness of his perception he could not overcome, and he passed hurriedly from subject to subject, from book to book; but his information was great, and, for many purposes, of an interesting character. It will be found that in his declining years his chief solace came from this source.

MASONRY AND ODD FELLOWSHIP IN 1823.

Mathiot was at once a man of mark, and took high place in the Order. But in a few months he sought entrance into a lodge of Masons, and to his dismay, was rejected on the ballot. To condone the matter, he was notified that the only objection to his

admission was one easily removed. They informed him that he belonged to "that Bacchanalian Club of Odd Fellows," and he had only to leave it and the Masons were ready to receive him. How he acted in this connection has already been shown. It was just such an incident as would excite Mathiot beyond any other; the sense of wrong stung him to the quick. It was an open shame, and he was not the man to rest for a moment under any imputation affecting his character. He took no counsel and suffered no delay, but at once notified St. John's Lodge that he spurned their offer. He did not rest here; there was indeed too much ground for the imputation, and he saw that the Masons had some reason for their act. He appeared before Washington Lodge in a condition which made it easy to attack the cause of his rejection. How he proceeded, and how he at once had a resolution passed to banish liquor from the lodge-room, has been fully detailed.

It does not follow that Mathiot was an advocate for total abstinence; this he never was. His genial qualities were always somewhat convivial, and no one better liked a cheerful glass; but his nature rose against excess, and indeed against all those lower forms of drinking that lead so soon to vice. By nature he was a gentleman, and he abhorred anything that was low and gross; one may judge then how his bile rose at the fumes of reeking pipes and the smell of common beer and gin. His opposition was a part of his constitution, and he would have shown it even if it had not been forced upon him.

A writer in the *American Odd Fellow*, of May, 1866, has gone to great trouble to establish for him the paternity of the temperance reform in the Order. The writer, who disguises himself under the *nom de plume* of "Dan'l Renz Meataxk," is well known to us. We recognize at once the graceful and classical pen of P. G. Rep. Alexander K. Mantz, of Maryland, the author of the paper. The contents are creditable both to the head and heart of the brother, but they are beyond the real facts of the case. Mathiot did not propose to remove the lodge from the public-house; that was a later movement; but he was the first to denounce its presence in a subordinate lodge, and he was a bold man to do it. Mathiot himself was prouder of this fact than of any other part of his record. The article referred to has the following passage:

“Early in 1849 the question was mooted in that (Washington) lodge as to which of its members was the first to denounce the glee club, bar system of early Odd Fellowship, and thereby secured its banishment, and per consequence the elevation of the character of the Order. A committee was on motion appointed to investigate the records and traditions, with a view to a correct solution of the question. That committee reported on the 26th of February, 1849, a preamble and resolutions. The first set forth that it had been proven to the entire satisfaction of the committee, that to P. G. M. Augustus Mathiot, of Washington Lodge, No. 1, the credit was due, for having brought about the reform indicated. The resolutions were as follows: Resolved, that P. G. M. Augustus Mathiot, by his unwearied efforts during the infancy of our beloved Order, was the instrument by which the bar and its appendages were banished from the lodge-rooms, and the Order purified from their obnoxious influence. Resolved, that P. G. M. Mathiot was the first who submitted a proposition to the effect named in the first resolution. These were unanimously adopted by the lodge.”

We have been at pains to copy this paragraph, that we may do justice to all concerned. We have gone over the whole ground in our second chapter, and need not repeat the facts there detailed. Mathiot there and here is given the credit for all he did, and we would rather add to than detract from so proud a record. As the first open advocate of the change, he is alone in the Order. His protest was the beginning of the great reform, but it was feeble, and for the time totally ineffectual. Yet it bore rich fruit at last; and when Columbia Lodge on its institution pledged itself to water only in the lodge-room, the victory was near at hand. But it must not be forgotten that the cup, the pipe and song, the latter sometimes very loose indeed, were never banished from the lodge building until the Order in Baltimore entered its Hall on Gay Street. “The spirit was willing, but the flesh was weak,” and even Wildey, when he kept the Order in his house, had an oyster and drinking cellar below. It was when the Grand Lodge of Maryland occupied its own house that the bar was finally banished, and left “no trace behind.” But it does not follow that Bro. Mathiot did not do a great and noble work, or that his effort did not produce lasting and honorable results. On the contrary, it is a laurel that must always

be his, that he stood forth as the champion of order and decency when he had no helpers; that he never gave it up; that he was always with the foremost of the later reformers; that he was superior and more potent than all others at the beginning, and that he was worthy of his position. Bro. Fennell, in a letter on the subject in 1871, says: "I shall never forget Brother Mathiot's manner in advocating the passage of his resolution; it took us all by surprise. I believe there was but little opposition; but Brother Mathiot's powerful appeal, and the pleasant manner in which he made it, overcame it easily. I repeat it, I never shall forget it—it was irresistible." In another letter he feelingly says: "Brother Mathiot's appeal not only reformed the lodge, but had an equally powerful effect on many of the members individually. I shall never cease to remember it with gratitude." By these extracts we discover that the effect at the time was very great, and no doubt was of a much deeper and more durable nature than is shown in the current lodge history.

THE TEMPERANCE QUESTION IN 1823.

Men of this day have no conception of the public opinion of 1823 on the temperance question. A glance backwards to that time will shed much light on this incident. It will be found that no total abstinence society existed at that time, or indeed any society which interdicted the use of liquor. True, in 1808 "The Temperate Society of Moreau and Northumberland," Saratoga County, New York, began a feeble movement with forty-three members. This was the first known society of the kind, and the pledge is a curiosity: "No member shall drink rum, gin, whiskey, wine or any distilled spirits, or compositions of the same, or any of them, except by the advice of a physician, or in case of actual disease (also excepting wine at public dinners), *under penalty of twenty-five cents*. Provided that this article shall not infringe on any religious ordinance." And further, that "No member shall be intoxicated, under the *penalty of fifty cents*." And again, "No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under the penalty of *twenty-five cents* for each offence." Such were substantially the scope and requirements of all the earlier temperance societies until 1836, when for the first time "The American Temperance Union" adopted the principle of

total abstinence. Mathiot was fully abreast of the reform then in progress, and his influence began in the Order what no other had even thought of in the same connection. Measured by public sentiment, he was a reformer in the first rank, and will be honored accordingly.

HIS PROGRESS IN THE ORDER.

But at this point he drops from the record, and cannot be traced in his lodge for several years; but we know that he was active and efficient, and gave it great attention. He was in the minority, and had but few to sympathize with his tastes and habits; he was considered somewhat visionary, and was too much of a reformer to gain the general confidence. Thus, we find him always at work, but subordinately, until 1828, when his merit absolutely forced his passage of the chairs. On the 16th of October, 1828, he appeared, was elected and admitted a member of the Grand Lodge of Maryland. Here he at once assumed his true importance, and had full recognition by that body. On the 18th of March, 1830, he was among the petitioners for a charter for Gratitude Lodge, No. 5, which was granted. He did this to help in organizing it, and afterwards returned to Washington Lodge. As an indication of the struggle then going on between the old and the new elements, we would state that the name given to this lodge was the result of a compromise. It was to have been called "Wilkey Lodge," but the applicants positively refused the name. Wilkey was then so wedded to the old element that the new men were deeply offended; they therefore expressed their feelings by excluding his name; but a sense of justice led them to consider his eminent services, and they paid him the compliment of expressing that feeling by the word "Gratitude." Mathiot led this movement. To indicate his position, we may state, that soon after, he was made chairman of the committee to submit a code of general laws for the government of subordinate lodges. On the 20th day of October, 1830, he was elected D. G. M., and James L. Ridgely, G. Secretary. Here, at length, he had free scope for his energy, and associates ready to sympathize and assist. Here began also that series of events that kept him from attaining all the honors of the Order. At a meeting held on January 22d, 1831, the Grand Master resigned his office, leaving Mathiot in the chair.

Now the peculiarities of this brother at once make their appearance. His romantic sense of honor forced him to decline a position to which he had not been elected; accordingly, at the close of the meeting, he resigned. But the majority did not share his sensitiveness, and resented such extreme delicacy. The result was, that although nominated for Grand Master, he was defeated, but was again elected D. G. Master. This touched Mathiot deeply and sorely; but he again took the place, and served the residue of the term. At the next election, October 15th, 1831, he was again defeated for Grand Master; the members being still provoked by his former declension. On the 20th January, 1832, his term expired, and he retired; the feeling went so far that he was not assigned a place on any committee by the new administration. He was also defeated for Representative to the Grand Lodge of the United States, six months afterwards, by a large vote. He was again defeated for Grand Master in 1833 and 1834, and being nominated in 1835, declined to stand. By this time he became better and more favorably known, and a reactionary feeling set in; so that no one could be induced to oppose him, and on January 22d, 1836, he was elected Grand Master by acclamation.

All this did not abate his ardor in the cause, or induce him to neglect the Order; on the contrary, he was never more attentive, never more solicitous for the cause; he had joined from a sense of duty, and could not be diverted from his purpose. His appreciation in other quarters no doubt gave a keen edge to the unfriendly treatment of his Grand Lodge. He entered the body in October 1828, and was singled out by the leaders for special and superior work; they were in the federal Grand Lodge, where they had a majority, and the young member was at once called to a post of honor. On May 4th, 1829, he was elected Grand Secretary of the Grand Lodge of the United States, and held that office until September 2d, 1833. At the end of the term he was elected Grand Treasurer of the same body, and held the office until October 9th, 1835. At the organization of the Grand Lodge of the United States, William Williams became Grand Secretary. Williams absconded in 1827, and John J. Roach and John Starr had filled the office *pro tem.*, until Mathiot was elected. From Fennell to Starr inclusive, he was by far the best of them all. The place was, at the time, merely a clerk's office for the

record ; there was indeed much need of some one to give his whole time and energy to the place, but the time was unpropitious. Wildey, at Entwisle's death, had the choice, and he selected Williams, an Englishman. His nationality was his only merit, and his services were more an injury than a benefit ; he betrayed his patron, and absconded with about \$1200 belonging to Wildey and G. M. Scotchburn.

At Wildey's instance, the several trials were made which at length resulted in the election of Mathiot. But the sensitive and faithful secretary was entirely unfitted to cope with the rugged blacksmith ; his nature was retiring, and his modesty was almost a defect in his organization ; hence he served well and gave a good record, but he did not become Wildey's counsellor or aspire to guide him. The time was not yet when the one-man power should devolve on the many, or when some bold man should challenge Wildey's supremacy. Yet Mathiot was not overlooked by the founder, who turned his talents to a good account. Many an address and resolution bore the name of Wildey, but the hand of Mathiot had furnished them. Sometimes he was quite happy in these efforts, and generally gave great satisfaction in this and all other parts of his work. His whole term of Secretary was with Wildey, and he went out on the final retirement of that brother. The office of Grand Treasurer could hardly be said to have existed before this time ; Wildey and Welch, as has been shown elsewhere, being the stewards of the lodge ; the former generally furnishing the funds. So that in 1834 Mathiot had no settlement to make as Treasurer, but the settlement was made by Thomas Wildey, acting Grand Treasurer. The books were closed by Wildey's retaining \$284.58 for advances, leaving the elected Treasurer a balance of \$8.52. Bro. Mathiot then opened an account, and in the next year reported \$308.49. In 1835 he reported \$415.62, and paid over a balance of \$78.60 to his successor. As before related, he became Grand Master of Maryland the ensuing year. At the important session of 1840 he was a proxy representative in the Grand Lodge of the United States, and did good service in that body for his constituents. But we now turn to his labors in another field. In 1827, members of the Grand Lodge of Maryland formed an Encampment of Patriarchs, and he was soon a member. He duly passed the chairs, and united with others in procuring a charter for the first

Grand Encampment in September, 1831. Wildey was the first Grand Patriarch, and he was succeeded by Mathiot, thus securing to him the prestige of having been the second on the roll of that eminent position.

In the meantime he became known to the whole brotherhood in Baltimore by his presence and services on important occasions. He was a ready speaker, and wrote well; his stores of information were extensive, and his intelligence on all questions made him acceptable. At home he had nothing to desire, and he had put his name in enduring form among the proceedings of the Grand Lodge of the United States. He had reached his acme as to place and influence, but he did not believe it. The ambition to stir in the higher circles of the Order, to sit in the federal Grand Lodge, it may be to pass its chairs, took possession of him. He knew his just value, and that in fitness he surpassed many who had easily passed before him. But this desire was not generally perceived, nor indeed known or guessed at, beyond the circle of his intimates. He was deeply impressed with a sense of the ingratitude which, overlooking so much merit, conferred its honors on inferior men. He was partly right and partly wrong. He was in most things certainly the superior of more fortunate brothers, but not in those qualities that ensure success. His sensitiveness had been growing on him; his sense of his own importance was increasing, and his rank as a man of business was now assured. But he had, with all his ambition, a modesty rarely found, and shrank from a contest as another might from a blow. He could not solicit votes, even by that honorable implication which is always commendable. It was not merely an election he looked for, but a call to come forward by the common voice; not a majority, but unanimity. If he had pressed his claims, he would have had much of, if not all he sought; but he did not. Sometimes his modest reserve was taken for coldness and indifference, sometimes for an assumption which repelled. At length he ceased to expect such honors, but to the very last felt the pang which tells of hope deferred and defeated.

But no one must conclude that his nature was soured or his energies in the cause relaxed. To Washington Lodge at least, as its old members passed away, he remained to be loved, admired and venerated. The ruling men of the Order had only to meet

him to give him the full measure of their confidence. Henceforth he became a model workman in Maryland. His lodge was dear to him as his own flesh, and he gladly sought its shelter as a kindly refuge. There he became a constant attendant for nearly forty years, becoming by his age its father, and by his good deeds its benefactor. At all the sessions of his Grand Lodge and Grand Encampment he sat in the place of honor, and was second to none in the general esteem.

HIS SUCCESS IN BUSINESS AND HIS LIBERALITY.

Here another part of his character shone forth conspicuously; his liberality. His was truly an open hand and generous heart. Fortune had come to him in his business, which had now become large and valuable. He began an export business to South America, and wealth poured in upon him. His family relations were such as to round the circle of his happiness; sons and daughters of marked intelligence and refinement made his home-life a holiday. His social station was high, and he was able to gratify his tastes in company, where his graceful bearing and genial humor made him an ornament. Many of his early friends had, in like manner, won their way, and he stood among them as a friend and citizen of whom all were proud. All this mellowed his nature, quieted his nervous diffidence, and helped in every way to harmonize his life.

As he was most able to give, so he was ever ready, whatever and whenever the call; he was indeed a generous giver, and many a family may thank him for its sustenance and preservation. On one occasion a seedy Odd Fellow called on him for assistance. P. G. M. Mathiot, in his usually punctilious way, examined his credentials and listened to his story. The brother was very worthy, but very poor; and as he told his tale, Mathiot gazed upon him with great compassion. Finally he spoke of his dependence upon his brethren, and the P. G. Master began unconsciously to draw off his coat. The tale proceeded, the coat was in the hands of Mathiot, who tearfully besought the speaker to put it on. The brother took it and left; those who witnessed the act say that the veteran Odd Fellow almost tore the rags from the back of the needy brother to put his coat upon him.

Another incident of a different character will show his peculiar traits. He was, later in his career, much in request to talk

and lecture to the lodges; on one of these occasions he sought the writer, to act for him in his absence. The lecture was delivered; the P. G. Master made inquiries if it was satisfactory; and learning that it was, immediately sent a fine office chair to his substitute, as a token of his approval. Noble and generous heart, now at rest forever! In that chair, with all the memories it conjures up—sitting and recalling those gentle tones and winning manners, that pure soul of honor, that ideal Odd Fellow—he now limns this picture, and hangs it high in this history.

A GREEN OLD AGE.

In his old age he had everything to smooth his passage, but his chief delight was in books. We can see him now, as night after night he sat in the Odd Fellows' library, poring over the volumes, or passing through its alcoves, with a very ecstasy of pleasure. We see him, erect and vigorous for his age; a little over the middle height; a slender man, with a bright eye and brisk manner, with glass in hand examining the numerous titles, and literally gloating over the crowded catalogue. He thought "that none but the wilfully blind could plead darkness in the midst of such light, and he blessed the memory of those faithful servants, *the authors*, who have left their blood, their spirits, their lives, in these precious papers, and have willingly wasted themselves into these enduring monuments, to give light unto others." Chronology and archæology were his passion, and what was dry and difficult to others, was to him as absorbing and delightful as the pages of Scott or Dickens. The Grand Representatives who were present in Baltimore in 1865, will remember the summons to meet him at his residence; the banquet, the toasts and the fraternal greetings under his hospitable roof, where they sat as a great family at his fireside, and in gay and grateful terms acknowledged his fraternal attentions.

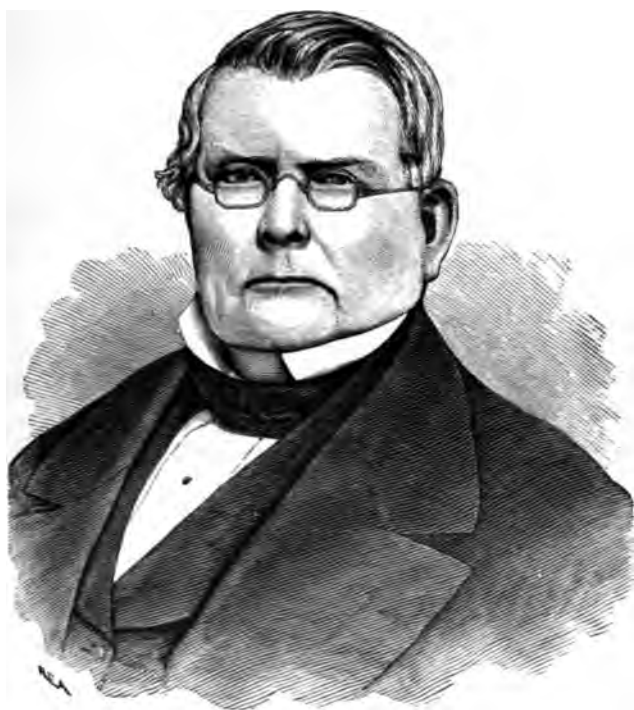
HIS DEATH AND THE "THREE ODD LINKS."

Thus Mathiot declined as a summer's day, bright and genial to the close. His religious views and feelings were peculiar; but nominally he was attached to the German Reformed Church, in the interests of which he expended time and money. His belief in man's immortality and his accountability to a Supreme Being

was strong and unshaken, and in full confidence of a Father's love he was not afraid to die. Suddenly, in the midst of his family, without a sigh or struggle, on the 12th day of July, 1872, he took his departure. He had no previous illness, no confinement to the house, no special warning; but he was waiting for the call, and the old Odd Fellow entered, as was meet and fitting, into the *Celestial Lodge*.

One incident in his biography will conclude this memoir. Somewhere about 1822 a secret association was formed, called the "THREE ODD LINKS"; its first members were Wildey, Boyd and Couth. Its origin as to place, manner, time and object, is unknown, except that it had reference to something in the Order. There could be no larger number than three, and upon a vacancy, it was to be filled at once by those remaining. On the death of P. G. Couth, the survivors selected P. G. M. Mathiot as the ODD LINK. The secret, whatever it was, has never transpired. Some thought it a commemoration of the first half decade, others a secret pledge never to desert the Order, others to secure a private celebration of the natal day of Washington Lodge, and again that it was a renewal of the ancient vows of the old members. Whatever color existed for these guesses, it is certain the "Links" privately met on the 26th of April, in every year, and parted with tokens of the fondest friendship. On Wildey's death it fell to Marley to fill his place; but darker days came on, and old age was upon them. Marley passed away, and before he had a successor, Boyd also was no more. Mathiot was the last man, "the odd link," but not in a trinity of numbers. He stood alone, and as if the object of the arrangement was completed, left the vacancies unfilled. In the same beautiful cemetery, not far apart, with the roof-tree of the Common Father above them, they have met again. Wildey, Marley, Mathiot—the THREE ODD LINKS; do not the silver aspens that tremble above them whisper of the old fraternity?

God's-Acre is a sacred dwelling-place; how sweetly sleep the household where three such hearts have mingled into one!



RICHARD MARLEY.



CHAPTER VIII.

RICHARD MARLEY.

Honor and shame from no condition rise:
Act well your part,—there all the honor lies

—POPE.

We have been dealing, for the most part, with men who were never known among the refined and educated. Our walks have been among the workshops, where the toiling masses pass weary lives of hardship. True, the scenes have been laid in a favored land, where the poor become rich and the obscure eminent: the paradise of the indigent, where public sentiment extols merit, however clothed, and where no one may despair of rising to any position of which he is worthy. Liberty has diffused itself in all directions; it is found in social life, in the church, and in the state. It does not astonish us when a tailor becomes President, or a shoemaker from Massachusetts presides over the national Senate. It follows that a certain dignity attends every citizen; a man of merit may ply a trade, and at the same time be a man of mark in the country. The subject of this sketch is an example often met with among us. He began at the bottom of the scale, and in his general circumstances never ascended. But in one direction he moved above his surroundings, with an ease and dignity which were all his own. To the world he died as he lived, an unpolished workman; respected to be sure, and beyond the reach of calumny, but in few circumstances differing from other hard-working mechanics. But in his special sphere, as an Odd Fellow, he assumes a place so high and honorable that his name has spread over all the land. There he stood for near half a century, a very tower of strength, a trusted counsellor, a dignified officer, a model member. In that great family he sat in a grand circle of admiring children; his words were cherished, his acts venerated, and his walks were among thousands who rose to do him reverence.

The classification of society will show how varied are the qualities that make up a great character. Some, like Midas, turn all they touch into gold; others, by speech or with the pen adorn everything they indite or utter; others, by great power of will bend men to their purposes: some carry everything before them by sheer activity and persistency; and others again, by calm wisdom and consistent conduct, extort from all the utmost respect and confidence. But further illustration is not necessary. Our subject was a person who, under every discouragement, made himself a record that survives him; his good works will forever praise him, and the lesson of his life will not be lost to the world.

ODD FELLOWSHIP A FIELD OF LABOR.

Odd Fellowship is a practical institution. Its whole system is one of labor; in all its parts it requires constant attention; its machinery is not self-moving, but regular and patient effort is the law of its existence. A lodge-room is a work-room, and a busy one; members must be made, degrees conferred, money collected and disbursed, the sick reported, children provided for and widows relieved. Its centre is its treasury; its great conservative officer the Treasurer. Here means are devised to carry on the plan; financial ability is recognized, and integrity held at its true value. The lodge-room is the home of the family where the new member first arrives. Here quarrels are settled, crimes punished, and comfort and aid given to the persecuted. The Odd Fellow who does not love his lodge is truly unfortunate. It is the bond of union — the secret of our power. The subordinate lodges are oases that, fresh and green, furnish the living beauty and fadeless laurels of the Order. Presence at the meetings is a primary duty, and is indispensable. Constant attendance is with us a cardinal virtue. The institution would soon die but for the faithful few who tread from year to year the beaten track, who are present at all seasons and in every station, who keep the work alive and ensure its execution. Such men are the life-blood of the Order; or, to change the figure, they are the "regulars," and the others but a sort of uniformed militia. To this small but compact army of true and tried brethren, the narrative of a most extraordinary amount of lodge labor will be welcome. Acceptable, because the subject was a veteran, and

above all, because he was the prince of workmen; a steward of the Order, who received and made members, a moulder of lodge policy, a fibre of the nucleus which holds the framework together.

HIS HISTORY AND WORK.

RICHARD MARLEY was born in the city of Philadelphia, November 12th, 1791, of poor but reputable parents. He learned the trade of shoemaker, which he pursued all his life. He removed to Baltimore in 1820, and some time in 1823 joined Franklin Lodge, No. 2. His services at once became valuable, and he rapidly passed through every office in the lodge. On the 18th of October, 1825, he was duly elected a member of the G. Lodge of Maryland, on the night of the receipt of the Patriarchal Degree from England. At the February session, 1826, he was made G. Warden, and in April took his seat as Proxy Rep. for New York in the Grand Lodge of the United States. In the G. Lodge of Maryland he was constantly at work. In this year he reported eighteen rules of order for its adoption, which were so complete that they have been substantially in use ever since. He was also on the committee to regulate payment of dues, and the chairman of another to attend the General Assembly of the State, to procure an act of incorporation. His rise in all directions was rapid. At the end of the two years' term of G. Warden he was elected D. G. M., which office he held until January 15th, 1831. During this period he, with Wildey and others, was selected to revise the degrees, and was on nearly every committee of importance. Here he paused in his career in that body. The hall on Gay Street was nearly completed, and he was chosen the janitor and moved into the building.

But he had not been idle elsewhere; in 1825 he became a member of Encampment No. 1, and afterwards was a charter member of Salem Encampment No. 2. These were the two lodges composing the Patriarchal Order, which were turned over to the G. Lodge of the United States in 1832. The first G. Encampment being formed, these two became its first subordinates, on the 17th January, 1833. Marley served as Proxy Rep. for New York in the G. Lodge of the United States from February, 1826, until September 3d, 1832. This was a great compliment. There were others of great prominence, willing to serve, and

some, like Mathiot, of more apparent capacity. But he was a man to win confidence and retain it, and his selection, at first a mere accident, was persisted in by the constituency. But suddenly he lapsed from the Order; his name was reported at the close of 1832 as one of the expelled, and his career came to a disastrous termination. The story is one of interest, and at its conclusion presents a rare picture of the man. Marley was a mechanic of the earlier type; on Sunday he rested, after five days' labor, but Monday was sacred to St. Crispin. He was indeed a devotee of "Blue Monday." Sober, grave and industrious on all other days, on this day he gave himself up to the inebriating bowl. The habits of his brethren were ill-calculated to win him from the vice; they were true boon-fellows, and were ever ready to join him in a carouse. The result was pitiable; the strong man became a slave, the cautious man imprudent, and the good Odd Fellow but a wreck of his former self. In the midst of this degeneration he found cause for dissatisfaction in his Grand Lodge.

FIFTH DEGREE MEMBERS.

It has been shown elsewhere that the Grand Lodge was originally composed of P. Grands, who came in by the ballot. This was not satisfactory to many; a feeling sprung up on the subject which caused much trouble in Maryland. On 21st July, 1831, the crisis came. It was then resolved to so amend the constitution of the Grand Lodge as "to open and work exclusively in the fifth degree." Marley voted with the minority, and resented this departure from law and usage. In fact, when the project was first mooted, some voted for throwing the resolution "under the table." It was afterwards proposed, that when admitted, they should take an obligation, but this was defeated. Last of all, Marley proposed that when admitted they should "be qualified as P. Grands are"; this was decided in the negative, and the fifth degree members were duly admitted. This hasty action fell upon Marley like a thunder-clap. In his ordinary condition he would have reluctantly submitted to the majority; but his mind had lost its balance, and he would not be reconciled. He attended until the June session, 1832, and as a mere spectator until November following, and then came no more. But his was no gentle departure; he took a number in his train, and left behind a large minority who sympathized with him.

THE SPURIOUS LODGE.

He and his friends at once obtained a charter from the spurious Grand Lodge of Pennsylvania, upon petition of Benjamin Daffin, Thomas Hall, Daniel Weaver, Richard Marley and others. It first held its meetings on Commerce Street, afterwards on Lombard Street, and finally at the corner of Hanover and Pratt Streets. On the 13th of January, the matter came before the G. Lodge of Maryland, which adopted a general law, as follows: "Any brother who shall be concerned in organizing, or who shall give countenance and support, or shall visit any lodge or lodges in the State of Maryland, purporting to be Odd Fellows, and not possessing a legal and valid charter, duly granted and presented by the Grand Lodge of Maryland, shall be deemed unworthy of fellowship, and shall, upon satisfactory proof, be suspended or expelled, at the option of the lodge." Under this law Marley was promptly expelled; and as the reports for 1832 were sent in afterwards, he is reported as having been deprived in that year. The Journal says that he was allowed to return on the 15th of October, 1835, soon after the death of the spurious lodge, which lived but one year. Be that as it may, we find no record of him in the Grand Lodge until January, 1836, when he was elected upon the joint standing committee on education.

HIS RETURN.

The previous record discloses refusal after refusal to allow the lodges to admit Marley's confederates, but it was far different in the case of the leader. We can only account for it by the tender feeling which existed for him in his folly. He was allowed to return and to re-enter the Grand Lodge by a large vote of his brethren. There was reason for this; he was himself again. He had reformed his life, and was again the manly brother of the past. They met him more than half way, and took him cheerfully back to the old haunts. He was indeed reformed; the reaction had touched his pride and roused his will. The bowl had alienated him, and he solemnly abjured it forever. That pledge was never broken, and for forty years he neither tasted, touched nor handled the enemy that had caused his downfall. He always professed to have been saved by his love for the Order and by the kindness of his brethren, and no clearer instance is

on record of the influence of our association upon moral character. To test his resolution he also abjured the use of tobacco, and he never forfeited the pledge.

From this period he becomes again a leader and an example; again he multiplies himself in the work. At every session he is found on special and standing committees; such for instance as the committee on correspondence; serving also, from 1838, as chairman of the Board of Managers of the hall, until he declined the position in 1844. On the 18th day of January, 1841, he was at length duly installed Grand Master of Maryland. On the 16th day of May, 1845, Maryland, following but slowly the lead of Pennsylvania, opened a degree lodge. Marley was the first Degree Master, and gave the enterprise an impetus which it has never lost. He was also at work in his encampment, filling all its places of trust and honor, until we find him, on the 14th of January, 1839, in the chair of the Grand Patriarch. In 1844 he aided in resuscitating Mechanics Lodge, No. 15, now the most popular lodge in the State. He became at once its Treasurer, and kept the place until his death; he was also the Treasurer of his encampment for the last fifteen or sixteen years of his life.

But in another and higher sphere he was known over the whole country. He sat in the G. Lodge of the United States for thirty-three sessions in all, having been absent but ten out of forty-three consecutive sessions of that body. His record there is honorable to all concerned. He was by nature conservative, and no man had a sounder judgment. He was a good legislator, and his votes and reports challenge investigation. As the system grew before him, he saw and loved it as one who had helped it gradually to unfold and crystallize into its present form. He was not such a lover of the ancient usages as to oppose improvements; but to the contrary, moved on steadily, cheerfully supporting the new men and measures of the later days. Still he was always conservative; but as fresh features were developed, he embraced them with firm persistency. The journal is his best record, and well attests his judgment and capacity. He was not the proposer of innovations, and no temptation could induce him to depart from uniformity to serve a local purpose or a private end. His motives were public, and his influence for the whole Order, and not for Maryland alone. Hence we have from him no motions for change, no anxiety for experiments. He carefully "tried all

things, and held fast that which was good." One triumph of his early judgment came to him in 1843. At that session of the G. Lodge of the United States the following was adopted: "Resolved, That the committee on the state of the Order be directed to report, at this session, a general law defining the general qualifications for membership of State Grand Lodges." The committee reported, by Rep. Moore, the following by-law: "State Grand Lodges are prohibited from conferring the Grand Lodge degree for a pecuniary consideration with a view to increasing their revenue, or for any other consideration, except the regular performance of the duties of the Noble Grand's chair; the said degree having been designed as a reward for faithful service in the subordinate lodges, and cannot legitimately be reached by any other means."

This was instantly adopted, and a motion made to reconsider by Marley's colleague, Rep. Sanderson, was at once voted down. The action was indirect in its terms, but decisive in its effects. - It was the death-knell of the appearance of the fifth degree in a Grand Lodge. To effectuate the innovation, the degree of P. Grand had been conferred upon Scarlet Degree members. A fee was charged for it, and thus the honors of the station were bartered away for a small revenue to the treasury. Marley had borne with it without a murmur, after his return, for the space of ten years. He entered no further protest, but sat in the mixed crowd where his Grand Lodge had placed him. He knew that the Grand Lodge degree had been devised for P. Grands alone; that it was a reward for faithful service; that it was one of the first American improvements, and that to change the mode of its acquisition was a mockery; but he bowed before the will of the majority, and did not even complain to the supreme tribunal. Maryland was not alone in trying this rash experiment; the District of Columbia had done the same thing, and there was but little hope of a reformation. But no witness of the grave and silent representative giving his quiet vote, could suspect the secret throb that attested this vindication of his judgment by the wisdom of the Order.

No doubt the form of the by-law was dictated by Rep. Moore, in such a shape as to give as little pain as possible to his constituency in the District of Columbia. But it was effectual; at once the Scarlet Degree members were excluded, and the local

senates of the Order were placed on their true ground as the guardians and legislators of the institution. One may judge of Marley's amazement had he lived until the session of 1875, and listened to the discussion for admitting Scarlet Degree members to Grand Lodges during the exemplification of the secret work. He would have heard the old argument of 1831 for making the Grand Lodge more democratic, and wondered at the reappearance of the ghost of forty-four years ago. How would he have been startled by the following, from the jurisdiction whose representative brought on the discussion: "Resolved, That the Legislative Committee be requested to consider the propriety of admitting fifth degree members in good standing, to witness the proceedings in State Grand Lodges, and to report what legislation, if any, is necessary in the premises." This was brought in at the instance of a State Grand Lodge whose record is above all praise, but whose experience does not reach back to the beginning. It will be seen in this history that such things are not new or untried, and that all the usages, traditions and work are to the contrary. As faithful historians we relate the facts, but on the subject of the proposed revolution we have nothing to say in this place.

THE VENERABLE WARDEN.

The most noteworthy part of Marley's record is not to be found in the supreme body. At home he was a model working Odd Fellow, such as can seldom be found. He was, above all, "the Past Grand Master and Past Grand Patriarch of Maryland." His home was in the chosen family of his brethren, and he had no ambition beyond that circle. After years of toil, he had at length obtained a competency. For very many years he occupied a humble place of business in a not very desirable locality. Here he drew a large custom as a ladies' shoemaker: far and near they sought him out and gave him their patronage. No mechanic had a better reputation; his two-story house was a very hive of industry. Above were his humble domestic arrangements, and below the workshop and salesroom. Here with apron on he cut and fitted and sold, assisted by his excellent wife. One or two journeymen were busy at the bench, the counter was strewn with polished skins, and carriages at the door were waiting for his fair customers. To newcomers he was a

grum and silent man, who had nothing to say; but to his old customers he was the beau-ideal of his trade. His dignity easily unbent itself, and his fatherly kindness won many a kindling smile. To all he was a man of solid worth, by no means ashamed of his business, but always alive to the fact that he was the peer of any one as *a man*.

His walks were in but one direction, and he knew no place for his leisure but the Hall on Gay Street. He was a fixture there; on all nights, save Saturday, he was a constant visitor. He was ready for all kinds of work; special and standing committees, boards of peculiar work, and meetings for the good of the Order. But the moment the business had ended he left; he would not lounge a minute, but with sturdy step and solemn mien took his departure. But these were intervals between the meetings of his lodge and encampment, which meetings were his pride and glory. He had no children, and his brethren were everything to him. For nearly half a century he never absented himself from the abodes of Odd Fellowship without serious cause. Indeed we may state, as the literal fact, that he attended both his lodge and encampment constantly for forty years. He seemed indeed to be always present; punctual to the minute, he assumed his regalia and took his place. Quiet, vigilant and active, he was concerned in all that followed. Thus, in time, he became as it were a part of the lodge; he was indeed no longer a mere member, but a living embodiment of Odd Fellowship. Hundreds of young members found him there on their entrance, and after years of absence would return to find him still at his post. Such devotion naturally moved all observers; as he grew in their affections, his tones were softened, and his heart went out to them in love. At length his presence was hailed as that of an honored patriarch. They spoke softly of him as of a kind superior — his very name would call a crowd to listen — on all hands they clung around him, and caressed him with the familiar title of "Pap Marley"; touching indication of their affection.

RARE TRAITS OF CHARACTER.

Several incidents will best illustrate his character. At one time his pocket was picked of several hundred dollars, of which seventy-five dollars belonged to the lodge. The circumstances

became known, and the brothers promptly offered to release him from the payment of the money. The old Treasurer was much affronted, and was difficult to pacify. "What!" he exclaimed; "offer me a license to be careless of the lodge money—never was I more deeply mortified. Besides," said he, "what a precedent! do you wish to offer such an inducement to defalcations by other treasurers?" The subject was dropped, but he was never quite satisfied about it; for he was a strict construer of legal duty, and held himself and others to a literal fulfilment of its provisions. He was a type of those who live by rule and usage, and cannot be satisfied outside of the wholesome regulations of law. To him order, authority and uniformity were indispensable. The whole man bore the outward stamp of a rigid conservative. Scrupulously clean and neat in his dress, he always moved with a heavy, measured step. His broad figure was surmounted by a massive face, intelligent indeed, but fixed in a firm and severe gravity, which was seldom absent. An invisible phylactery seemed to hang around him, on which everywhere was written the one word — DUTY.

Again in 1865 he was inclined to retire from the Grand Lodge of the United States, and expressed his expectation of declining a re-election. The time came to elect, and there were two candidates in the field; to this list Marley was added. The old man, after all, was willing to hold the position, and was induced to allow the use of his name. The contest was very close, and the ancient representative was beaten by one vote. His near friends were very sore over the matter, and on learning the condition of affairs, the winning candidate offered to decline, and to permit Marley to be appointed to the vacancy. But the veteran had resigned himself to the result, and no offers could induce him to seek to change it. This was in the Grand Encampment; the next year he went by acclamation from the Grand Lodge. Some feeling continued to exist over his defeat, with which he had no sympathy. In April, 1869, when barely able to move about, and suffering from a mortal disorder, he attended his Grand Encampment for the last time. There were three candidates for Grand Representative in nomination, and he remained to vote, and cast it for his opponent of 1865. When, panting and struggling to descend the stairway from the meeting, he was kindly censured for venturing to leave his home—"Ah!" said Marley, "how

could I stay away? I came to vote for —, and would do it at the risk of my life; he must not be defeated!" The envy, the mortified vanity of little souls found no place in his manly bosom. Trivial as this may seem, it was indicative of a rare unselfishness, which others would do well to ponder and to imitate, if they can.

DEATH OF A GREAT ODD FELLOW.

This was indeed his last appearance among his brethren; but a few short days and he dropped from the roll. On the 7th day of May, 1869, he closed his numerous accounts with the Order, by leaving the world. Yes, he had left the scenes of active life; and a void was created, never to be filled. The old oak, so vigorous in its decay, had given no certain warning of its fall. A dozen vacancies, in as many places, were like gaping wounds in the work of the Order—others might fill them—but alas! who could replace the familiar friend and the ancient and well-tried father and brother? Never, in the same space, was loss more deeply felt and regretted. The Order in Baltimore was stirred in all its lodges and encampments by the common sorrow. They could not bear that strange hands should minister in the sacred rites of his sepulture, but offered at once to take charge of the interment.

The day broke upon the city in cloudless beauty, for May had set its seal of flowers on the fields, and the breath of summer was warming the bosom of spring. They carried him from his humble dwelling to the hall on Gay Street. In the Grand Hall, where he sat so often, they laid him gently down. The walls were lined with the mute effigies of the illustrious associates, dead and living, under whose orders he had marched to so many victories. Banners were waving over him, and the low dirge of music lent its mournful notes. The streets were filled with hurrying crowds—the stairways were occupied, and the large hall was packed with a living mass of mourners. In the breathless silence of that hour Grand Secretary Ridgely could not be silent; when the minister had ceased, he rose, under an influence impossible to control. *What* he said, or *how*—it matters not. Who can portray a scene of tears? Who, the unspeakable regrets in the utterances of one, himself advanced in years, who, in this loss, needed as much as any, comfort and sympathy? But he was there again in the old hall—not much graver than in life—with the same unyielding firmness in his features, but softened, as it were, by

the presence of his weeping friends. In the old hall, for the last time! They have all adjourned, and as to you, old workman, you may go in peace! The lights are out, and you are alone—but not alone, for your works surround you! Are not these also angel ministers?

They bore him forth in the van of the surging throngs—the last of the Old Guard of Wildey—the man of 1823—the model workman of half a century—and laid him tenderly to rest. But the rugged figure of the stalwart soldier yet lives in the memorial of Marley Lodge, No. 107; and his name on the muster-roll, like that of Latour D'Auvergne, is answered to by his living comrades, “Dead on the field of honor.”

The G. Lodge of Maryland, on the 13th day of May, 1869, unanimously passed the following: “Resolved, That as accurate a portrait of the deceased be obtained as may be, from the material within reach, to be placed in the gallery of the R. W. Grand Lodge of the United States, and that the Grand Officers carry this resolution into effect.”

A fitting place indeed for the brother who for so long a period was the Father of the Senate of the Order! He was in the seventy-eighth year of his age; had been an Odd Fellow forty-six years, and had entered that body forty-three years before his final parting—and he died a Grand Representative. Brawny workman, untiring watcher, unfailing toiler for two generations! the chosen band of each lodge of workmen will do thee honor, and lodges and encampments yet to come will nourish by thy example a race of true Odd Fellows, whose watchwords will be **WORK** and **MARLEY**.

CHAPTER IX.

THE GRAND LODGE OF THE UNITED STATES.

Here the architect
Did not with curious skill a pile erect
Of carved marble, touch or porphyry,
But built a house for hospitality.

—CAREW.

The Grand Lodge of the United States, as now constituted, arose out of, and as the necessary consequence of, the plan by which all authority was, in the year 1821, vested in the Past Grands of Washington Lodge. By that act those Past Officers became the only body which had any lawful existence in the domain of American Odd Fellowship. By virtue of their sovereignty, they granted to Washington Lodge a charter as a subordinate lodge. These Past Officers constituted in fact a supreme G. Lodge, having no intermediate State G. Lodge under its jurisdiction, and acting directly upon its subordinates. For convenience, and to prevent confusion, it acted separately with regard to its subordinates in Maryland as a quasi State G. Lodge, and extra-territorially as a G. Lodge of the United States. It, therefore, took the double title, when in truth it was only entitled to the latter appellation.

In 1825, this supreme G. Lodge might well have established a G. Lodge of Maryland, and by that action have delegated its local jurisdiction; but as the double authority which it wielded had been conferred by a subordinate upon the P. Grands of Maryland, it seemed reasonable, if not logical, that they should retain their local status, and as the G. Lodge of Maryland, in separate session, confer upon themselves, by the superior name, the supreme functions of the G. Lodge of the United States. When all these divisions had been made, it was still apparent that, however divided, from first to last, all power existed in the Past Officers of Maryland. For up to this time no representative of any other State or body had taken his seat among them. The method of the proceeding was less the matter to be considered,

than the completion of a system which should, by proper delegations of authority, divide the functions to be administered, and produce an orderly working out of the objects of the Order. Thus Washington Lodge resigns its charter, and is no longer a lodge, but becomes one under a charter from a new body; that new body, by its own act, also ceases to exist by the resignation of the same charter, and takes life again by a warrant from another new body, the G. Lodge of the United States. The logic which led to these results was based upon sound principles, and gave assurance of a breadth of judgment and diplomacy which but one man of the number was known to possess. We cannot determine who is the more worthy of our gratitude, G. Sec. Entwisle, the deviser of the plan, or those who with such docility and zeal adopted it. But who can deny admiration to a movement whose identity is so logically kept up, that what follows seems only to be the natural result of that which had preceded?

The unity of this family arrangement was fostered by circumstances tending in every way to fuse the membership together. The members of the G. Lodge of the U. S. were the members of the G. Lodge of Md., and were also the leading members of the four subordinate lodges; all being in Baltimore City. All these lodges met in the same room, on such evenings as suited the general convenience. In point of space they were all together, and the subordinate lodge had only to adjourn and open a G. Lodge of Md., and the last in the same manner could open as the G. Lodge of the U. S. This paucity of numbers, and the three-fold capacity of the membership, did not in any manner affect the dignity of the proceeding; lodge rank and distinction were eagerly sought for and duly honored, and every department took place in the order of precedence without a jar, and with a gravity better becoming the later stages of their history than the insignificance of their early surroundings. It was then, with a solemnity we can little imagine, that the P. Grands of Md., having extended to the P. Grands of Massachusetts, New York and Pennsylvania, and all others yet to have an existence in the country, the benefits of the free gift of their G. Lodge, met on the 22d of February, 1825, in the first session of the G. Lodge of the United States.

Its constitution had been already adopted, as we have seen, on the 15th of January, 1825. The first article provided that,

"The G. Lodge of the U. S. shall be composed of a G. M., a D. G. M., a G. Sec., a G. G., and a Rep. or Proxy of each Grand Lodge in the United States acting under a legal charter." The thirteenth article provided that the term of the G. M. should be four years, and to be eligible for a succeeding term of three years, but then to be ineligible for re-election until after a full term of four years, unless there was no candidate qualified for the office, in which case he was to serve until a qualified successor was chosen. To qualify him for the office, he was required to be a P. G. M. of a State G. Lodge. The D. G. M. was to be appointed by the G. M. for four years, and was re-eligible without limit; service for a full term gave him the past honors of his office; yet notwithstanding this provision, Bro. Welch was elected with the other officers. The G. Sec. was to be elected for a term of four years, was re-eligible, and was entitled to the honors after serving a full term. The G. G.'s term was also four years, and full service was necessary to acquire the past official honors of his office; his appointment was made by the G. M. This instrument was somewhat vague in its terms, but was an improvement upon those previously adopted.

One vital provision gave character to the whole arrangement; the second paragraph of Art. 15 reads thus: "The G. M., D. G. M., G. S., and G. G., as officers, shall not vote on any occasion whatever, as the same solely devolves on the representatives or their proxies; but when the votes are equal, the G. M. shall give the casting vote." This will show by what vote the proceedings in the body were determined, and explain the relative acts of the members of the G. Lodge when in session; but it also declares the true principle, that power to legislate exists in the subordinate G. bodies alone, to be exercised by their duly elected agents. The constitution is set forth in the Journal, pages 70, 71, and with this chart the G. Lodge of the U. S. was set adrift upon its perilous voyage. The first meeting assembled at Wildcy's, at the corner of Gay and Front Streets, on the 22d of February, 1825, the day fixed by the constitution. But two of the officers elected were present, with the Rep. of Maryland, and three P. G.'s as visitors; when it was resolved to call upon the distant G. Lodges to appoint proxies, and that the installation of the officers be deferred to the 30th day of March ensuing, to which day they adjourned. It may here be stated that every meeting of the supreme body after-

wards held in Baltimore, up to the session of the 5th of September, 1831, met at Wildey's; the minutes which read "convened this day at Odd Fellows' Hall, city of Baltimore," until the period mentioned, having reference only to Wildey's, and not to the present site.

Pursuant to adjournment, the G. Lodge convened on March 30th, 1825; present, Thomas Wildey, John Welch, William Williams, Thomas Mitchell, Charles Common, Maurice Fennell, Thomas Scotchburn and John Boyd, members; and P. G.'s Nelson, Harris, Freeburger, Gill and Colt, visitors, all of Maryland. Rep. Common presided, and appointed temporary officers, when the brothers who had been elected at the preliminary meeting in January were presented and installed into their respective offices; this also included the G. Guardian, who had been selected by the G. M. The officers installed were Thomas Wildey, G. M.; John Welch, D. G. M.; William Williams, G. Sec.; and Thos. Mitchell, G. G. The following Reps. were upon the floor: Charles Common, Rep. of Maryland, and proxies Maurice Fennell, of Massachusetts, Thomas Scotchburn, of New York, and John Boyd, of Pennsylvania; four votes in all.

The G. M., on taking the chair, seemed fully aware of the great responsibility which the little band of brethren had assumed. He looked around him and saw but one of the originators of the enterprise—Welch. The rest were new men, and as yet untried; but to his ardent zeal this was only a fresh stimulus to exertion. His hopes, always high, rose with the occasion. He addressed them in words full of confidence and assurance of success. "The G. Sire was arrayed in entirely new robes," says the private journal of Wildey, "and the officers and representatives were on this occasion attired in new sashes." The scene must have been full of interest to all who were present, as it is in the retrospect, a glorious birthday of power and renown to the principles represented by those humble men. It was the consummation of a federal union of the Independent Order of Odd Fellows on the American continent. The haughty courage of their chief, his force and his fervor, took the place of all the common incentives of the human mind. The poor accommodations were, in their eyes, a hall; the insignia and decorations, emblems of a real authority; their functions supremely important to contemporaries and to posterity; and some of them might even then

have believed, with the founder, that by succession they would gather under their ægis a very empire of willing subjects.

The business of the session began with the reading and approval of the proceedings of the preliminary and informal meetings, and also of those of the several State Grand Lodges which had authorized the organization. The order passed at the preliminary meeting for the printing of the third and fourth degrees and the P. G.'s charge, was considered and approved. The constitution having been submitted to the State jurisdictions for approval, was returned approved, with some important modifications. Pennsylvania had suggested that the 5th Article, making Baltimore the permanent seat of the supreme body, be amended, by striking out the word "permanent" and inserting "present." New York wished the same amendment, and further objected to sec. 2 of Article 12, which authorized the G. Master to appoint his Deputy from Maryland.

A question then arose of a delicate nature, which was difficult of solution, by reason of the absence of a personal representative from Pennsylvania. A petition from Washington Lodge, No. 2, and Wayne Lodge, No. 3, of that State, was read, in relation to a certain James Day, of Philadelphia, who, in the estimation of that lodge, and of the D. G. M. of that State, had been "unjustly dealt with." This is very vague, and is only made clear by reference to the previous proceedings of the G. Lodge of Pennsylvania. It seems that Day entered that Grand Lodge without proper qualifications, and in fact had never been initiated. He attended the meetings, served on a committee, ran for an office, and was finally appointed G. G.; one week afterwards the fraud was discovered, and he was suspended until the sitting of the G. Lodge of Md. and of the U. S. The G. Lodge of Md. and of the U. S., on the 22d of November, 1824, having heard the case, recommended "that the said Mr. Day be excluded from entering any lodge of the I. O. F. throughout the globe." This was concurred in, and Mr. Day was informed of his expulsion. The petition now offered was to obtain a review and reversal of the former action. But the body was better educated in its duties, and disposed of the matter by refusing to interfere with the powers delegated to the subordinate G. Lodges. It was therefore resolved, first, that it had no jurisdiction; secondly, that the G. Lodges alone had the right

to bring such matters before the body; thirdly, that the petitioners be referred to the G. Lodge of Pennsylvania; fourthly, that copies of the resolutions be furnished to that G. Lodge and the petitioners. It is only necessary to say that Day was restored by the G. Lodge of Pennsylvania, upon condition "that he be instructed and pay for the degrees received." He was then duly initiated. This first exercise of judicial power is of moment, as indicating more correct views of the relative parts of the system. The new body, sensible of the great trust which it was administering, took higher ground than before, in asserting the just prerogatives of the State G. Lodges which it had created.

At this session the fact was disclosed that there was a color on the charters of the State G. Lodges for a degree which they had not received. The G. Lodges were ordered to be notified of the fact, and that the degree would be forwarded as soon as possible; also that the money to be paid for the degree (the fifth) should be used to pay the expenses of the G. Lodge of the U. S. and of the G. Representatives. In the previous classification, the first, second and third degrees were White, Blue and Scarlet; the Covenant and Remembrance were at first designated as "intermediate degrees"; that is to say, the Covenant or Pink was placed after the first, and the Remembrance or Green after the second degree, with no appropriate numbers attached: so that the Golden Rule was known as the fourth, and the Purple or Royal Purple the fifth. The degrees, seven in all, with the addition of another color, were at this meeting marshalled in the following order: White, Pink, Blue, Green, Scarlet, Gold and Purple. It had been customary to display the colors in their order on official papers, such as charters, and these colors, including that of "Purple," are to be found on the original charter granted to the G. Lodge of New York in 1823; but this is error, as that color was not adopted before the year 1825. The Royal Purple degree was selected as a *sublime degree*, only to be conferred by State G. Lodges, and never upon any who had not become P. Grands.

The personal influence of the G. M. was acknowledged by a vote that his address should be forwarded to the G. Lodges, with a notice of his intention soon to appear in person among them. The connection with the mother country was evidenced by a communication from the Order in England, and an answer an-

nouncing the opening of the new programme was prepared and duly transmitted. Before the adjournment, what purported to be a statement or annual report ending February, 1825, from the State G. Lodges, was presented. The number of G. Lodges was 4, of subordinates 9, but no return of membership, revenue or disbursement appeared. Special G. Committee meetings were held on April 20th and September 25th, 1825; at the former a correspondence was authorized with certain persons in New Orleans, to give them instructions as to how they might open a lodge in that city; and at the latter, the G. Master gave a verbal report of his visit to Massachusetts, New York and Pennsylvania; his report was highly favorable. He also stated that New York and Pennsylvania insisted on the amendment striking out "permanent," and making Baltimore the "present" place of the sessions of the body; Massachusetts declined to express its opinion. The amendment was then, on the call of the ayes and noes, unanimously adopted, and the constitution perfected, by changing the time of meeting, from the 22d of February to the 1st of May; no further changes were made for several years.

The unanimity displayed in the vote for the permanent seat of the G. Lodge was not shared by the Odd Fellows of Maryland. Rep. Common was supposed to vote for that State, and in fact did so, but his constituents were far from satisfied. The proxy representatives of the other three States were also P. Grands of Md., and had to run the gauntlet of the most violent abuse for having, as was asserted, betrayed their jurisdiction. Until Wildey brought the new and independent charter, during the next year, from England, everything depended on the charter originally granted to Washington Lodge, No. 1. That was the only warrant of authority, and was held upon a condition which the G. Lodge had no right to disregard. It was impossible, in strict justice, to ignore the consideration expressed in the grant, that Baltimore should be the permanent seat of the new body. But the P. Grands of Maryland, in the G. Lodge of the U. S., were bent upon making it a national council, at the sacrifice of pride and in defiance of every obstacle. They risked their popularity at home to secure foreign alliances, and never ceased to conciliate the distant G. Lodges until they had won their approbation. The charter of 1826 had no such condition annexed; but the G. Lodge,

though not confined to Baltimore, naturally gravitated to the G. M. and his residence; since his time, wherever it may wander, the same attraction for the G. Secretary's office draws it to Baltimore. But in early days, the place of meeting was often cause of contention where none was necessary. Pennsylvania was, in 1827, very eager to become the seat of government. In May of that year, G. S. Wildey addressed G. M. Small, of that State, as follows: "So much of your communication as has a reference to moving the seat of the G. Lodge of the U. S. has met my most cordial approbation; and should I be spared so long, shall advocate its permanent removal to Pennsylvania, at the next annual communication. I do not conceive that the resources would justify me in recommending it to be a movable lodge. I therefore desire to see it permanently located in Pennsylvania; and when it shall have been removed there, I hope you will not feel the burden as heavily as Maryland has. The time and money I have sacrificed for its welfare are more than you would be willing to believe. I rather suspect that Pennsylvania, or any other State, would soon tire of its location among them; if so, they will always find Maryland at her post." But to return to the proceedings of the session.

Information having been received of the want of harmony among the brotherhood in New York, a correspondence with that jurisdiction was ordered. P. G. McCormick, who had just returned from England, was present with a letter from the Manchester Unity, and several copies of the English Odd Fellows' Magazine. He also announced that he had received a degree at Manchester, which he was authorized to confer on G. M. Wildey and D. G. M. Welch; which duty he had performed. This was the Patriarchal Degree, which was conferred only upon P. G.'s, and in the body of a G. Lodge, as was the Royal Purple Degree. The charge fixed for the degree was one dollar. This degree completed the superior degrees of the Order, and though last in order of time, was put first in the Encampment work. It was conferred on those present, namely, Rep. Common, Proxies Fennell, Scotchburn and Boyd, G. Sec'y Williams, and P. G.'s John Roach and Charles Brice.

The second annual session, which by the constitution was fixed for the 1st of May, convened on the 25th of April, 1826; present, Charles Common, Rep. of Maryland; Proxies Charles

Brice, of Massachusetts, and John Boyd, of Pennsylvania, and four visitors, P. G.'s Marley, Roach, Gill and Santmyer. P. G. Scotchburn, of New York, being absent, was fined five dollars, and P. G. Marley, a visitor, was appointed to act for him; and the absent G. G. was also fined five dollars, and John Roach, also one of the visitors, appointed to fill his place *pro tem*. The roll contains for the first time those titles which are now familiar: Thomas Wildey, M. W. GRAND SIRE, and John Welch, R. W. DEP. GRAND SIRE. No reason was assigned for this change of official designations; the constitution gave no such style, and therefore they must have been assumed and worn by common consent. It is conjectured that the alteration was made at an unrecorded special meeting; but if so, it must have been done by a simple resolution. This view is confirmed by the fact that when the amended constitution of 1829 was adopted, the new title was made one of its material parts.

At this point it was announced that G. M. Small and P. D. G. M. Richardson, of Pennsylvania, were in waiting, desiring to visit the G. Lodge. A committee to examine and report upon the qualifications of the visitors, reported that they were qualified. They were admitted and received with the honors of the Order. G. M. Small then arose and presented his credentials as Representative from Pennsylvania, which being found correct, he took his seat as the Rep. from that jurisdiction, being the first elected representative beyond Maryland who took part in the deliberations of the body.

We resume the consideration of the proceedings of the second annual session. The constitution was read by the G. Sire. It was immediately amended without regard to Article 3 of its provisions; the six months' notice was not given, it was not sent to the State G. Lodges, and did not pass on a call of the ayes and noes, which was the only test of a vote upon the constitution. The amendments adopted were as follows:

"Section 4. ARTICLE XXII.—All lodges acting under the G. Lodge of the U. S., when having five P. Grands, are at liberty to petition the G. Lodge for a G. Charter, with the different degrees belonging to a G. Lodge, so as to enable them to have a State G. Lodge for the government of their State.

"ARTICLE XIII.—That a State G. Charter, together with the Golden Rule and Royal Purple or fifth degree, be charged at

twenty dollars, to be paid for on delivery, and all necessary expenses incurred shall be paid for by those who shall apply for the same."

The price of the Patriarchal degree was changed from one dollar to two dollars and fifty cents, and that of a charter and the degrees for a subordinate lodge fixed at thirty dollars. Rep. Small at this point asked leave of absence, and with his companion departed; but before leaving, they spoke in flattering terms of the state of the Order, and of the gracious manner of their reception. The Rep. having retired, his proxy, P. G. Boyd, resumed his seat in the body. The pleasure of this interview was mutual, and the grateful G. Lodge immediately passed a vote of thanks to Rep. Small, "for his visit and his attention to the duties of his office"; rather a singular idea indeed, but showing the anxiety of the P. Grands of Md. to have the counsel and presence of the distant representatives. Communications were read from Pennsylvania and New York; in the former there had been an accession of one, and in the latter of two subordinates. This made the whole number of subordinates in the United States reach 12. Two special committee meetings were held in the recess before the session of 1827, the first on October the 3d. At this meeting the G. S. submitted the following report:

Officers and Representatives:

The Grand Sire respectfully reports: That after a passage of twenty-one days, he arrived at Liverpool, and visited the lodges; but being desirous of reaching Manchester, he took leave of the brethren there, and proceeded on his journey. On arriving at Manchester, he was received with open arms by a few of the brothers. The Corresponding Secretary was ordered to prepare notices for the assembling of the Order. On the following day, at 4 o'clock P. M., and at the appointed time, he met about six or seven hundred of the brethren, and all seemed overjoyed at his arrival. After some preliminary business had been gone through with, the G. Sire delivered an address, which was received with approbation. It will appear in the next number of the English Magazine. For six successive nights during his stay among them, he frequently visited two lodges of an evening; a conveyance was in attendance to take him from place to place, and at all of the lodges he explained to them the plan on which the lodges worked in the United States. Several committee meetings were held for the transaction of business with him, during his stay in Manches-

ter. The G. Sire attended several public dinners, at which much good humor prevailed, and the health of the G. Masters of Maryland, Massachusetts, New York and Pennsylvania, with their officers, were severally drank, confirmed by the honors of the Order. Several alterations have taken place in the work, which the G. Sire is of the opinion may be productive of service to the Order. The G. Sire presented the committee of the Manchester Unity with the Covenant and Remembrance degrees, which were approved of by them, and were left for their adoption.

Before leaving Manchester, the brethren being desirous of bestowing a mark of respect on the G. Sire, but considering the subject of a delicate nature, they resolved that the same should be intimated to him by the G. Treasurer, privately, which was accordingly done, by suggesting a gold medal as suitable. The G. Sire replied that if it was their wish to present him with a token of their esteem, he would prefer, to anything else, a charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York Lodge, Preston. To this suggestion they instantly promised compliance, and on his return from London he was presented with a charter, splendidly executed on parchment, through the hands of G. M. Thomas Derbyshire, in a suitable manner; when the Corresponding Secretary of the district accompanied the delivery with a highly complimentary address. From Manchester the Grand Sire proceeded to London, where he was received in a highly gratifying manner. While visiting the lodges there, he observed an emblem representing the foundation stone laid by our forefather Adam, and procured one, which he now presents to the Grand Lodge. After leaving London, he returned to Manchester, and visited the country lodges, where he was met by a very numerous body of the Order, who congratulated him in a highly gratifying manner.

This record supplies one of the most gratifying pages of the history both of Wildey and of the Order; honorable to him for his disinterestedness and devotion, and to our English brethren for a rare magnanimity and self-denying fraternity, of which there have been few examples. The causes which led to the G. Sire's official visit do not appear upon the journal. No doubt the special committee was called to receive his report, as they do not seem to have expressed surprise when he offered it. But there is no previous mention of such an undertaking. We think that the report was expected, and his absence known, but the act was induced by one of those impulses to which this remarkable man was subject. He had witnessed, with grief, the departure of the Order, in England, from the ancient work, and foresaw the blow

which would sever our friendly relations unless that tendency was arrested. But, if unable to turn back the English brotherhood to the original landmarks, he felt that he might, by timely action, preserve the unity of the Order on this continent. In September, 1825, complaint had been made to the Manchester Unity about changes in the work, but no proposition had been made looking to a remedy.

The G. Sire, asking for no credentials, but relying upon the character which he had already established in both countries for devotion to the cause, was suddenly impelled to undertake the solution of the difficulty upon his own responsibility. Hence his voyage, his arrival in England, his reception by admiring multitudes, his magnetic handling of the subject, which gave no offence, and last of all, his return, with the ægis in his hand with which he was able to preserve intact and forever the American Order. The first public notice of this master-stroke was the call of the special committee and his report; when he presented to his astonished friends the free gift—that of Wildey, as well as that of the Manchester Unity—an independent charter—the charter of independence of American Odd Fellowship. The record says:

The report of the Grand Sire having been read, on motion, the following were adopted:

Resolved, That the charter presented to this body by the Grand Annual Movable Committee connected with the Manchester Unity, dated May 15th, 1826, be, and the same is hereby accepted.

Resolved, That the thanks of this Grand Lodge be voted to the officers and brothers of the Manchester district, for the hospitable manner in which they received and entertained our worthy G. Sire, during his late visit to England.

Resolved, That the G. Secretary communicate this vote of thanks, and the same be entered on the minutes.

Resolved, That the foregoing be forwarded by the G. Secretary to the State Grand Lodges.

ENGLISH CHARTER OF MAY 15TH, 1826.

I. O. O. F.

This Dispensation, granted by consent of the Grand Master and past and present Officers from various lodges connected with the Manchester Unity, assembled in Grand Committee.

In consideration of the Charter formerly granted by the Duke of York Lodge, Preston, to certain Officers and Brothers of the

Independent Order of Odd Fellows in Baltimore, in the United States of America, We, the Undersigned, respectively, Officers of the Independent Order of Odd Fellows in Great Britain, do ratify, grant and confirm such Charter; and also hereby grant, authorize and empower the Grand Sire, Deputy Grand Sire, Representatives and Proxies of the Grand Lodge of the United States of America, to conduct the business of Odd Fellowship, *without the interference of any other country*, so long as the same is administered according to the principles and purity of Odd Fellowship. This charter being granted as a free gift from the Grand Annual Movable Committee, in Manchester, assembled on the 15th day of May, in the year 1826.

In witness whereof, we have hereunto affixed our seals, displayed the colors of our Order, and subscribed our names the day and year above written.

WILLIAM ARMITT, G. M.	[Seal.]
THOMAS DERBYSHIRE, D. G. M.	[Seal.]
MARK WARDLE, P. G. and C. S.	[Seal.]
BEAUMONT HODGSON, Trea.	[Seal.]
ROBERT NAYLOR, Pr. G. M.	[Seal.]
B. A. REDFERN, Pr. D. G. M.	[Seal.]
THOMAS ARMITT, P. G. M.	[Seal.]
JOHN DUCKWORTH, P. Pr. G. M.	[Seal.]
E. W. SMITH, Pr. G. M.	[Seal.]
MOSES LEES, P. Pr. G. M.	[Seal.]
JOHN TAYLOR, P. Pr. D. G. M.	[Seal.]
T. ABBOTT, Pr. G. M.	[Seal.]

The vote of thanks was transmitted, accompanied by an official letter, as follows:

BALTIMORE, Oct. 18th, 1826.

P. G. Mark Wardle, Cor. Sec., Manchester District:

SIR AND BROTHER—You will see by the above resolves that it has become my duty, and it is a very pleasing one, to communicate to you a vote of thanks for the honors conferred on us, by the very polite and generous treatment shown our worthy Grand Sire, during the time he sojourned among you. Callous indeed must be my feelings, could I comply with the bare formalities attending my office, without adding a few words of my own on the subject; and in assuming them as my own, I trespass on the right of others, for I feel convinced that there is not a member of the Order here, who does not largely participate in them; and the affectionate manner in which our G. Sire speaks of your treatment, leaves not a doubt but that he too feels the full weight of the obligation you have imposed upon him, and for which neither he nor the lodge can consider ourselves exonerated until we have an opportunity of receiving a deputation from our trans-

atlantic brethren of the honorable Order of Odd Fellows. Leaving an affectionate family and extensive business, which require a vast deal of personal attention, G. Sire Wildey, fully aware of the dangers incident to the voyage, but feeling the great benefit that would result to the Order, resolved on the undertaking, tremblingly alive to the reception he might meet with, and the importance of the trust imposed in him. The heavens seemed to prosper our cause, and although he reached you after a very short passage, the thought of home had gathered clouds around his brow, which were removed by the kind reception he met with at your hands. His every hour was made joyous by your unwearied attention, and the sympathy felt for his safe return. All this conspired to render it, as he himself happily describes it, the most agreeably painful period of his life.

It gives me pleasure to be enabled to state that his voyage home, though not as short as the one out, was agreeable; and though in the gale of the 8th and 9th, when so much havoc was made among the shipping on the ocean, he escaped uninjured, clearly evincing the hand of Providence in support of our cause. The charter granted by you, and presented to the Grand Sire, has been received, and is an ornament to our lodge-room. This will be spoken more largely of hereafter. In conclusion, let me assure you that the bonds of union subsisting between Odd Fellows are strongly cementing, and that the recent visit of G. Sire Wildey will have a very favorable effect in that respect. Wishing you individually, and the brethren generally, health, happiness and prosperity, and that we may soon have the pleasure of some of your company, I remain, sir and brother, yours fraternally, in F. L. and T.

W. WILLIAMS, G. S. of U. S.

P. S.—The G. Sire desires me to present to you, and through you to the officers and brethren of the district, his best respects, and desires me to say, that he will take an early opportunity to acknowledge his obligations to you.

W. WILLIAMS.

Approved: THOMAS WILDEY, G. S. of the G. L. of U. S.

To which the following reply was, in due time, received:

MANCHESTER, January 8th, 1827.

Dear Sir and Brother—Yours, announcing the safe arrival of G. S. Wildey, gave much pleasure and satisfaction to all those who heard me read it. I am sorry that the letter cannot be circulated throughout the Order, by the Magazine, as I have been compelled, for want of support, to discontinue the work. Want of money among the working classes is the principal cause. I have nothing new or of moment to communicate. The Indepen-

dent Order is in a most flourishing state here, considering the depression of trade, which, I am sorry to say, is as bad as ever. If money were more plentiful, I verily believe we should initiate the whole country. I should have written you sooner, but for the difficulty of getting the parcel sent off. The Liverpool lodges, though in compliance, are not to be depended upon; G. S. Wildey can satisfy you on that head. Brother Sissons (brother-in-law to brother Hodgson) is now at my elbow, waiting to take this to Liverpool; he belongs to our lodge, and I can rely on his punctuality. In requesting you, sir, to present my most sincere congratulations to your worthy G. Sire on his arrival, I can safely affirm, that I convey the feeling of the whole district. You could not have sent out a more proper pilgrim. His mild and ready, though always manly answers, the general suavity of his manners, added to his simple and unaffected style of delivery, rendered him justly the admiration of all who saw him. In addition, I must say, that those who, like myself, had the pleasure of being most frequently with him, respect him the most. Accept for yourself, dear sir and brother, my best wishes for your welfare and the prosperity of American Odd Fellowship, and believe me to be, in bonds of F. L. and T., yours truly,

MARK WARDLE, C. S.

To G. S. WILLIAM WILLIAMS, Baltimore.

The vote of thanks to Manchester will be laid before our next committee, and noticed in the March minutes.

The G. Sire did not go to England with an empty hand, but bore with him the precious legacy of G. Sec. Entwisle, the degrees of Covenant and Remembrance; also the American G. Lodge Degree, which were approved by the Annual Movable Committee, and left for adoption. The Covenant and Remembrance were afterwards formally accepted and incorporated with the work, but the G. Lodge degree was not suitable to the English form of government and was rejected. When the old English work was almost wholly abolished, the American degrees suffered a like fate, and were excluded.

At the time of the visit of the G. Sire, the Order in Britain published a magazine, to which reference is often made in the journal of the G. Lodge of the U. S. It was ably edited, and furnished reading not only for its own membership, but to such as were able to obtain it on this side of the ocean. Its articles were often read in the G. Lodge, and were made the text for many a homily on our distinctive principles. It was in full

sympathy with the G. Sire, and gave a glowing account of his visit. (See Journal 86—7, 8, 9.) It was a proud day when the founder parted with the English brethren. The great Odd Fellows of the Manchester Unity crowned him in their own language, as "Founder and Father of American Odd Fellowship."

As we have before indicated, the course pursued toward the G. Sire did infinite honor to the Odd Fellows of the mother country. There is no instance in history which we might properly invoke, that manifests more fully the nature and power of the principles they professed. An interchange like this of what is beautiful and noble in the human character, does more for mankind than all the barren systems and "flea-bitten" philosophies by which men have so often been deluded and never fraternized. We triumphantly point to these thrilling incidents, as proof of the practical culture and mighty influence of Odd Fellowship.

The second meeting of the special committee was called by the G. Sire on the 30th of October, 1826, to consider a letter received from P. G. Benjamin Downing, of New York, requesting a dispensation for Providence, Rhode Island, when the G. Sec. was directed to convey to the writer all the necessary information.

On May the 1st, 1827, the third annual session was assembled at Wildey's Odd Fellows' Hall on Gay Street. All the G. Officers, excepting D. G. S. Welch, were present, and the following reps. and proxies: Reps. Thomas Scotchburn, of Maryland, and John Pearce, of Pennsylvania; Proxies John Roach, of Massachusetts, and Richard Marley, of New York. The G. Lodge adopted a resolution, approving of the correspondence with England, and especially of the work of Wildey and the publication on the subject by the Manchester Odd Fellows' Magazine. It was also ordered that the article be entered in the journal, which was afterwards done. The reports from the G. Lodges were favorable. G. M. Hersey had instituted a lodge styled Good Samaritan, No. 3, at Taunton, Massachusetts. From Pennsylvania the report was encouraging, and the Order in New York was represented as prosperous. Maryland gave in a good report, with a statement that a lodge had been instituted, named William Tell, No. 4. This lodge was set on foot by G. S.

Wilkey as one of its charter members, who gave it his personal attention, and continued a member in good standing until his death. It was and is the MOTHER GERMAN LODGE in the Order, and continues to this day to work in the German and English tongue. It was also stated that the G. Lodge of Md. was about to have a copperplate engraved for "travelling certificates," so as to suit any jurisdiction or lodge, and to prevent imposition. This is the first official mention of "cards," although "certificates," as they were called, had been in use for many years. In the journal of 1823 it is recorded that "G. Con. Anstice returned his apron to the G. Lodge, having removed to Philadelphia and withdrawn his card from Washington Lodge, No. 1, and honorably departed this city." (Journal, 60.) Again, in 1824, complaint is made by the N. G. of Pennsylvania Lodge, No. 1, "concerning Bro. Whitehead's leaving Baltimore without his card." (Journal, 69.)

In the G. Lodge of Md. subsequently, on November 14, 1826, the following was adopted: "Resolved, that this G. Lodge purchase a copperplate for travelling certificates." And on the 28th of February, 1828, the price of cards was fixed at six dollars per hundred to its own subordinates and four dollars per hundred for the subordinates of other States. The subject of cards leads us to narrate the reason for their adoption and the uses to which they were applied. Relief was originally confined to brothers out of work and on tramp. When the case was presented to the lodge, the Warden's axe went round for voluntary contributions; if the brother failed to get employment, the nearest lodge to his temporary residence continued to assist him for a reasonable time until some engagement was found. As the dues were small and the treasury weak, as was then always the case, the aid given was at best precarious and insufficient. The lodges were also liable to imposition on the part of those whose habits and character were such that they were seldom or never at work, and in many instances persons who were not members obtained this pittance under false colors. The card placed the whole arrangement upon a footing equally beneficial to the member and to the Order, and gave permanent character to a policy which is an integral part of the work. "To go on tramp" was in those days a general custom of mechanics out of employment; the phrase was also applied to itinerant tradesmen.

The early English lodges had but a small supply of money, and were never prepared to grant adequate relief. The sources of revenue were fines for not singing a song, telling a story, offering a sentiment, or doing some like thing for the common entertainment. In this country, up to 1829, it was usual to pass the Warden's axe at the opening of the lodge, for the regular dues, and also for such contributions as might be made by the members; in fact, we have it on good authority that the ancient custom is still followed by certain lodges in New Jersey and Pennsylvania.

But to return to the proceedings of the G. Lodge of Maryland. The action of that body in assuming to issue blank forms, was an assumption that would not now be tolerated; but it had so lately held the supreme authority that, under the direction of Wildey, it continued for a short time longer to exercise more than the ordinary functions of a State G. Lodge. Besides, the new central power was yet nascent, and had no treasury, and was not alive to a sense of its prerogative, which has since been so wisely exercised in furnishing supplies to its subordinates. The result was that Maryland furnished cards until the year 1844, when the G. Lodge awoke to a knowledge of its own interests and importance, and took charge of the matter. In that year it was "Resolved, that the G. Sec. be instructed to cause a suitable plate of the cards of clearance and visiting cards adopted at this session to be engraved, and that the State G. Lodges and Encampments be furnished with said cards at cost; and that no State G. Lodge or G. Encampment shall have a right to print said cards after the 1st of January next." This was an assertion of authority which made way for other reforms in the same direction, whose tendency was to bring about system and uniformity. The cards thus became uniform, and under superior sanctions were more solemn and valuable. Imposition became more difficult, and the holder was everywhere under the protection of the G. Lodge of the U. S.

But to return again to the proceedings of May the 1st, 1827. It was ordered that a vote of thanks to G. S. Wildey be prepared for his exertions in promoting the good of the Order, and for the service rendered by his late voyage to England; and that the same be handsomely framed at the expense of the G. Lodge. The constitution of the G. Lodge of Pennsylvania was presented by Rep. Pearce, together with a copy of the work of its subordinates, which was gratefully responded to by the G. Sire. A new G.

charter was also granted to the G. Lodge of Pennsylvania, in lieu of that formerly granted that body. G. S. Wildey then called attention to the change to the new signs which had been adopted in England; the old signs having been abolished. But the G. Lodge was shocked at this innovation upon ancient usage, and declared the act to be an invasion of the landmarks of the Order, and resolved to adhere to the old entersign, countersign, P. Word and G. It was ordered that brothers should be instructed in both forms, and that the English lodges be requested to follow this example, by imparting both the old and new signs to all brothers about to visit this country. The A. T. P. W. was then ordered to be placed in the possession of the G. M. and D. G. M. of each State jurisdiction; when, as the record reads, the session was closed "in friendship and brotherly love." Fourteen subordinate lodges were reported in the several jurisdictions, but no further statistics of the operations of the year are recorded.

Two special committee meetings were held on 12th of November, 1827, and 15th of January, 1828. At the first a charter was granted to Central Lodge, No. 1, at Washington, District of Columbia, upon the petition of Thomas M. Abbett, Robert Boyd, John Cragg, Thomas Smith and Samuel Knapp. G. Sire Wildey was authorized to open the lodge on the 26th of November, 1827. At the second meeting a charter was granted to Georgetown Lodge, No. 2, also in the District of Columbia, upon the petition of Robert Boyd, T. Wedds, Francis King, John Elvans, John Douglass and John Cragg. The G. S. was directed to institute this lodge on the 23d of January, 1828, and thanks were voted to Thomas M. Abbett for his energy and valuable services. At this meeting information was received of the expulsion of Strangers' Refuge Lodge, No. 4, by the G. Lodge of New York; the action was confirmed, and notice ordered to be sent to each of the State G. Lodges. This penalty was inflicted for insubordination and persistent resistance to the authority of its G. Lodge.

The fourth regular annual session took place on May the 1st, 1828. The G. S. presided, and all the officers were present, excepting the G. Sec., whose place was temporarily filled. The credentials of the reps. and proxies in attendance were examined and found to be correct. It was found that Massachusetts was not in any manner represented; an unfavorable augury. The reports from the other States gave unmistakable evidence of de-

cided progress. The yearly report was more comprehensive than heretofore; there was given, in addition to the number of lodges in each State, the number of expulsions and contributing members, with a column in the table for special remarks. The number of subordinate lodges had reached 19, having increased since the first report (1825) by 7 lodges; and although the aggregate membership does not appear, yet in Pennsylvania it had reached 568. The minutes of the session are also more extended than on former occasions, and evince an improvement in the department of the G. Sec. That office being vacant, John J. Roach, P. G., was appointed by the G. S. to fill the vacancy. No reason appears on the journal for this vacancy in the office to which Bro. Williams had been elected for the term of four years; the sequel however discloses the fact that Williams had been expelled. Communications were presented from the Manchester Unity, relating to the changes of "the signs." Immediate action took place, to the effect that both should be taught to initiates, but that the new sign should be the proper working sign. The rule was established at this session, that the name and number of a lodge which had been suspended, or which from any cause had ceased to work, should not be granted to any other lodge. This legislation continued in force, and was not repealed until 1873 and 1876. (Journal, 5949, 7008, 7064.) A copy of the seal of each G. and subordinate lodge was ordered to be transmitted to the Sec. so that a cabinet of seals should be formed. The amendment by Pennsylvania, laid on the table the previous year, changing the time of meeting from the first of May to the first Monday in May, was adopted. The vote of thanks ordered at the last session to be prepared and tendered to the G. S. was brought in, and the lodge took a recess from business; when Rep. Small of Pennsylvania made the presentation with appropriate remarks, to which the G. Sire made a suitable reply.

The following is a copy of the resolutions, which were engrossed, and enclosed in a beautiful frame:

"But the greatest of these is Charity."

The Grand Lodge of the United States of the Independent Order of Odd Fellows: to all lodges and worthy brethren throughout the Globe, these presents in Friendship, Love and Truth, come greeting: Know ye, that taking into consideration the long services and unwearied exertions of our Most Worthy Grand Sire,

Thomas Wildey, to whom Odd Fellowship in America is chiefly indebted for its rise and progress ; and particularly the sacrifices he has lately made by crossing the Atlantic in search of information for the welfare of the Order, by which we have been materially benefitted ; and desirous of showing him some mark of our respect for his private virtues and public services, we have on the first day of May, A. D. 1827, at the Grand Annual Communication of the Grand Lodge of the United States, passed the following resolution :

Resolved, That this Grand Lodge have prepared a vote of thanks to our Most Worthy Grand Sire, for his unwearied exertions in promoting the good of the Order, and particularly for the services rendered by his late voyage to England ; that the same be handsomely framed, and the expenses thereof paid out of the funds of this Lodge.

In accordance with which resolve, we, the undersigned Officers, Proxies and Representatives of the Grand Lodge of the United States, have caused the same to be prepared, and now respectfully present the same to our Most Worthy Grand Sire, THOMAS WILDEY, with our best wishes for his future welfare ; humbly trusting he will go on and persevere in raising the noble structure, of which he is the father and founder in America ; in the benefits resulting from which many have already largely participated ; and that he may ever so conduct himself to deserve, as he now receives, the warmest admiration of every Odd Fellow.

In testimony whereof, we have hereunto set our respective names, and displayed the colors of the Order, in Grand Lodge of the United States, at Baltimore, this nineteenth day of May, Anno Domini 1827, on which day the Grand Seal of said Lodge was annexed.

[SEAL]

JOHN WELCH, D. G. S.

JOHN ROACH, G. G.

JOHN J. ROACH, G. S.

THOMAS SCOTCHBURN, Rep. of Md.

THOMAS SMALL, Rep. of Penn.

The expulsion of Strangers' Refuge Lodge, of New York, for insubordination, was ordered to be published in the newspapers of the several jurisdictions. But the most important business transacted was the adoption of a resolution providing for a Grand Movable Committee, whose duty it should be to move once in four years through the States in which G. Lodges were organized ; the committee to consist of the G. S. and a Rep. or Proxy to be appointed by him. This was an experiment fashioned upon the plan of the English system of government, and, as it will appear, did not prove successful. It was also ordered that the degrees

be revised, and thanks were voted to prominent members of the Manchester Unity, whose names are in the journal. Two resolutions, however, of general interest were introduced at the close of the session, and passed. First, "that the G. Lodge of the U. S. most strenuously recommends the establishment of Patriarchal Encampments throughout the different States, as they will prove of considerable use and benefit to the Independent Order." This was responsive to the information communicated at the opening of the session, by Rep. Scotchburn, of Md., that in that State an Encampment of Patriarchs had been formed, "the establishment of which was considered a great improvement in the Order." This movement, which has had such grand results, has been fully considered elsewhere in this volume. Secondly, that, "Whereas the constitution of the G. Lodge of the U. S. of the Independent Order of Odd Fellows is defective in several of its articles, therefore, resolved, that the same be taken up for consideration and general revision." Whereupon Rep. Small, of Pennsylvania, submitted a draft of a new constitution, which was read, and after undergoing various alterations, was ordered to be referred to the several G. Lodges for their approval. This was orderly and in accordance with the existing constitution, and was moreover strictly correct in its designation of the name and style of the Order. Some modifications were made in the mode of conferring degrees; and after adopting financial regulations, altering the form of the annual reports, directing the list of lodges to be published, and passing a vote of thanks to Rep. Small, the session was closed, in "Friendship, Love and Truth."

We have referred to the correct phraseology used at this session with reference to the Order, and deem it a subject of sufficient importance to examine in detail, as on this point, for many years, all was discrepancy and confusion. In the minutes of the early days, both in England and America, the reader is struck with the want of uniformity in the name and initials which designated Odd Fellowship. The journal of the G. Lodge of the U. S. seemed to contradict itself constantly, in almost every reference made to the name. It was indifferently that of Independent Odd Fellows, Independent Odd Fellowship, Order of Independent Odd Fellows, and then again, Independent Order of Odd Fellows, which last was evidently the original, adopted

at Manchester at the formation of the Unity, from which the American Order was derived. Attention has been especially directed to the variance in the titular captions employed from time to time in official documents issued by the G. bodies of the Order. For instance, the charter from the Manchester Unity to the G. Lodge of the U. S., 15th of May, 1826, is distinctively headed with the letters "I. O. O. F."; and the fact is set forth that the dispensation in granted in consideration of the charter formerly granted by the Duke of York Lodge, Preston, to certain officers and brothers of the Independent Order of Odd Fellows, of Baltimore, in the United States of America. The actual recital in the dispensation here referred to, is "to the Grand Lodge of Maryland and of the United States of America, of the Independent Order of Odd Fellowship." So also in several charters issued by the G. Lodge of the U. S., the initials O. I. O. F. prevail, as well as in many official papers. This confusion evidently is chargeable to the incompetency or negligence of the proper officers. After some research, the following appears to us indisputably to establish the style and title of the Order.

The name of the Independent Order of Odd Fellows was acquired by a movement in the direction of reform, set on foot at Manchester, England, by a few Odd Fellows who had been connected with the ancient Order in London, sometimes called the London Unity. This step was led by a marble mason of the name of Bolton, who in the year 1809 went to Manchester, and there organized a lodge, under a dispensation from the G. Lodge of England; which title was assumed by the London Unity. This lodge was called Victory Lodge, and was followed about the year 1810, by the change of a beneficial club at Salford, Manchester, into a lodge of Odd Fellows, called the "Lord Abercrombie Grand Lodge." This new lodge was founded by one Robert Naylor, afterwards Grand Master of the Manchester Unity. It introduced an improved financial system, and attracted a decidedly better material. By virtue of its name and paternity it took the lead among the lodges in Manchester. For a time there was a want of harmony, arising out of this assumption of superiority by "Lord Abercrombie G. Lodge," but better counsels prevailing, a convention of the lodges agreed upon a union, on which the Manchester organization was constructed in 1814, as an "Independent Order of Odd Fellows." The various orders of Odd

Fellows in the city of London had, as they severally sprung up, arbitrarily distinguished themselves by special titles or appellations. Hence great confusion prevailed as these names multiplied. Several years elapsed before even in the Manchester district the Independent Order adhered uniformly to its distinctive "I. O. O. F." Sometimes the term used was I. O. F., sometimes "Independent Odd Fellowship"; again it was designated I. O. O. F.; and thus it continued until the administration was directed by more skilful officers, who were required to subscribe the name officially.

A like confusion prevailed in this country in early Odd Fellowship. We have seen that the original charter of Washington Lodge, No. 1, contained the style of the "Independent Order of Odd Fellowship." After the acceptance of that charter, and the union with the Manchester Unity, we have no means of ascertaining by what title the Order was originally known in Maryland; but after the formation of the G. Lodge of Md. and the U. S., in 1821, the divergent styles frequently appear. At a meeting of that body, of August 22, 1821, a resolution was adopted, hailing Franklin Lodge, No. 2, as a legal lodge of "Independent Odd Fellows." Again, at a special meeting of the G. Committee of December 19, 1821, the body is characterized as the "Grand Committee of the Grand Lodge of the I. O. F. of Md. and of the U. S. of America." But on the 22d of February, 1822, we find on the journal, in the annual reports of the subordinate lodges, "I. O. O. F.," and so in the reports of 1823. The charter from England to Columbia Lodge, No. 1, New York, uses the phrase of Independent Odd Fellows in the description of the name, whereas the grant therein contained was to establish a lodge of Independent Order of Odd Fellows. Again the application from the same lodge to the American authorities for a charter is in behalf of Columbia Lodge, No. 1, I. O. F.; whilst the new charter granted sets out as follows: "Order of Independent Odd Fellows," and the grant was to five P. Grands by that name. At page 66 of the journal, at a general committee meeting, a formal report was submitted by Wildey, Welch and Entwisle, in which they use the letters "O. I. O. F.," in styling the Order; while at page 70, the first constitution which appears in print is of the "Independent Order of Odd Fellows."

The name and style having become a constitutional enactment, it would be supposed that erratic appellations would be

discontinued. Not so, however, for at page 72 we find reference "to any lodge of the I. O. F.," and at page 73 it is called the "Order of Odd Fellowship." Such culpable indifference appears to have possessed our ancestors upon this subject, that several styles or titles continued to be given promiscuously to the Order in England as well as in this country, notwithstanding, as we have remarked, the Manchester Unity, the parent body, sprang into existence distinctively as an "Independent Order of Odd Fellows," and so distinctively declared its name. In this, as in everything else connected with the growth of the Order, uniformity was only attained after careful hands were called to the work. The early minutes and records partook of the character of the original men, and the present admirable system is the gathered wisdom of half a century. After the formation of the G. Lodge of the United States, under its constitution as of the Independent Order of Odd Fellows in 1825, greater care appears in adhering to the constitutional title. Nevertheless, departures from the proper name were not infrequent until 1834, when a remarkable occurrence appears to have set the matter at rest. The constitution of the G. Lodge of Ohio having been submitted for approval, it was referred to a committee, when two reports were submitted. The majority and minority reports agreed in substance as to the error found in the constitution submitted to them, but differed in the resolutions appended. The report of the minority, which was adopted, will be found in Journal 179. The reply of Ohio, presented at the next session, speaks for itself:

To the R. W. Grand Lodge of the United States.

The committee to whom was referred the proceedings of the G. Lodge of the U. S., in reference to the title-page of the constitution and by-laws of the G. Lodge of Ohio, begs leave to report, that notwithstanding the G. Lodge of the U. S. *now* chooses to direct this G. Lodge to change its title from "Order of Independent Odd Fellows," to that of the "Independent Order of Odd Fellows," yet it has ever given us the strongest reasons for using the terms that we have employed. We will here state a few of them. The charter of the G. Lodge, *derived directly* from the G. Lodge of the U. S., is headed in the most conspicuous manner possible, O. of I. O. F. Thus are we directed by the very fount of our being to use the terms we have, and should we have used others we would have justly deserved censure. And besides, there has never been a charter received in this State from the G. Lodge of the U. S. but which was headed "Order of Independent

Odd Fellows," or simply "Independent Odd Fellows"; the one bearing us out in the whole, the other in the *essential part* of the title we have used. Again, at the annual communication of the G. Lodge of the U. S., held at the city of Baltimore, commencing on October 6, 1834, we find the report of the G. Lodge of Md. headed, "O. of I. O. F."; and in the report of the G. Lodge of New Jersey, we learn that the "Order of Independent Odd Fellows" is in a flourishing condition. In the report of the G. Encampment of Md., we again find "O. of I. O. F." used in addressing the G. Lodge of the U. S. And further, on page 27 of the printed proceedings of the G. Lodge of the U. S., we observe a report addressed to that body by its title and "O. I. O. F.," and signed James L. Ridgely, Charles Mowatt and Thomas Wildey. Your committee does not pretend to assert that O. of I. O. F. is indisputably right, but it wishes to show by what authority the term has been adopted in this State. We do not therefore think that we have fallen into an error, as is supposed in a report adopted by the G. Lodge of the U. S. If there *is* an error, it belongs to those who have preceded us. Your committee would conclude by offering the following:

Resolved, That James L. Ridgely, our Rep. to the G. L. of the U. S., have the thanks of this G. Lodge for the manner in which he protested against the right of the Grand Lodge of the U. S. to interfere with the constitution of the G. Lodge of Ohio.

Resolved, That this G. Lodge continue to use the title affixed to its constitution, until the G. Lodge of the U. S. shall pass some resolution settling the style which shall be used throughout the United States.

It seems that these resolutions were adopted by the G. Lodge of Ohio, but were afterwards reconsidered and sent to the G. Lodge of the U. S. The communication went to a committee, where it was permitted to sleep. At the same session (1835), the committee on returns reported the G. Lodge of Md. in error in styling itself O. I. O. F. instead of I. O. of O. F., and to crown the whole, two forms of reports from subordinates are appended at the end of the journal, one containing I. O. O. F. and the other I. O. of O. F. as the title. But at the session of 1836 the committee of correspondence, which was also a committee on constitutions, reported upon a number of such instruments, and corrected the style of Wildey Encampment of Patriarchs, No. 1, of Ohio, by adding the true initials of the Order, I. O. O. F. So that the style and title of the Order in this country was settled correctly at last, and has never since been disturbed. (Journal 224.)

It may here be remarked that our undoubted genesis from the Manchester Unity, and want of affinity with Odd Fellows of any other style, is so manifest that we can scarcely believe that labored efforts have been made to connect American Odd Fellowship with self-instituted lodges in New York antecedent to Columbia Lodge, No. 1, of that State. All such efforts are futile, and have no color of authority or shadow of force; such lodges having been *self-instituted bodies, called Odd Fellows*, having no connection with the Manchester Unity or recognition by it; and, if having any ritual, most probably had that of the London Order, certainly not ours. But we now resume the narrative at the close of the fourth annual session held on the 1st of May, 1828.

Three committee meetings were held in the recess; one of September 28th, 1828, at which a charter was granted for a G. Lodge to be located at Washington, District of Columbia, upon the petition of Thomas M. Abbett and John Wells, of Lodge No. 1, and Robert Boyd, James Gettys and James Ashton, of Lodge No. 2. The numbers in the two lodges which had been organized in the District, were not reported at the last annual session; so that we have no means of determining whether this movement was a necessary one. At the close of the next year, however, when the report of the new G. Lodge was received, there were but 80 members in the jurisdiction. The erection of this G. Lodge would, therefore, seem to have been premature. But the G. Lodge, notwithstanding, was opened by G. S. Wildey, on the 24th of November, 1828, when the G. Officers were installed. The second special committee was held on March 30th, 1829, when a charter was granted for a lodge to be located at Camden, New Jersey, to be hailed by the title of New Jersey Lodge, No. 1, upon the petition of brothers George Dare, William A. H. Dare, Howell Stokes, William Middleton and Geo. Roseman. The third meeting, held on the 10th day of April, 1829, also granted a charter for a lodge to be located at Paterson, New Jersey, and to be hailed by the title of Benevolent Lodge, No. 2, on the petition of brothers John Armitage, Abraham Douckersly, William Williams, John Douckersly and James McKim.

The proceedings of the two last committee meetings were subscribed by John Starr, G. Sec. *pro tem*. Brother John Starr had been recently admitted into the Order, had not passed the chairs, and had little or no experience as an Odd Fellow; but

he had received a liberal education, was of agreeable manners, and although a very young man, had become a favorite companion of G. S. Wildey. When G. Sec. Ridgely was initiated in 1829, he found this brother, to use a figure we all understand, "the right supporter" to the G. Sire. From this time forward he acted as G. Sec. *pro tem.* until the election of Brother Augustus Mathiot at the annual session of 1829. In that interval, and for several years after, he was the private secretary and intellectual prompter of Wildey; but unhappily he formed bad habits, rapidly degenerated, was dropped from his lodge, and soon afterwards died.

The fifth annual communication was opened on May the 4th, 1829, under the amended constitution, being the first Monday in May. The following were present: Officers, Thomas Wildey, G. S.; John Welch, his Deputy; John Starr, G. Sec. *pro tem.*, and Robert Gott, G. G. *pro tem.*, and the following members: Reps. John Roach, of Maryland; John H. Campbell, of Pennsylvania, and Thomas M. Abbett, of the District of Columbia, and Proxies Charles Brice, of Massachusetts, and Richard Marley, of New York. It will be seen that the G. Lodge of the District of Columbia had sent a member to the body, thus extending the area of the federal union. The constitution was read, and the last year's proceedings of the Movable Committee of the Manchester Unity, together with a letter from the English G. Sec. Wardle, and the reply of the G. Sire, all of which were approved. The reports of the several representatives were then made: Maryland was flourishing; Massachusetts was in a critical condition, the G. M. was without officers, and discord and jealousy marked the proceedings; New York was in "a promising situation"; Pennsylvania was increasing rapidly, and the District had an increase in numbers. In the aggregate there were now 5 G. Lodges, 31 subordinates, and over 1000 contributing members.

The constitution was again amended, changing the time of the annual meeting from the first Monday in May to the first Monday in September. The resolution creating an annual movable committee was amended, to allow the G. S. to appoint his colleague from the P. G.'s at large. There being no treasury and no treasurer, the G. S. was invested with the functions of that office, and was authorized to retain one hundred dollars to

defray the necessary expenses; keeping a correct account of his receipts, and making a report at the next session. A vote of thanks was then awarded to the G. M. and D. G. M. of the Manchester Unity, for their services in the Order. The lodge proceeded to the election of officers, when the following were elected and installed: Thomas Wildey, G. S. for four years, and Augustus Mathiot, G. Sec. for two years. The G. S. appointed his subordinates, who were also installed, viz: Thomas Scotchburn, D. G. S., and Robert Gott, G. G.; the appointments having been approved by the G. Lodge. The amended draft of another constitution, which had been proposed at the last session, and submitted to the State G. Lodges, was taken up, considered seriatim and adopted. The vote is not known, as no ayes or noes appear upon the journal. These numerous constitutions bear internal evidence of the painstaking effort of the body to perfect a system of fundamental law which is deserving of praise; we shall not copy this one, which may be found on Journal 99, 100 and 101.

The principal alterations in the constitution of 1825, as amended, were as follows: The meeting of the annual session was changed from the first Monday in May to the first Monday in September; the G. S. was to be elected one year before entering on his office for the term of two years, and to be re-eligible; the G. Sec. and G. G. were to be elected each for two years, but were not entitled to the honors of office unless they served four years; and subordinates under the immediate jurisdiction of the G. Lodge of the U. S. should pay ten per cent. of their income to that body. The failing condition of the Order in Massachusetts was made known, and the G. S. was instructed, on the occasion of the next visit of the movable committee, to use every effort to revive the Order in that State. The lectures of the subordinate degrees "as revised," says the journal, were taken up and further modified; no trace of such revision has been preserved. The chief feature of the session was the vote of thanks presented to G. S. Wildey, "for his indefatigable exertions in promoting the interest of the Order, and for his general conduct during the past year." The G. S. arose and replied in an elaborate address, which was spread upon the Journal, pages 103-4-5-6, as the address made "on his installation for the second term." This production was a brief history of the Order

in this country, put in strong language, with the inseparable connection of the speaker with all its incidents, and gave evidence of deep thought and strong powers in the writer. So far-reaching a view as the following is full of wisdom :

“The constitution of our federal government, framed by the wisdom of the sages of the Revolution, wherein twenty-four wheels revolve in one wheel, twenty-four empires in one empire, and twenty-four sovereignties in one sovereignty, acting together in one harmonious concert, the beauty of its symmetry and practical operation has commanded the gratitude of our countrymen and the applause of mankind. Upon this system has been reared the government of Odd Fellowship, and by it the Order has been advanced, its interest promoted, and its prosperity secured.”

It is very evident that Encampments were at this time held only as Degree Lodges for conferring the sublime degrees. The idea of making them a separate branch, or in any manner separating them from the G. Lodges, does not appear to have dawned upon the legislators. The report says: “The sublime degrees without the aid of Encampments can only be dispensed by a State G. Lodge, and from its locality the favored few of its vicinity almost exclusively enjoy the privilege it confers. A country like ours, extended as it is, every State having numerous cities and towns, with a large population within its confines, extending in territory to hundreds of miles, should of itself impress the necessity of providing the means wherewith all can participate in the advantages that the Order confers, and which can only be accomplished by annexing Encampments to the subordinate lodges.” This address will amply repay perusal, and indicates a new intellectual movement, the precursor of a revolution in the higher walks of Odd Fellowship. After providing for a draft of an improved form of reports for State G. Lodges, and ordering a list of the subordinates to be appended to the minutes, the session was closed.

Two special committee meetings were held during the ensuing year; the first without date of day or month, 1830, conferred a charter on a lodge to be located in the city of Providence, Rhode Island, and to be hailed as “Friendly Union Lodge, No. 1.” The petition was by brothers Henry Hobson, Waller McFarlane, John Doran, Francis Chadburn, James Bury and John Bowcock.

The second special committee was held May 27th, 1830, upon the application of brothers George McFarlane, James McNeale, Thomas Hill, Simon Robinson, John Scott, Joseph Smith, James Platt, Nelson Ball and L. Manchester, praying for a charter for a lodge to be located at Wilmington, Delaware, by the name of Delaware Lodge, No. 1; which was granted.

The sixth annual communication was opened on the 6th day of September, 1830, under auspicious circumstances; G. S. Wildey taking the chair for the first time in the term for which he had been re-elected. D. G. S. Welch drops out of the record at this session, and but one of the five that met at the "Seven Stars" remains. Why this faithful and zealous man of 1819 retired and left his early friend and associate, nowhere appears; the minutes and tradition being both silent on the subject. The constitution being read, the officers installed at the previous session took their seats. The Reps. present were Samuel Lucas, of Maryland; John H. Campbell, of Pennsylvania; and James Gettys, of the District of Columbia; Proxies Charles Brice, of Massachusetts, and Richard Marley, of New York.

Thomas Scotchburn, who filled the seat of D. G. S. Welch, was a new man, who had but recently arrived in the country, and the change was unwise, if it could have been avoided. The sound judgment of his predecessor, and his personal standing in the community, gave him a local influence possessed by no one else, and we feel assured that the reasons must have been imperative which caused him to decline an appointment for a second term. D. G. S. Scotchburn, it will be found in the sequel, did not make his mark in the Order, although we find his name up to 1834; after that time he ceased to have any position or influence. But the loss of Welch was largely compensated by the acquisition of a G. Sec. equal to the demands of the position. Entwisle and Welch had both held the office and had filled it acceptably, but their successors were not fortunately chosen. Augustus Mathiot had both zeal and intelligence, and in this respect the new administration was a decided improvement. The gain also was great in the choice of a G. G.; Robert Gott was a brother of great personal popularity among the lodges, and had done good service for the reform in Maryland. The same may be said of Rep. Lucas of that State. The Representatives of Pennsylvania and the District of Columbia were equally exerting all their energies in

that direction. There was every reason that the session should open under favorable auspices. This reform was the separation of the sale of liquor from lodge-rooms, which was consummated at the building and occupancy of the hall on Gay Street. G. S. Wildey, although at first opposed to building the hall, bowed to the popular sentiment, and subsequently gave the project his cordial and powerful support.

The business of the session was at once entered upon. Rep. Lucas gave a report from Maryland for the year, from which it appeared that there were five subordinate lodges at prosperous work, numbering 372 contributing members, and one Encampment, with 30 members. 337 candidates had been admitted, and the revenue of the lodges had reached \$2427. This flattering condition, in comparison with the previous state of this jurisdiction, clearly unfolded the material progress which had been inaugurated; and is explained by the further statement that the G. Lodge was erecting a spacious hall, which would be finished by the close of the year. The increase was wonderful, adding to the Order more members than it had previously numbered, whilst the receipts surpassed those of any former year.

This may be regarded as the first popular movement toward Odd Fellowship, owing to its greater publicity, which was brought about by the accession of a new element, and the ambitious venture of building a hall to be dedicated to its work and principles. It was the first violent motion upon the surface, which broke in wave after wave upon our peaceful shores, bearing upon their crests a multitude, to rest in our hospitable tents and take refuge in our lodges as a newly discovered Arcadia; the forerunner of that tidal wave which has borne a nation, in numbers, to sit down with us in fraternal unity. But this was yet in the future, and many struggles had to be made, many slanders and attacks of ignorance and prejudice to be encountered, before the principles of toleration were to triumph over the hatred of the bigot and the narrowness of his creed.

The Proxy of Massachusetts, Bro. Brice, was without official information from that jurisdiction, in which the Order was reported at the last session to be on the wane. The apathy which had caused this condition was on the increase, and the prospect was gloomy. On the other hand, Rep. Campbell, of Pennsylvania, gave a thrillingly interesting narrative of the progress of the

Order in his jurisdiction, indicating that it was taking the lead, which it has never lost, as the Empire jurisdiction in the Order. He astonished the G. Lodge with the report of 33 subordinate lodges at work, containing 2247 members, full of ardor and ambition. The revenue had reached nearly \$13,000, and this announcement must have deeply moved those who had never before computed a revenue but by tens and hundreds. The increase over the previous year was nearly 500 in membership, and over \$7000 in revenue. He also reported a G. Encampment under his G. Lodge, with 10 members, and one Encampment subordinate to the G. Encampment, containing 80 members, with receipts amounting to \$395.28; also 4 Degree Lodges. After these facts and figures, the dullest could see what has since been verified, that Pennsylvania would overshadow and surpass every other jurisdiction. The District of Columbia reported an increase of 2 subordinates and 22 members, with an aggregate membership of 83, and of revenue about \$400. These figures are small, but one reason for that lay in the small territory to which they were restricted. The reports from New Jersey and Rhode Island were meagre, and of no importance; and there was none from New York, a very unfavorable sign.

The reader will observe that Degree Lodges make their first appearance at this session, in the report of the G. Lodge of Pennsylvania; their history and uses are elsewhere detailed in the chapter on the Degrees and Encampments.

An addition was made to travelling certificates, in requiring the signature of the holder to be indorsed in the proper hand of the brother, for the purpose of identification. It was recommended to G. Lodges to keep up a direct correspondence with their proxies, that they might be properly instructed in the wishes of their constituents. These were both salutary provisions; but the most important measure adopted was the declaration or exposition of existing constitutional law touching the powers of the G. S., in the following words: "Resolved, that the powers of the G. S. of the G. Lodge of the United States are contained in the constitution of said G. Lodge." Also, "Resolved, that all the proceedings of the G. Lodge of Pennsylvania, relative to the late Pennsylvania Lodge, No. 1, and its several members, be affirmed, and the same is hereby confirmed." These two resolutions standing alone as they do upon the journal, appear, the one as a mere

abstract declaration, and the other, unaccompanied with explanation, conveys no intelligible information. The compilers of the early journal have appended a foot-note, see Journal 108, which gives a clue to their meaning, but the information is vague and unsatisfactory. The whole matter in detail will be found in the chapter on the G. Lodge of Pennsylvania; a brief outline is all that is here necessary.

The Order was planted in Pennsylvania by the institution of Pennsylvania Lodge, No. 1, which afterwards, upon the formation of a G. Lodge in that State, became its first subordinate. But the lodge was very uneasy under the new arrangement, and from time to time gave indications, by its conduct, of a disposition to assume something of its former independence. The crisis soon came. A brother by the name of Field was refused benefits by the lodge, and appealed to the G. Lodge. It seems that Field was, on this occasion, expelled; the G. Lodge required its subordinate to reinstate him in membership; but instead of compliance, the lodge returned to the G. Lodge its order of reversal. Pennsylvania Lodge, No. 1, was then summoned to answer the charge of insubordination, and, refusing to recede, was deprived of its charter and formally dissolved. But the subordinate lodge refused to give up its books and papers, and set up as an independent G. Lodge, under its original charter of institution, granted in 1823. There was scandal, confusion and litigation, and the harmony of the whole jurisdiction was threatened. In the midst of this contention, G. S. Wildey visited Pennsylvania Lodge, was received with great honor, and a medal was presented to him. His sympathies were appealed to, and his judgment warped by the statements made; and on his return to Baltimore, he wrote a letter to the lodge, setting forth in strong language the legality of its course, and the unlawfulness of the action of its G. Lodge. He also sent a similar communication to the G. Lodge of Pennsylvania, which was received by that body with astonishment; they respectfully returned it to the writer as beyond his province, and as an intermeddling which they would not permit. A committee being sent to Baltimore, presented the matter to the G. Lodge of the U. S., which unanimously supported the G. Lodge of Pennsylvania in the exercise of its just rights. The G. Sire, on being better informed, joined the representatives in signing such documents as put the question at rest forever. It was his only great indis-

cretion, and he nobly hastened to atone for his fault. The two resolutions we have cited are the official action on this subject, defining the powers of the G. S., and approving the heroic conduct of the G. Lodge of Pennsylvania in this masterly assertion of its sovereign authority. We can, in the light of the previous explanation, fully comprehend the following :

Whereas, a constitution and by-laws have recently appeared, purporting to be "The constitution and by-laws of the G. Lodge of Pennsylvania, of the I. O. O. F., established by the authority of the G. Lodge of Md. and of the U. S., revised and adopted at their new hall, North Fifth Street, Philadelphia, February 23d, 1830," which constitution and by-laws are calculated to mislead, inasmuch as the said G. Lodge of Md. and the U. S. has dissolved and became extinct on the 22d day of February, 1825, and no charter has ever been granted to the self-styled G. Lodge; therefore,

Resolved, That the said lodge, claiming to be established by authority above stated, is spurious and unauthorized by any competent jurisdiction.

This is an important episode in the history of the G. Lodge of the U. S.; important, as calculated to strain to its utmost tension the federal system, and evincing its ability to maintain itself under the most trying ordeal. It was the deathblow to the effort to recede to the petty stand-point of the local system, from which it had emerged, and to return to the condition of independent aid societies and convivial clubs, where it had originated. Strange that these facts were not spread upon the journal of that session! The correspondence does not appear in the letter-book of the G. Sire, and but for the care of the G. Lodge of Pennsylvania, would have been entirely lost. In fact, the records of the supreme body at that day were so meagre and unsatisfactory, that without the assistance of the State journals, it would be impossible to get at the facts with accuracy.

We pass to the experiment which was entered upon at the session of 1828, and amended in 1829, viz: the Movable Committee, which had been borrowed from the Manchester Unity, under the form of government which it had lately adopted. A report was introduced by the G. S. as "the very able and elaborate report of the Movable Committee," detailing its operations minutely in visiting the G. and subordinate lodges in Massachusetts, New

York, Pennsylvania and New Jersey, which was read and ordered to be filed in the archives, where it was found by the search of the compilers of the journal, and was printed as a foot-note to Journal, 109.

This was the first and only report of the committee. Its business was to look after the interests of the Order in the general jurisdiction, to give aid and comfort, and to keep the G. Lodge properly advised of every matter affecting the common welfare. In New York and Massachusetts there was abundant field for the labors of such a committee; for although the Order in the former State was represented as prosperous, the facts, so far as they can be gathered, were otherwise. That G. Lodge barely had an existence; it had made its headquarters first at New York, but in 1828 removed them to Albany. Such was the irregularity and confusion, that in 1829 no less than three brothers claimed to have been elected to the office of G. M. Its subordinates were so much neglected that they lost heart, and all the lodges located in Albany, being numbers three, five and seven, resigned their charters, and united in one lodge, under the name of Union Lodge, No. 8. At the same session, 1829, Lodge No. 2, in Dutchess County, also surrendered its charter. This is a decided contradiction of the rose-colored statements made by the Movable Committee. From this time matters grew worse, and the work of destruction went on until nothing was left of the original Wildey organization. The same was true in the case of Massachusetts, where the Order had gone down until it had no organized existence. The G. Lodge, in aid of the well-meant efforts of the Movable Committee, appointed a committee to act jointly in the case of those two States, with plenary power to do all things necessary for their resuscitation.

The annual reports, to the end of the year 1830, were, after all, encouraging; the whole number of subordinates being 58, and the membership numbering more than 3000.

Two special sessions were held in 1830; the one of the 26th of September, to act upon the application of Nathaniel Estling, C. Harkin, J. Brice, J. W. Holt, T. L. Bedford and J. Gill, for a charter for Ohio Lodge, No. 1, to be located at Cincinnati. A proposition, in this connection, was made to amend the constitution in Article X., so as to allow any qualified person to open a lodge. The second special meeting was called on the same subject; the

charter was granted, and Dep. G. Master Paul delegated to open the lodge. This brings the narrative to the close of 1830. Early in 1831, on the 20th of February, a special session was again convened, to act upon an application for a lodge at New Orleans, which was granted, upon the petition of P. D. G. M. Joel C. Davis, P. G. Francis C. Davis, and brothers Wm. J. Orr, Joseph Price, William Willis, John F. Barnes, William Brown, Joseph F. Irish, John Malone and Daniel Buckley; the lodge to be called Louisiana Lodge, No. 1. Two days afterwards a similar meeting was held, to act upon the application of P. G.'s McAnnal, Scott, McNeal, Robinson and McFarlane for a charter for a Grand Lodge of Delaware, to be located at Wilmington; the charter was accordingly granted.

The reader, on the perusal of the proceedings of this year, will be struck with the system which the legislation of the body began to assume; the machinery was found to be in good working order, and the relative positions of all the parties to constitutional law was being recognized and protected. It was the beginning of that spirit of subordination and of regard for vested rights which has since been the bond of our organic union. This respect for obligations will be found henceforth to grow at every step of the history. As the necessary consequence, the one-man power began to decline, and soon became obsolete. The Order in its infancy was nursed into vigor and preserved by the devotion of a few men; notably of one great man, who had saved it from destruction and given it to mankind. These men were foremost to retire and leave the further solution of the problem to other and, under the different circumstances, better hands and larger intellects. At this session the one-man power fell before the constitution, and no one bowed lower before that blow than Wildey, the former dictator. That generous man had but one idea, the diffusion of the Order and its principles; but one object in life, the triumph and fame of the nursling born to him on the 26th of April, 1819. When he saw that the parental power to help was departing, and that his darling institution was about to rise above his authority, some pangs of nature, with which all must sympathize, made their appearance, but the trial left him a better and nobler man. The session of 1830 was the beginning of the era of constitutional government, but it was also the beginning of that self-denial and splendid devotion to principle on the

part of the founder which seals his reputation as a man of integrity. Before that time he was an organizer, a chief, a wonder worker, but henceforth we know him by prouder titles; as the first subject under the new government, the most self-sacrificing of all that bore the name of Odd Fellow.

The next annual session was held at Odd Fellows' Hall, September 5, 1831. This was the first time the G. Lodge of the U. S. had the privilege of assembling in a building erected specially for the Order, and formally dedicated to its exclusive use. The fact that it was being erected by the G. Lodge of Md. was announced by Rep. Lucas at the former session, and its completion and consecration with imposing ceremonies on the 26th of April, 1831, had been publicly proclaimed by the Baltimore press. As this event dated an epoch of revival in the Order, an actual revolution in sentiment and action toward it by the public, a new birth of energy, and what was so much prized by the ancient members, *respectability*, it deserves special mention at our hands.

Its appearance on the scene was a landmark superior to any established before that time in the annals of Odd Fellowship. The correspondence of the fathers is full of statements about the growing "*respectability*" of the membership, whether the reference is to England or to this country. The great difficulty of the elders was to protect the lodges from disreputable persons; the class from whose ranks their enlistments were made, trenched so closely upon the very poor, that a constant anxiety prevailed lest unworthy candidates should intrude upon the worthy. The difficulty was increased by the fact that the road to the lodge had been generally through the public-house, in which so many worthless people were sure to congregate, that it was not easy to separate "the tares from the wheat." The host had a mortgage on the charter and a pre-emption claim upon every foot upon which the rites were performed; his sign and bar had drawn a line between them and thousands of sober and substantial men, and tainted their good name with the odor of pipes and whiskey. Those who became members obtained no accession of character as citizens, but to the contrary were often on that account marked down as inferior men. The G. Lodge itself, and the whole Order in Maryland, had been from the very first lodgers in a public-house and pensioners upon the caprices

of a convivial landlord. The whole of these outward circumstances of suspicion and moral inferiority had passed away. The reality of the change was shown by the result, in a manner and to a degree which no one could have anticipated. At the very idea of leaving the public-house, the community reached out to meet them and to welcome them as they had never before been welcomed.

The "Maryland Reform" was now an event of history, and the bar had been forever divorced, not only from the lodge-room, but the Order; the movement slowly but surely obliterated that ancient landmark, and for the first time our practices tallied with our principles, and the new, and we hope everlasting, era of moral influence and power took its beginning.

Attended by such favorable auspices, the G. Lodge assembled; present, the G. Officers—Thomas Wildey, Thomas Scotchburn, Augustus Mathiot and William Hall; Reps. James L. Ridgely, of Maryland; William J. A. Birkey, of Pennsylvania, and James Gettys, of the District of Columbia; Proxies, Charles Brice, of Massachusetts; Richard Marley, of New York, and John Boyd, of Delaware.

The reader will here see, for the first time, a name which has not only been wholly identified with Odd Fellowship, but which has always been inseparably associated with the supreme body, under every vicissitude, down to this day. We refer to the honored and aged brother who for so many years has been the G. Cor. and Rec. Sec. of the G. Lodge of the U. S. Rep. Ridgely was gathered into the fold in July, 1829, rapidly passed the chairs, and having entered the G. Lodge of Md., became its G. Sec. on the 16th of January, 1831. He was immediately elected a representative, and took his seat at this session. He had formed the acquaintance of Wildey, and though dissimilar in many traits, each had found in the other a congenial soul. They were mutually attracted, and before long began that devotion to each other and to the work, which attended the founder to his grave, and yet burns in the heart of the survivor. This intimacy led to results which neither of them could have contemplated. The one was fresh from a college curriculum, and the other was the keeper of a public-house; the one was a professional man, the other a lodge-maker and reformer in the cause of benevolence; the one the founder of an Order, the other a beginner in life. One could

scarcely dream that two such men would meet and clasp hands; that the younger man would become the beloved disciple; that by this union great events would follow, and that these two would be one in life, and by nearly fifty years of mutual labor would forever link their names in a cause of world-wide fame.

The business began with the report of the movable committee upon certain differences between the body and its G. subordinates in Massachusetts and New York; these arose out of the non-payment to the G. Lodge of the assessments made upon those jurisdictions for its support. Rep. Brice, of Massachusetts, reported in that State 4 subordinate lodges and an Encampment, and Rep. Marley, of New York, presented the report of his G. Lodge, claiming 20 P. Grands and 4 subordinate lodges. This was illusive in both instances, and could not deceive any one conversant with the Order in those sections; equally so was the report of the movable committee, made the year before, in which both jurisdictions were represented as prosperous, when it was far otherwise. They were certainly sadly mistaken, and were, no doubt, led into the delusion by a sanguine disposition, which took no account of the true situation, for the real condition of things was to the contrary. The G. Lodge of New York, if in being, barely survived, and the G. Lodge of Massachusetts had ceased to exist.

Rep. Birkey, of Pennsylvania, made a splendid report of progress, from which it appeared that his G. Lodge contained 224 P. Grands; the G. Encampment, of 16 members, had two subordinate encampments, with 32 contributing members; the subordinate lodges were 38, and there had been an addition of 7 lodges, one subordinate encampment and one degree lodge. 1282 persons had been initiated; there were 21 honorary members and 2753 who contributed. Four lodges had failed to report, and yet the amount of receipts had grown to the round sum of \$15,822.42. No report came from Delaware; in consequence of the death of one member and the absence of another, there was no quorum for a G. Lodge. By reason of this defunct condition of the G. Lodge, Delaware Lodge, No. 1, demanded the vacation of the G. Lodge charter, and the return, to the subordinate, of the charter under which it was originally instituted. In reply, the following was adopted: "Resolved, 1st. That the G. Lodge of Delaware be directed to deliver forthwith to the G. Lodge of the U. S. its

G. Charter, the same being forfeited by a disability to work, to wit: the want of five P. Grands. 2d. That the G. Lodge of the State of Delaware be directed to return to Delaware Lodge, No. 1, the charter granted by this G. Lodge, it being the only charter by which said Delaware Lodge, No. 1, can legally work; the said Lodge, No. 1, being amenable only to this Grand Lodge. 3d. That the G. Sire return the charter to the G. Lodge of Delaware so soon as there shall be an application received from five legal P. Grands of said State of Delaware."

Nothing was received from Friendly Union Lodge, Providence, Rhode Island. No report was made from Maryland, but in the tabular statement is shown a return of 12 lodges, 789 initiations, one suspension; contributing members, 1500, and revenue, \$9438.77; thus marking an increase in that State, over the last report, of 452 initiates, 7 lodges, 791 members, and \$7011 of revenue. The total increase of the Order was, of initiates, 2166; of membership, 1415; of subordinate lodges, 11; and of revenue, \$10,737; the two feeble jurisdictions not reporting. The Maryland gain was thus far in excess of all the other bodies combined; of the 11 new lodges she had 7; of the 2166 initiates she had 789; of the 1415 increase in membership she had 791, and of the \$10,737.04 of increase in revenue, she had \$7011.77. We make this comparison to prove that we have not overstated the impulse imparted by the building of the Odd Fellows' Hall, and the grand celebration of the 26th April, 1831.

The G. Sire presented a gratifying report of the increase of the Order in England, in numbers and "respectability." It was then determined to forward, in reply, a copy of the resolutions passed May 1st, 1828, respecting the working signs of the Order. This referred to the use of the old and new signs. It was also "resolved that a G. Treasurer should be appointed." This seems to have been so construed that an election was held, and P. G. William Hall, of Maryland, was elected. This was an empty compliment in the absence of a treasury, and the election was treated as a nullity. The following were then adopted: "Resolved, 1st. That all communications to this G. Lodge be addressed through the medium of the G. Sec., and not the G. S., as heretofore. 2d. That each State G. Lodge furnish, annually, the name of the street and number of the house wherein its respective subordinate lodges hold their meetings. 3d. That it shall be the

duty of the G. Sec. to furnish every State G. Lodge, annually, with the name of the street and the number of the house wherein every lodge is held, acting immediately or mediately under the jurisdiction of the G. Lodge of the U. S." The first of these resolves was an open and direct attack upon the irresponsible and unlimited exercise of power by the executive officer; which at first was necessary, but was now forbidden by law. But the new authority was yet young, and had not been able to turn the attention of the membership sufficiently to the fact that the sole power to be obeyed was the constitution. This declaration then was necessary as an assertion of sovereignty, and as a publication of notice that all the business was now to be conducted through the channels made by the law.

The other resolutions were intended to furnish a directory by which the subordinates could be visited; that travelling brothers might be able to find and take cheer wherever their business or pleasure might lead them. This in some places was of the very highest importance, especially where the Order was weak and but little known. It was also "*Resolved*, That the present G. Sire's official term be prolonged until the ensuing annual meeting of the G. Lodge." This was an exercise of power of doubtful constitutional authority, but there was no objection, and it was agreed to and carried into effect *nem. con.* At this stage Rep. Ridgely moved two resolutions introducing fundamental constitutional provisions. First, that the Royal Purple degree should be a necessary qualification for representatives in the G. Lodge of the U. S.; secondly, a declaration that the G. Lodge of the U. S. was the only depository for granting charters to open lodges and encampments in foreign States, and in the districts or territories in America. They were adopted, and thus another vital change was made by the vote of a mere majority, a jurisdictional question was settled and a new qualification required of representatives.

A committee was appointed to remodel the funeral ceremony. This has always been a fruitful source of vexation; the difficulty was to make the form sufficiently liberal and free from sectarianism. The present is a compromise between the last and its immediate predecessor, with the provision that either may be used or none. The blind prejudices of many of the clergy have led them to deny our right to any such ritual. Their objection

takes the form of a protest against the form of prayer adopted, and many have gone so far as to claim a burial service as a religious ceremony in which the laity, excepting in cases of necessity, cannot decently officiate. There are instances of rudeness, and even of insult, to the brotherhood on these solemn occasions, by certain bigots who have been associated in the services. That we have never struck back and put such intolerance to shame, is the best comment upon our professions of toleration. But we have other and most honorable reasons for our sufferance, when we behold that great array of Gospel ministers who gladly join us and unite their prayers with ours at the grave. These so fully vindicate the cause of religion from ignorance and bigotry, that we find it easy to excuse their narrow and uncharitable brethren.

When it is considered that we are not a religious body, and have no form of religious service; that prayer for the blessings of heaven is as proper for the "poor publican" as for the "haughty pharisee"; and that our prayers are made as individual persons asking a boon from the Common Father; we are amazed to find that we are charged with trenching on ground dedicated to the Church. Such persons would reject that divine petition, "the Lord's Prayer," and refuse to use the form provided by inspiration itself. When the Church shall realize the fact that burial services are not sectarian; that tears and sorrow for the loved are a divine ceremony written in the hearts of mankind: that such an occasion is not a sacrament, but a tribute; not a religious offering, but a wail of nature for the departed; not so much an act of worship as a mournful elegy of regret, then our true position on this point will be fully comprehended. We do not in our fraternal offices refuse the presence of the minister of religion; we respect his ritual, and join with devotion in whatever he may do; at any grave, much more at that of a brother of the Order, Odd Fellowship requires us to unite with all good men, and especially with such as have been set apart for such services, in whatever may improve the living and do honor to the dead. What difference does it make as to which is the leader in the rite, the man in orders or the man of business, if decorum be observed? But we are as usual liberal on this point; our ceremonies are never intended as a substitute for the rites of others, and in no case do we insist upon them; it is our duty "*to bury the dead,*" and when we have tendered our offices, our duty is discharged.

But to return to the record. The English magazine was encouraged by a subscription for a sufficient number of copies to distribute among the G. Lodges. There never was a class of men more ardently desirous of diffusing information than the Odd Fellows of the United States. The Order has a literary history of which it may well be proud. The early laborers were found constantly aiming to disseminate intelligence on every point of general interest, and their successors have inherited this quality. It would require a volume to narrate the means devised for the diffusion of our principles by means of the press. From the "Covenant," originally published at Baltimore in 1836, down to the present periodicals, which supply all the jurisdictions, the publications of the Order would fill a respectable catalogue. Among the other public services rendered by Odd Fellowship, the cultivation of letters will be found to fill an honorable place; one without a rival in this or any other country in any similar institution.

The next business in order was an application from P. Grands Nathaniel Estling, J. G. Joseph, Richard G. Cheavens, Jacob W. Holt, and Jas. W. Brice, praying for a charter to open a G. Lodge in Cincinnati, Ohio, which was granted on the condition that the G. Sec. was satisfied of their legal competency. This charter was issued and that body was instituted on January 28th, 1832. The following G. Officers were installed: David T. Stewart, G. M.; Samuel Peel, D. G. M.; Hiram Marks, G. W.; Samuel Cobb, G. Sec., and William W. West, G. Treas. A petition was also received from brothers John W. Peterson, J. S. Hedges, Zenas B. Glazier, James S. White, Jacob M. Garretson, William Ford, and Jesse Starple, praying for a charter for a lodge to be located at Wilmington, Delaware, and to be hailed by the title of Jefferson Lodge, No. 2, which was granted. Zenas B. Glazier here mentioned was afterwards a G. Sire. A charter was also granted to Patriarchs James L. Ridgely and others to open a G. Encampment in Baltimore, Maryland. As will elsewhere appear, the G. Lodge of Md. in a solemn resolution resigned its authority over the subordinate encampments in the State to the new G. body. This G. Encampment, *the first in the world*, was duly instituted in the city of Baltimore on the 31st of December following, when the subjoined officers were installed: Thomas Wildey, G. Patriarch; Samuel Lucas, G. High Priest; John H. O'Donovan,

G. Warden; McClintock Young, G. Scribe; John Boyd, G. Treasurer; John N. Murphy, G. Janitor, and William Hall, Assistant G. Janitor.

This action gave form and legality to the patriarchal degree lodges, and was the beginning of that division of the Order into two branches which sundered its unity in the States. Heretofore, as has been elsewhere explained, the encampments were adjuncts of State G. Lodges for conferring the so-called "sublime degrees." This was their origin in Maryland, and the same idea prevailed also in the more complex system formed in Pennsylvania. But after a short period the possessors of these degrees began to aspire to a separate independence, and in every quarter met with sympathy and support. The G. Lodge of the U. S. was first passive, then active, in their encouragement, and here we find at last the creation of a co-equal department with that represented by fifth degree members and P. G.'s, without even the forms of a discussion or a division on the vote. This was not singular, as the representatives were the parties most interested, and it was not yet the period when the body began to take account of its own organization and to criticise its different parts. The next step was therefore easy. It was already necessary for a G. representative to have received the Royal Purple Degree, and therefore when it was proposed to admit the G. Encampments to a separate representation, it was immediately allowed. In those days when representatives were few, this seemed to be sound policy; now when they are many, some inconvenience has arisen from their rapid increase, which alters the question.

At the close of the session, Rep. Birkey, of Pennsylvania, on behalf of the G. Lodge of that State, presented to P. G. John Boyd, its late Proxy, a beautiful medal. The journal says that it was prefaced by an able and eloquent address by Rep. Birkey, which was highly complimentary to the subject of this agreeable episode. The G. Lodge then adjourned.

An adjourned session took place March 5th, 1832, when a charter was granted to Wildey Encampment, No. 1, at New Orleans, upon the application of brothers Joel C. Davis, Francis C. Davis, T. Lossing, William Colliston, Thomas Vernon, Melville Crossman, A. W. Scates and D. Siddle. A charter was also granted to P. G.'s Joel C. Davis, Francis C. Davis, Melville Crossman, T. Lossing and A. W. Scates for a Grand Lodge of the State of Louisiana.

The eighth annual communication convened Monday the 3d of September, 1832, in the Odd Fellows' Hall in Baltimore. Present, Thomas Wildey, G. S.; William Hall, D. G. S. *pro tem.*; Samuel Pryor, G. Sec. *pro tem.*, and Robert Gott, G. G.; Reps. George Keyser, of Maryland, and Howell Hopkins, of Pennsylvania, and Proxies Charles Brice, of Massachusetts, Richard Marley, of New York, and John Brannan, of the District of Columbia. It is on the minutes that the credentials of the members were examined and found correct. This could scarcely be true of those accredited to Massachusetts and New York, for, as before stated, the Order in those States was almost, if not entirely defunct. Massachusetts by courtesy continued in this way to have a voice at the next session, but has no more mention until after the revival in that State in 1842. But New York was apparently present by proxy every year until 1834, when an elected representative was in attendance. A communication was received from the G. Sec. of Ohio, enclosing a petition from Patriarchs William West, David T. Stewart, P. Fuel, and brothers Samuel Cobb, A. A. Pruden, Hiram Marks and Samuel Peel, for a charter for Wildey Encampment, No. 1, to be located at Cincinnati, Ohio; which was granted. No reports from the jurisdictions were presented, none having been forwarded. A resolution to proceed to the election of G. S. was laid on the table; the resolution was afterwards taken up, and after an animated debate, was decided in the negative.

The G. Sec. stated that by order of the G. S. he had issued a circular to the State G. Lodges, informing them that in consequence of the prevalence of Asiatic cholera, the G. Lodge would meet in annual session *pro forma* only, and adjourn to meet at a more suitable time. It was then resolved that the G. Officers should hold over in the interval, and that the adjourned session should be held on the first Monday in March, 1833. Rep. Hopkins, of Pennsylvania, dissented, and filed his protest, as follows:

"I, the Representative of the G. Lodge of Pennsylvania, to the Grand Lodge of the U. S. of the Independent Order of Odd Fellows, do solemnly protest against the proceedings of the G. Lodge of the U. S. in postponing the election of G. S., at this time; because it is a violation of the constitution of this G. Lodge, which declares that a G. S. shall be elected one year before taking upon himself the duties of his office; and if not elected now,

there will be no G. S. after the first Monday in September, 1833." The G. Lodge then adjourned until March 4th, after thanking Samuel Pryor, the G. Sec. *pro tem.*, for the able and obliging manner in which he had discharged his duty.

The adjourned session met at Baltimore on March 4th, 1833. Present the following members: Thomas Wildey, G. S.; Thomas Scotchburn, D. G. S.; Augustus Mathiot, G. Sec., and Thomas Morse, G. G. *pro tem.*; Reps. George Keyser, of Maryland, and James Gettys, of the District of Columbia; Proxies James L. Ridgely, of Ohio, and Robert Neilson, of Louisiana, the latter being deputed to act by the real Proxy, Samuel Lucas. Neilson was also appointed by the G. Lodge Proxy for New York, and H. S. Sanderson, Proxy for Massachusetts, and took their seats. The curious exercise of authority by a Proxy in the appointment of a Proxy, was matched by the entirely unauthorized appointment of Proxies by the G. Lodge; the non-existence of G. Lodges in the latter case seeming to make no impression upon the body. The reports of the subordinates and State G. Lodges were made and put on file. The G. S. made a detailed report of the work done in the recess. He opened his report by stating that by reason of press of business he had not been able to visit New York and Massachusetts, to settle the differences existing between those jurisdictions and the G. Lodge, but had communicated with them on the subject by letter. For this document see Journal 122, 3, 4 and 5. The record here says: "The Rep. from Pennsylvania not having arrived, but being hourly expected, the G. Lodge adjourned to meet at half-past seven o'clock this evening."

The G. Lodge met accordingly in the evening. Rep. Ridgely, of Ohio, produced a newspaper containing a charge, said to have been copied from a Pennsylvania paper, namely: "That Thomas Wildey, G. Sire of the Independent Order of Odd Fellows, had absconded with the funds of the Order." A committee was immediately appointed to take the matter into consideration. Rep. Ridgely made a report which, after a very scathing preamble, branding the slanderer with deserved infamy, concluded as follows:

"*Resolved*, That the charges against Thomas Wildey, G. Sire of the Independent Order of Odd Fellows, of having absconded with the funds of the Order, is a base, malignant and unblushing slander, and justly excites our regret for the degradation of human nature, and our contempt for its authors.

"Resolved, As the unanimous wish and desire of this G. Lodge, that Thomas Wildey, G. Sire, institute legal prosecution against its authors and promulgators.

"Resolved, That this G. Lodge will sustain and support our G. Sire in all legal prosecutions which he may institute against the originators or propagators of the said slander."

This was one of the scandalous efforts made to prejudice the Order, by striking down its leader; similar attempts were made to obtain notoriety, but all died where they were born, with the malignant enemies who could find no other way in which to exhibit their hostility to the aspiring organization. In this case the prompt action of the G. Lodge was met by ample apologies, and a recantation of the article on the part of the editor of the *Pennsylvania Telegraph*, published at Harrisburg, who also revealed the name of the author of the falsehood. The author was found, on inquiry, to be as worthless in a pecuniary sense as he had shown himself to be as a man; so that the vindication being complete, no process was issued against him. The assault was inspired by the anti-Masonic party, which at this time was "moving heaven and earth" against secret societies. No further business was transacted; but an invitation was accepted to visit the subordinate lodges in Baltimore, in full regalia, which was accordingly done.

The G. Lodge having adjourned to the next day, March 5, met at 9 o'clock A. M. Reps. Keyser, Ridgely and Gettys, from a committee to report amendments to the constitution, reported these amendments: First, changing the meeting of the annual session from the first Monday in September to the first Monday in February; secondly, in place of the provision that the G. Lodge shall meet *at present* in Baltimore, that it shall meet at such place as the G. Lodge shall from time to time determine; thirdly, that the G. S. must be a P. G. M., and possessed of the Royal Purple Degree, and must be elected at the annual meeting by a majority of the whole number present, by ballot; and that he could hold no other elective office; fourthly, provision was made in the absence of a G. Encampment for the institution of subordinate encampments directly by the G. Lodge itself. The record is not clear on the subject, but as far as we can learn all the amendments were adopted. A charter was authorized for Boone Lodge, No. 1, at Louisville, Kentucky, upon the petition

of Bros. N. Estling, S. Lyon, S. Waters, T. H. Bruce, G. G. Wright, J. Barclay, J. J. Roach and T. Mayberry. The G. Lodge then on motion returned the charter of the G. Lodge of Delaware to certain P. G.'s whose names do not appear on the journal.

A funeral ceremony, that interminable subject in later legislation, was brought up, and an effort was made to adopt a form used without authority in one of the States, but the attempt was a failure. Rep. Neilson, not discouraged, introduced the ceremony into Maryland, where it was used under State authority. G. Sec. Ridgely was the author of the first, and one of the last of the several forms of Funeral Service adopted by the Supreme Body, yet he has for many years been opposed to these movements, for the reason that in such solemn hours the family usually prefers its church and clergy; and for the additional reason, that our broad and tolerant principles render it extremely difficult to frame anything sufficiently general and free from objection, yet specially meeting all the wants of such an exigency. But he firmly maintains *the right* to the use of a funeral service on the part of the Order. The G. Lodge then adjourned to the evening, and again to the next morning, and then again to the evening of that day, doing no business. On the last occasion, March the 6th, the minute is as follows:

“The G. Lodge met pursuant to adjournment; but no Representative from Pennsylvania appearing, on motion, it was resolved that in consequence of the continued disappointment in the non-arrival of the Rep. of Pennsylvania, this G. Lodge, ever anxious to consult the wishes of so great a body as works under the jurisdiction of that G. Lodge, deem it proper to adjourn until Monday, the 18th inst., at ten o'clock A. M., unless the Rep. from Pennsylvania should sooner arrive; in which case the G. Sire has the power to convene the G. Lodge.”

This is proof that the good-will and hearty co-operation of that great State had become indispensably necessary to give character to the proceedings. Her numbers, wealth and efficiency were aided by the strong men sent as representatives, and no measure of importance was now adopted without the counsel of that powerful constituent. These repeated adjournments and the final refusal to continue in session in the absence of Pennsylvania, were a graceful recognition of the power and dignity of that jurisdiction.

The G. Lodge convened on March 18, 1833, pursuant to adjournment. Present: Thomas Wildey, G. S., Thomas Scotchburn, D. G. S., Augustus Mathiot, G. Sec., and Thomas Morse, G. G. *pro tem.*; Reps. George Keyser of Maryland, and Howell Hopkins of Pennsylvania; Proxies Henry S. Sanderson of Massachusetts, John Pearce of New York, John Brannan of the District of Columbia, James L. Ridgely of Ohio, and Robert Neilson of Louisiana. The G. Lodge having been formally opened, on motion of Rep. Hopkins, it was resolved that when the credentials of a G. Representative were presented, his certificate should go to a committee, who should examine into its authenticity and also into the qualifications of the brother. A committee was thereupon appointed, who reported that Proxy Rep. Pearce of New York was entitled to his seat; afterwards the proxies from Ohio and Louisiana were also admitted. The following was then adopted: "Resolved, that a committee be appointed to take into consideration the constitution of the G. Lodge of the U. S. of the I. O. of O. F., and report what alterations or amendments, if any, are necessary; and that the said committee be instructed to ascertain the means necessary to establish a uniform system of working in the several State G. Lodges, and their subordinate lodges throughout the United States." The committee appointed consisted of Reps. Keyser, Hopkins and Brannan. This resolution was important, as its labors resulted in the adoption of an amended constitution on the 4th of September following; the latter clause, with some changes in the personnel of the committee, led to the adoption of what is known as the revision of 1835.

In conformity with instructions from his State, Rep. Hopkins of Pennsylvania offered the following, which was sent to the committee just appointed: "Resolved, that the representation in the G. Lodge of the U. S. be apportioned with reference to the number of members working under each State G. Lodge; allowing one representative for each State G. Lodge containing one thousand or less members, and one additional representative *for every additional thousand.*" This proposition in its last clause was very objectionable, and, if adopted, would have made the G. Lodge the most unwieldy of bodies. As it was, the first clause fixing the apportionment for one representative, and the amendment which gives the second representative to jurisdictions

having more than one thousand members, became part of the constitution of 1833, and remains unchanged to this day. See Article 10, constitution of 1833, and Article 9, Section 2, of constitution of 1854; Journal 150 and 2375 respectively.

Rep. Keyser offered a resolution to have the O. B. N. of the first degree so altered as to dispense with the last clause; which was referred to the same committee. The G. Lodge then proceeded to the nomination of G. Officers, when the following were named and elected: G. S., P. G. M. Gettys, of the District of Columbia; G. Sec., Samuel Pryor, P. G. M. of Penn.; G. Treas., John Brannan, P. G. of Md; G. G., Thomas Morse, P. G. of Md. Reps. Ridgely, Hopkins and Pearce were appointed a committee to inform P. G. M. Gettys of his election, and to request his presence in the G. Lodge on the next day, at 7½ o'clock P. M. The newly elected chief officer appointed Robert Neilson, of Md., D. G. S. At the hour designated, the G. Lodge assembled. There being no new business the lodge adjourned, to meet in Philadelphia on the 7th day of June ensuing. Appended to the minutes is a statement, without signature, which shows \$501.64 due to the G. Lodge by the several G. and subordinate lodges.

It is evident that Massachusetts and New York, which had failed to report, were about to succumb to the ill-fortune which still pursued them. The proceedings indicate one thing very plainly, that the right of G. Lodges to instruct their representatives was fully claimed and exercised.

A new G. Sire was elected who had no prestige but that which attached to the office itself; the Order, by this election, had assumed to stand alone; the individual was merged into the association; separate, and even joint efforts were now to be superseded by the magic power of a corporate name and the potent authority of a vast confederation. The great leader was about to lay down the sovereignty which had its official and personal existence in him alone. The past was glorious, but the present was not less so; for the reign of law and order was commencing, when many men, organized and welded into one, should wield an influence to which even that of Wildey was child's play.

The organization was completed, and the organizer retired; the machinery was cunningly contrived and in motion, but the *power* to drive it was not in the inventor, but in mightier forces, harnessed for the work. The glamour of a magnetic soul, which

had kindled a flame of benevolence never to be quenched, had done its office, but a consecrated throng had set that flame upon a golden candlestick in the temple of Fraternity.

The adjournment of the G. Lodge was to meet in Philadelphia; but in the interval a special meeting was held on May the 4th, at Baltimore, for the purpose of acting on a petition to charter Virginia Lodge, No. 1, at Harper's Ferry, by brothers James Crawford, L. W. Bowman, William Compton, Seth Pollard and William Bailey. This application was granted, and the special session closed.

The contemplated adjourned session, at Philadelphia, took place on June 7th, 1833. Present, Thomas Wildey, G. S.; Thos. Small, D. G. S. *pro tem.*; Augustus Mathiot, G. Sec.; Reps. Geo. Keyser, of Maryland; Howell Hopkins, of Pennsylvania; James Gettys, of the District of Columbia; and Proxies John Brannan, of Massachusetts; John Pearce, of New York; James L. Ridgely, of Ohio, and Robert Neilson, of Louisiana. Brother H. S. Sanderson, Proxy of Massachusetts, was allowed to name P. G. Brannan as his substitute, and the latter acted as proxy for that State. The G. Lodge being duly organized, all Odd Fellows, members of G. Lodges and in possession of the Royal Purple Degree, when vouched for by their representatives, were admitted to witness the proceedings. The important committee on amendments to the constitution and on the secret work, was enlarged by the addition of two members, Reps. Ridgely and Pearce. The following preamble and resolutions were then submitted and laid upon the table:

Whereas, The untiring zeal, devoted labor, and cheering success of P. G. Sire Thomas Wildey, in the business of Odd Fellowship, entitles him to the approbation and favor of every Odd Fellow. And *whereas*, his indefatigable industry and unceasing efforts to unite this country, from north to south, from east to west, in one common brotherhood, manifested from his earliest establishment of this Order, and more especially by his recent disinterested and laborious visit to the Western and Southern States, and the glorious success resulting from his tour, by the establishment of Odd Fellowship in the great States of Ohio, Kentucky and Louisiana, invoke our gratitude, and imperiously demand a lasting perpetuation of his merits:—Therefore,

Resolved, That a committee be appointed to prepare and present, on behalf of this G. Lodge of the United States, to P. G. S. Thomas Wildey, a token of the high respect which this Grand

Lodge entertains for these distinguished services to the Order, and the affectionate regard which we cherish for his private worth.

These resolutions were taken up at the evening session and adopted ; and Reps. Ridgely, Brannan, Pearce, Keyser, Hopkins, Gettys and Neilson were appointed to carry them into effect. That is to say, every representative present was put on the committee, a singular instance of a whole body forming itself into a special committee as a guard of honor.

At the afternoon session Rep. Keyser, from the committee on the constitution, reported a form of constitution, which, being considered by articles, was amended and adopted. The constitution of 1833 continued to exist, with amendments, until 1854, and is the basis on which the present one was constructed. Columbia Encampment No. 1, of the District of Columbia, was chartered upon the petition of brothers Wm. W. Moore, Jas. Gettys, Geo. M. Davis, Robert Boyd, William H. Mauro, Thomas Stelle, Joseph Borrows and William L. Bailey, of Washington City. By-laws to accompany the constitution were proposed and adopted, and proper order was taken for printing and distributing those important documents. James McAnnal having appealed from a sentence of expulsion by Delaware Lodge, No. 1, the lodge had been required to give him a new trial. The lodge refused him another hearing, and it was resolved that it deserved censure. It was also resolved to suspend the opening of the G. Lodge of Delaware till such time as Delaware Lodge should return to its duty. The G. S. was authorized to investigate the matter, and as his judgment might dictate, restore the brother or confirm his expulsion, and to report his action in the premises to the G. Lodge. All unfinished business having been referred to the committee on the constitution, the thanks of the body were voted to the G. Lodge of Pennsylvania "for the use of their splendid hall" during the session, and the G. Lodge adjourned the first meeting held out of Baltimore, to meet again in the latter city at the regular annual session.

Before proceeding to the next session, which closes this chapter, and which also terminates the official career of the founder, we stop to narrate the manner in which the resolution was carried out, which proposed that some token of regard and affection should signalize the retirement of the chief. It was

“Resolved, that a committee be appointed to procure and present to P. G. Sire Wildey a piece of plate, of at least five hundred dollars value, as a mark of the respect and regard in which the Grand Lodge holds his services for the Order.” This was immediately adopted, and the following committee appointed: Reps. Hopkins, Keyser, Pearce, Skinner, Ridgely and Lucas.

This was a great venture, when at the last report the treasury contained only the sum of \$97.10. But the subordinates came to the rescue; Maryland paid \$102.90, New York \$40.38, Pennsylvania \$150, Louisiana \$40, Ohio \$10, the District of Columbia \$17, Virginia \$30, New Jersey \$10, Kentucky \$8, and Delaware \$5, making in all \$413.28. The service cost \$505, and the balance of \$91.72 was paid by the G. Lodge of the U. S. The plate was bought through the agency of Bro. Andrew E. Warner, of Baltimore, afterwards G. Treas. of the G. Lodge, and no pains were spared to have it of the finest quality and of exquisite design. At length it was brought into the body of representatives, and the veteran was called up to receive it in the presence of the assembled membership. The doors of the G. Lodge were thrown open, and the P. Grands in full regalia filled every seat. The record tells us that Rep. Hopkins, of Pennsylvania, made the presentation “in the name of the Independent Order of Odd Fellows in the United States of America.”

This service of plate was preserved by Brother Wildey with great regard, and continued to adorn his household during his life, and since his decease, with many jewels and medals received by him from lodges and encampments, together with his regalia, has been obtained by the Order in Maryland, as a sacred memorial to be preserved and transmitted to posterity. They are all now on exhibition in the library room of the Hall in Baltimore.

The ninth annual session convened at Baltimore on Monday the 2d day of September, 1833. Present, Thomas Wildey, G. S.; Thomas Scotchburn, D. G. S.; Augustus Mathiot, G. Sec., and Thomas Morse, G. G.; Reps. George Keyser, of Maryland; Howell Hopkins, of Pennsylvania, and Simon Robinson, of Delaware; Proxies John Pearce, of New York; James L. Ridgely, of Ohio, and Samuel Lucas, of Louisiana. The G. Lodge having opened for business, a committee was appointed to examine the credentials of Rep. Robinson, of Delaware, which were found correct, his G. Lodge having been restored in the

recess. No other credentials were passed upon; a singular omission of the precedents which had before been followed. The minutes of the previous annual and special meetings were read and approved, and the reports of the jurisdictions and the subordinates were presented. The G. Sire then submitted his annual report—Journal 139-40—1, 2, 3. A petition was received from Bros. John M. Wolfe, John Spalding, Smith Rockwell, T. W. Hays, Richard Eno, William P. Dunton and John Wilson, praying for a charter for a lodge to be located at Norfolk, Virginia, and to be hailed by the title of Washington Lodge, No. 2; to be attached to the jurisdiction of Maryland. The charter was granted. A letter was received from Bro. Gettys, G. Sire elect, excusing his absence on account of indisposition.

On the 3d September, 1833, a meeting was held of the same persons. P. G. Brannan, G. Treas. elect, resigned that place, and P. D. G. M. Augustus Mathiot was unanimously elected to fill the vacancy. P. G. S. Wildey before leaving the chair he had so long filled, delivered the following:

FAREWELL ADDRESS OF THE FOUNDER.

BRETHREN :—The period has now arrived when the long and arduous relations existing between us are about to be dissolved, and the duties of the high office you have called me to discharge for the last eight years are to be surrendered to that authority from which it emanated. It is indeed, my brethren, with mingled feelings of pleasure and pride that I retire from office—the *pleasure* which the retrospect affords, and *pride* at the unparalleled prosperity which our beloved Order exhibits. Profoundly sensible of the distinguished honor you have conferred upon me, and penetrated with a lively sense of gratitude, I should be callous to the best feelings of our nature did I permit this occasion to pass without thus publicly giving vent to the emotions of my heart.

In the long official career which your confidence has been pleased to mark out for me, many things, I doubt not, have occurred, perhaps irregular or indiscreet. Such, my brethren, you may rest assured, have been errors of the head, and intended in good part by your first officer—such errors as have not, happily, worked any injury to the gigantic march of our devoted institution. It is needless for me to recount to you, who are so well acquainted with the facts, the brilliant history of our Order, during the last eight years, in these United States. It has earned for itself its own monuments, and attained its long denied rank

in the scale of human charitable institutions. And I trust nothing shall occur to oppose its onward march to still greater pre-eminence and distinction. Friendship, Love and Truth are its animating principles, and should be deservedly cherished by us as the great pillars of social intercourse and human happiness.

To you especially, my brethren, the Representatives of the States, am I indebted. To your friendly counsel, salutary admonition, and useful instruction, much is due by the fraternity, and to your vigilance and industry for the welfare of the Order at large. To your unceasing labors, and judicious legislation, the Order is indebted for a wise and liberal Constitution, which, whilst it protects and maintains the authority of this body, gives to every subordinate jurisdiction its just and legitimate rights. Your recent sessions have been attended with more than ordinary labor, and I doubt not that they will be crowned with success.

Permit me, before I close these remarks, to beg you all most earnestly to believe that I have been directed with an eye single to the prosperity and well-being of our Order in my official course; and to ask of you to do me the justice to attribute the many errors I may have committed, to over and ill-judged zeal, rather than to caprice or bad design.

And now I beg leave to surrender my office to my successor; returning the homage of a grateful heart to the Supreme Being for the guardian care with which he has nursed our beloved Order—for banishing discord and disunion from among us, and putting the seal of disapprobation upon those who would pull down an institution created for purposes revered by the good and respected by the virtuous. Let me invoke a continuance of His blessings; may He guide and direct your counsels, and temper your deliberations with wisdom and judgment; so that you may preside over the destinies of this institution with religious and watchful care. May He inspire my worthy successor with a due sense of the high responsibilities which await him, and give to him that clearness of judgment and firmness of character, integrity of purpose and brotherly love, so necessary in the office with which you have honored him; and may He finally have Odd Fellowship throughout the globe in his holy keeping.

Brethren, I thank you for your attention; and although it be painful to part with those with whom we have so long and intimately been associated, by common ties, in unity of counsel, and in joint efforts to rear and sustain an institution inferior to none on earth, (whose fruit is peace and good-will to man)—yet the consciousness of honest effort to discharge my duties, and the cheering success which has crowned our labors, soothe the bitter recollection, and sustain me. Farewell, my brethren—and permit me to tender to you individually my most affectionate

regard and best wishes for your continued health, happiness and prosperity.

P. G. M. James Gettys was then duly installed Grand Sire, and the Grand Sire appointed D. G. M. ROBERT NEILSON D. Grand Sire. Whereupon, on motion, the appointment was unanimously approved, and the D. Grand Sire and P. G. M. Samuel Pryor, G. Secretary; P. D. G. M. Augustus Mathiot, G. Treasurer; and P. G. Thomas Morse, G. Guardian, were severally installed.

And thus closes the story of an official life which began in a humble hostelry among convivial associates, and ended in a spacious hall among a band of the best and noblest of the land. The man of a few boon companions was now sought by the grave and wise; the humble mechanic with a single WORD and a simple GRIP had become the author of a system whose secret rites, of manifold beauty and scenic power, attracted the sympathies of the most cultivated persons; the rude beginner of a club had become the revered founder of a mighty Order; the illiterate coach-spring maker had surrounded himself with a senate of learning and intelligence; the foreigner, a stranger by birth to the country's traditions, had established an institution which, of its kind, was the pride of his adopted country; the five men of "the Seven Stars" had under his guidance increased to thousands of the best citizens of the greatest cities and States; and the obscure denizen of Still House Lane, and such like abodes, was welcomed to banquets of honor in public halls, and was the cynosure of every eye. The childless and brotherless man had become the father of a mighty family, and shared the affections of a glorious brotherhood. But above all, the name of WILDEY, before unknown, had been borne by his exertions and merits upon the wings of fame, until England and America, in their most virtuous citizens, rose up to do him reverence, and dwelt with joy upon the utterance of that, now, celebrated name.

A review of the situation will show the Order's numerical and financial condition at this time. The G. Lodge itself had no money and but little credit. Its constitution, adopted January 15, 1825, had two provisions looking to a revenue; thus Article 9: "Each State G. Lodge shall pay equal proportions toward defraying the expenses that shall occur in the G. Lodge

of the U. S.; and each G. Lodge shall bear the expenses of its Representative." And Article 17: "The charter, with the charges and lectures of the first or White, second or Blue, third or Scarlet, together with the Covenant or Remembrance Degrees, shall be charged at thirty dollars to defray the expenses thereof,—the money to be paid immediately on the delivery of the same; but provided, if the lodge so forming has not the means to pay that amount, the degree books will be detained until it can comply with the whole charge. It must also defray all travelling expenses."

At the second meeting after the body was organized, the Royal Purple Degree was produced and sent to the G. Lodges, and its price required to be returned to pay the expenses of the G. Lodge of the U. S. and of the Representatives. This was a very slight addition, and was not much helped by the coming of the Patriarchal Degree in September following, and requiring one dollar from every brother who should receive it. The price of the latter degree was afterwards increased to two dollars and fifty cents. These were very inadequate means of revenue, and small as they were, not easy to collect; this was notoriously the fact with reference to the payment of the current expenses by the G. Lodges provided for by Article 9. Therefore on the 1st day of May, 1828, it was, "*Resolved*, that at each annual meeting of the G. Lodge, it shall be the duty of the representatives or proxies of each State, to estimate the current expenses of the ensuing year, and draw on each State G. Lodge for the same, which must be immediately paid, to enable the G. Sire to pay the necessary and essential expenses that may occur, and that he keep a regular account of the same, and present it to the G. Lodge at the annual communication."

This last resolution admits the fact that G. S. Wildey was acting as Treasurer, and was receiving and paying out the money without special orders, and that the whole matter was left in his hands. When we discover that he was spending his own money to eke out the slender income, and was the largest creditor, the reason for such acquiescence is apparent. The same action was kept up in 1829, Journal 99, when it was provided, "that of moneys received by the G. Sire for charters, as well as the percentage from subordinate lodges, acting under the jurisdiction of the G. Lodge of the U. S., the sum of one hundred dollars be

retained to defray all incidental expenses; and that the G. Sire keep a correct account of the same, and present it to the G. Lodge at its next annual meeting." This was somewhat more specific, as an account was now to be kept and to be duly presented for the action of the body; but no such statement was made, for the obvious reason that no funds were on hand, and the G. Lodge was pleased, on the 5th of September, 1831, to elect a Treasurer, when as before stated, there was no treasury, and the election was treated as a nullity. Meanwhile the prosperity of Maryland, and more largely that of Pennsylvania, had reacted on the G. Lodge; the percentage from those States satisfied the G. Sire and he was no longer a creditor. Accordingly in that year he states an account, the first to be found upon the records; see Journal 117. After charging himself with cash received from subordinates to the G. Lodge to the amount of \$201.47, he claims credits for \$114.25, leaving a balance in his hands of \$87.22. The Secretary was, by the constitution, entitled "to reasonable compensation," and one item of the credits was \$30 paid that officer. His next report was made in 1832; see Journal 132. This is rather a curious account; he admits the balance of the last year, the receipt of \$47 from Maryland and Pennsylvania, and of \$180 from the new lodges in Louisiana, Ohio and New Jersey, making in all \$314.22. From this gross sum he deducts \$66.87 advanced in various amounts to Massachusetts, New York, Rhode Island, Delaware and the District of Columbia, and a further amount for general expenses, leaving \$97.10 in the treasury. This settlement shows that the salary of the G. Secretary was thirty dollars per annum. Here for the first time we find the account of the State G. Lodges with their superior detailed.

The difficulty which the G. Sire could never settle between the G. Lodge and Pennsylvania and New York, stands out prominently on the journal. The trouble was about money; Massachusetts was yet owing her quota of expenses from 1824 down to and inclusive of 1832, and New York was charged with owing for the sessions of 1830-31 and 32. The District of Columbia was also in arrears for two years; the subordinates in New Jersey owed for charter fees \$60; the Delaware subordinates, for percentage and advances, \$72, and the lodge in Rhode Island, on the same account, was in arrears \$45; a total of debts of \$501.64 due to the G. Lodge and only \$97.10 in the treasury.

These figures tell with great accuracy of the fearful struggle for life which the young lodges encountered, and which, for a time, had a crushing influence upon the Order. The members were poor, the expenses were great, and were daily increasing; rent, regalia, lodge furniture, not to mention constant calls for relief upon an empty exchequer, were unceasingly making their importunate demands, until the whole membership was crushed under the weight of the intolerable burden. But when, to crown their misfortunes, the distant and insolvent parent lodge, which was already in debt to its presiding officer, came, like an inexorable creditor, demanding its quota and expenses, they were in despair, and in the cases of Massachusetts and New York, were driven from the field.

The final account of the G. Sire was rendered down to September, 1833, (see Journal, 163), in which, of \$476.10 received, he had, after paying expenses, a final balance of \$8.52. Here he ceased to act as G. Treasurer, having paid the balance on hand to Augustus Mathiot, the first who held and performed the duties of that office in the G. Lodge. These facts will exhibit clearly how completely the G. Sire was an embodiment of the whole movement during his terms of office; in which, to use a current phrase, he held both "purse and sword"; when he absorbed in himself the vital force of the whole, and was in all but name the Grand Lodge itself.

The Order had fared better than its finances would seem to indicate. In 1825 there were 4 G. Lodges, those of Maryland, Massachusetts, New York and Pennsylvania; attached to these were only 9 subordinate lodges, of a membership so small that the aggregate could not have exceeded a few hundreds. In 1826 there was an addition of but 3 subordinates, 2 of them in New York and one in Pennsylvania; while in 1827, of the two new lodges opened, one was in Maryland and the other was in Massachusetts, making in all 14. In 1828 the District of Columbia furnished 2 subordinates, and each of the other States, excepting Maryland, a single accession, and the gross number had risen to 19. For the first time we find a notice of expulsions, which amounted to 20, and Pennsylvania reported 568 members. 1829 gave better indications. Maryland, indeed, was stagnant; Massachusetts and New York had but a meagre increase of 2 each; but Pennsylvania began to exhibit vitality, and instead of 5, reported

13 subordinate lodges, which made the respectable number of 31; but five expulsions appear.

The year 1830 was still more encouraging; 27 new lodges had been formed, and the whole number had reached 58. But the prosperity was due, for the most part, to Pennsylvania, which had gathered in 20 lodges, which, added to 2 instituted in New Jersey and one in Rhode Island, left but 4 for the other localities. There was this year, indeed, a fifth Grand Lodge, but it was an anomaly in the system, having but eighty members under its rule. The District of Columbia, with its 4 lodges and \$395.28 of revenue, was indeed of the size only of an ordinary subordinate. For the first time we have the numbers of the membership in more than one jurisdiction; the District counted 80, Maryland 709, and Pennsylvania, having more than doubled its number, reported the very satisfactory number of 2247. The others were silent, and could not have been numerous, but the admitted total of 3036 members was a tangible something of the greatest promise.

The next year, 1831, witnessed the revival in Maryland, when the numbers were more than doubled; Pennsylvania was rapidly growing, and brought in an addition of 506, and the Order was planted in Delaware, Rhode Island, Ohio and Louisiana; but the cause was waning in Massachusetts and New York. The number of lodges was 69, and there were 4451 contributing members. The table of the year gives 2166 initiations, 20 suspensions, 7 expulsions, and \$26,464.52 of revenue, against the sum of \$15,727.48 of the previous year. The year 1832 was still favorable; there were 93 subordinates, 5956 members, and a revenue of \$35,324.78; the initiations were 2549, suspensions 4, and expulsions 29.

At the close of Wildey's administration the Order was respectable and vigorous, and foundations were strongly laid in Maryland and Pennsylvania, upon which a solid building could safely be erected. Kentucky and Virginia had been added, and there were now 8 Grand Lodges subordinate to the Grand Lodge of the United States, omitting Massachusetts, which had fallen away. Surely the needy Grand Lodge, though suffering for the want of money, had much to console it in the prosperity of the membership. Maryland and Pennsylvania had passed the crisis, and the seed sown in other States gave everywhere indications that in due

time it would produce a goodly harvest. In September, 1833, a total of 100 lodges, 6349 contributing members, and a receipt for the year of \$22,718.92, were an earnest of final triumph. The ordeal was over, the principles and the organization were approved, and a nucleus for a national institution firmly impacted, and dedicated to that future which has always smiled upon the cause.

We may now pause and reflect upon the narrative which has brought us down to such an auspicious hour in the history; a period when the original laborers were dead, or had retired from the sole responsibility. In so doing, many things will occur to the reader, some of which could not be amplified in the space allotted for this work.

I.—We must admit that the causes hereinbefore set forth for the wonderful effects that followed, were apparently greatly out of proportion to these effects, and of a singularly composite nature and quality.

II.—That the actors who set the enterprise on foot were not such as we would ordinarily select to found and build up a permanent and splendid beneficial and moral institution.

III.—That the founders, although they ultimately furnished the fundamental plan for the edifice, began with none of those consultations which usually precede great undertakings. For it is plain that the Order grew upon them, and took form according to the exigency of each particular incident in the history.

IV.—That but one of the original few who began the work took part in all the successive movements, and enjoyed the full measure of final success—Entwistle having died in 1824, and Welch having retired in 1829.

V.—That the first movers were strangers and foreigners where they labored and broke ground, in a hostile city, and therefore could not and never did by personal influence commend it to the native population.

VI.—That the first efforts were, for the most part, failures, and no great success was achieved by the originators, until new men and measures were supplied by later accessions. In this connection all will at once recur to the literary member, John Pawson Entwistle.

VII.—That the original secrets were greatly altered and added to by other work more satisfactory and better adapted to the purpose, although in the main the first basis was retained.

Here notably appear the American degrees, and especially the degree of the Covenant, which again brings forward Grand Secretary Entwisle as the greatest acquisition to the cause. His career as the organizing mind that produced the whole plan, and especially as connected with these degrees, will appear when we speak of him as the third in the great *Trio*.

VIII.—That a marked indication of the early period was a recognition of the patriotic feeling which then existed in this country. This was partly voluntary, but also necessary, growing out of the antipathy toward Englishmen then prevailing in Baltimore. But it was also sound policy; hence *Washington* Lodge, named for the father of his country; *Franklin*, after the American patriot and philosopher; and *Columbia*, which was the patriotic cognomen by which this country was described. Hence also the banishment of “Rule Britannia” and the loud call for “Hail Columbia” in the lodge-room and at the convivial board. All these were creditable alike to their heads and hearts; we do not therefore wonder that the first sentence in the general laws of 1821 or 1822 was as follows:

“SEC. 1. This fraternity will meet to assist every brother who may apply, through distress or otherwise, *who is well attached to the government* and faithful to the Order.”

IX.—That fraternal and social motives were chiefly relied upon at the beginning, and, whatever may have been the case afterwards, the beneficial feature did not cause the success of the first decade.

X.—That the system of charity as distinguished from benefits, now grown to such immense proportions, is modern and American, and is the outgrowth of the principles as distinguished from the benefit system. The names of such as have been conspicuous in this direction would include all our Past Grand Sires, living and dead, with those of brothers now living who are well known to the Order.

XI.—That the plan finally proposed was modeled after the State and general governments of this country, and was intended to be a system well compacted and balanced, and not to be disturbed but for the gravest reasons. Many years of experiment and toil have given us such a system, and we should leave no means untried to preserve it from innovation.

Last of all, we must perceive that there are "Ancient Landmarks," so well established and rooted in our system that they do, and forever ought to remain as "fixed facts" and unwritten law. An Order like ours should, in coming years, have some claim to antiquity and uniformity, and this will be best secured by adherence to ancient usages, where they are as valuable and interesting as many which any intelligent brother will be able to indicate.

But other reflections will occur of the most gratifying nature. The reader will remember with pride that no stain rests upon any of our honored names; that if unknown and unregarded, they were good men, who rose by personal merit to distinction; that the early lodges were never under the ban of virtue or the law of the land; that they never disturbed the public peace; never interfered with religion or party politics, and thus did not become the tools of sect or faction: but that they inscribed on their banners TOLERATION and BROTHERLY LOVE; memorable and prophetic watchwords, destined yet, "like the drum-beat of England," to go round the world.



JOHN PAWSON ENTWISLE.

D. 10. 11. 11.

CHAPTER X.

JOHN PAWSON ENTWISLE.

He drew his light from that he was amidst,
As doth a lamp from air, which hath itself
Matter of light, altho' it show it not.

—BAILEY'S "FESTUS."

THE INTELLECTUAL AND LITERARY MAN.

We do not know of any association which has cultivated literature as have the Odd Fellows of the United States. At an early day the call was for a magazine to defend and proclaim its principles, and now we are pre-eminent in the solidity, talent, power and numbers of our publications. From the first every struggle was for light to illuminate the public mind; each movement of the fathers had a separate chronicle, an appropriate statement, a formal address. This habit became constitutional, and descended to the children; however secret the rites, yet no satisfaction is felt until the *exoteric* doctrine is made public by a suitable oration. A lodge-room is a school of instruction not to be surpassed by academy or college. Here order is taught; the order of intelligence, rank, and service respectively. Here symbol and allegory amuse, inform and edify; here scenic effects excite astonishment and elevate the fancy; here models and examples inspire the loftiest emulation of the highest excellence; here eloquent sentiments, set to beautiful language and adorned with truthful imagery, stimulate to virtue; and here conflicting creeds and platforms, banished beyond the ante-room, are replaced by brotherly love and unity. What wonder then that the grateful brother would share his treasures with mankind; that he should magnify his hours of pleasure and improvement, and in the happiness of a full cup, seek to share the glorious libation with the world.

To reach the great public with such an institution as ours, many and diverse qualities are requisite in its exponents. Its plan must be feasible, to be sure, and its promises inviting in the vital matter of pecuniary aid. But this settled, other requisites

are demanded: there must be the prudent adviser, the able expositor, and the arm of a strong executive. Welch was the conservative actor, Entwisle the literary, and Wildey the executive: the three came together as one man, and exerted all these powers at once and in the same direction: hence the result was *one*, but in it are found all the elements that entered into the composition of the fruitful trio. Our wise heads and lovers of the landmarks represent the characteristics of Welch: our dashing pioneers and workers, of Wildey: but the philosophic and moral element, which lives in the spirit of the doctrines as the Neophyte in the sacred secrets of the inner sanctuary, are lineal descendants of the cultivated and thoughtful genius who gave a charm to the rough outline and made it beautiful.

ENTWISLE BEFORE HE JOINED WILDEY.

John Pawson Entwisle, like most of the early members of the Order, was a native of England: but of what part has never been disclosed. The silence of his contemporaries on the subject of his personal history can be accounted for by the ignorance of all of the importance of the special services of each of the parties; another reason is apparent in the absence of that culture among his coadjutors which could alone detect his excellence. But the best and true reason, we suppose, was that the arch-worker Wildey by his splendid energy obscured all other merit, or had the good fortune to have it reflected in himself. Wildey had nothing to communicate that was not already known, and never spoke of Entwisle as he did of Welch, Boyd and others, who were his acknowledged favorites. This is certainly remarkable: several of those that knew Entwisle survived him for more than forty years, and two of them are now living, yet they retain no impression of his eminence. It may be that the superior traits we find in this brother were entirely overlooked: perhaps their standpoint was too close and his presence too familiar for accurate and dispassionate criticism. Envy may have drawn the veil around him when he sunk suddenly out of sight, and left no cultivated brother to gather and preserve his laurels. It may even be that serious or fatal defects of character had made him obnoxious to the brotherhood.

Wildey's silence might have been caused by Entwisle's fatal prominence and masterly importance in a common field. It will

be found in another chapter that we have not imagined the founder worthy of apotheosis; we present him as we find him, with his appetites and habits as well as his "blushing honors." It was not in his nature to brook a rival, nor his fault if he was true to his nature. Wildey loved reputation, such as he attained, as only such men can love it. He left Boyd and the rest behind and below him. Welch retired and gave him the whole field, but not so of the Grand Secretary. He had gone down in his harness as the first medal was preparing to adorn his bosom. He had clothed the rude figure with graceful drapery as the originator of the American degrees. His was the correspondence that in weighty words moulded others to the common policy; his the pen that in polished diction and with flowing periods gave the poetic impulse; above all, his hand wrote those reports, resolutions and addresses by which the great leader signalized each successive step to victory.

To such as have studied human nature, it is not new to hear of "the fears of the brave, and the follies of the wise," nor that an unlettered man should pride himself upon his literary merits. It is not strange then if Wildey, everywhere receiving the applause due to the papers, of which by the record he was the writer, should have hesitated to give the credit to another. Besides, Entwisle was dead and forgotten, it could do no good; he was a stranger, and left no friends to keep his memory alive. This day was not anticipated, when softer hands and, if not kinder, yet kindred hearts should hunt him out and bear him to the light, when his work should praise him, and the Order he served so well would hail him as worthiest of all in what adds lustre to these later days, the reign of the lofty moral principles of which he wrote so well. We have no patience with the trifling details of a meagre record full of trumpery, which cannot even tell us one fact of a life and death of such importance to the Order. If he was forgotten in the expectation of his predictions, we can only deplore with Pliny: "*Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur.*"

In what manner then we may, and with the meagre materials at hand, we shall proceed. We know that he was unmarried, that he was young, that he left a widow, who may for what we know be now living. We only see him in the year 1821 flashing meteor-like in the twilight of that era, and in 1824 suddenly

disappearing below the horizon. Persistent inquiry has discovered or started certain traditional stories of him, some of which may have good foundation. All say that he was the son of a Christian Minister; one makes the father a Presbyterian, and another an Episcopalian. Again, the father was a Wesleyan Minister; but all agree that he was intended for the sacred calling, but after receiving the proper education, refused to enter on the ministry. An early marriage is cited as the reason that had the most weight with him in his decision; that necessity drove him from home to obtain sustenance for his family. "And thus," says G. Sire Kennedy, "he became estranged from his family; and before many years, with his young wife and child, emigrated to America."

Taking up his abode in Baltimore, he procured employment on one of the newspapers of the day; as he signed himself printer, he may have learned that gentle craft and practiced the art "preservative." Here, of course, he was supplied with general information, as well as opportunity for study and improvement. While thus situated, his social nature led him among his countrymen, and at an early day, to join with them to build up the Order of Odd Fellowship. He took an active part at once, for he seems to have been better instructed in the progress of the Order in England than his companions. P. G. Sire Kennedy says, "he was a Past Grand in 1820, while John Welch was Noble Grand; he doubtless passed the chairs before leaving home; no person having at that time been N. G. in Washington Lodge but Wildey." We doubt this, and incline to believe he was made and passed in Washington Lodge; P. G. S. Kennedy may have had information to the contrary, but we are of the opinion he was mistaken. At all events, we find him a P. G. in the earliest record which we have been able to put upon the journal. Whatever may be the fact, he is claimed by Washington Lodge as one of its early initiates. The lost minutes could alone settle the question.

The education of Entwisle gave him a leading position, especially in regard to improvements in the work of the Order, or in any reform that might be projected. Entirely devoted to the Wildey interest, he led the way to improve its intellectual condition; his ability in that way may be judged by the design and execution of the Covenant and Remembrance Degrees, prepared

by him as early as 1820; which, in substance and structure, were altogether superior to the degrees adopted by the Manchester Unity in 1816. He even made an effort to improve the old ritual, but was forced to desist; the veneration in which it was held made its bad grammar and faulty style its greatest merits; indeed, the awkwardness of its diction was generally esteemed among its distinguishing beauties. When afterwards, in 1831, the effort was made by the Grand Lodge of Maryland to correct some of its glaring errors in style and composition, some who are yet living know how grudgingly it was done; the mark of the knife could scarcely be detected. And when again, in 1835, a bolder attempt was made in the Grand Lodge of the United States, how suddenly it shrank before the angry glance of "ancient usage." It was not until 1845, when the Order had become fully American, that the representatives found courage to disregard the past. The effort was then successful; all of the old essentials were retained, and the ancient ritual made to speak pure English. That great reform did not stop here, but introduced new features of refinement, which gave us the noble ritual of to-day.

AUTHOR OF THE REPRESENTATIVE SYSTEM.

To Entwisle is especially due the credit of devising the representative system, on which the Grand Lodge of the United States is organized. The original purpose of those who drafted the warrant which came back from Preston, was to establish a central supreme authority, vested in a local working lodge. To his superior discernment, endorsed by Welch, the Order is indebted for the discovery of the fallacy of this plan, and especially of its unfitness for this country. He pointed out a certain failure on the one hand, and indicated the true policy, by which Maryland would lose nothing, and the Order would spread over the nation. He and Welch found their model in the political framework of the government of the United States. First, subordinate lodges in the several States, and their Past Grands in a State G. Lodge to govern and defend them; then, over all, a general G. Lodge, composed of representatives from the State G. Lodges, as the supreme head of the Order. It is not contended that he saw all this at once, or that he fully comprehended its tendency; but he certainly looked and worked always in that direction. His masterly report from the committee on the organization of

the G. Lodge of the U. S., is sonorous and full of matter. That paper, having no precedent, goes over the whole ground in a manner that at once bespeaks the gifted member of the family.

To examine his writings and subject them to critical investigation would vindicate our estimate, and show how well and forcibly he held the pen and supplied the brain-work. In one matter he had a choice, but it was not gratified. He expected that the clause in the constitution making the city of Baltimore the permanent seat of the body, would meet with no opposition. He had set his heart upon this feature; his sudden demise saved him from a painful disappointment. He did not foresee that two of the four Grand Lodges would insist on striking out "permanent" and inserting "present." For he had made calculations on the foreign jurisdictions; that gratitude would move them to adopt Baltimore as the home of the Order. His regrets would have been greater, because in his advocacy of the plan he had one argument that put down all opposition. He pointed to the clause securing the Grand Lodge to Maryland as the special reason for wishing to have it rise to power. He thought that human nature, in common gratitude and justice, would make it acceptable to all. But Maryland has no cause to complain of the supreme body, which has always been her firmest ally and tower of defence.

Some two months before his death, on April 26th, 1824, at the annual anniversary, he was toasted, and made a response worthy of the occasion; it was pithy and scholarly, brief and pointed, a model for windy speakers. But he shone best in composition, when he sat down to instruct, persuade or encourage. In the old copy of the General Laws of Washington Lodge, he introduces them in these words:

INTRODUCTION.

The cultivation of friendship, the pleasures of good company, and the improvement of morals are the primary objects; for the attainment of which a number of gentlemen of the highest respectability, belonging to the several societies, who are faithful within the limits of this terrestrial globe, have formed themselves into a fraternity of Independent Odd Fellows. The members of this fraternity do therefore bind themselves under the most solemn obligations, firmly to unite, sincerely to love, and inflexibly to stand by each other, in sickness or in health, in poverty or in competence, in prosperity or in affliction.

Regarding their lodge as a family of brethren, among whom the welfare of the whole constitutes the happiness of the individuals, each conceives himself bound to contribute his share, proportioned to his abilities, toward the general fund of enjoyment. Every ODD FELLOW cheerfully subscribes his wit to enliven the meetings, as well as his money to defray the expenses of the lodge; and entertains with a song or instructs with advice his brethren assembled. Good humor and good-will are the characteristic features of the fraternity; honesty and Odd Fellowship ought never to be separated. "*Friendship, Love and Truth*" is the motto of the fraternity. Truth ought therefore to reign on his lips; Love in the affections; Friendship in the heart of every Odd Fellow.

How easy, unaffected and graceful the style, and how rich the vein of humor, pathos and eloquence! One rises from the perusal as if from a bath of generous wine. Dick Steele might in some happy hour have sent it to the *Spectator* as one of those Attic essays that made him famous. It is but rarely, if ever, that the most eminent talent has condensed in so small a compass the whole object of the Order and the duties of its members. Macaulay says that young Somers, on the trial of the Bishops, made the reputation of the first constitutional lawyer in England in a speech of but fifteen minutes; such samples as we have from the literary Secretary are sufficient to stamp him a rare genius, and to put the seal to his claims as the intellectual centre of early Odd Fellowship.

But his chief legacy to the Order was the Covenant and Remembrance Degrees; of the latter we say nothing, as it has not been the subject of special commendation, nor of much criticism: its merits however have been sufficient to preserve it. Some change of apparel was made in it in 1845, but the substance remains; and by general consent it is retained as a worthy part of the written work.

THE COVENANT DEGREE.

The Covenant Degree demands at our hands a far different notice, and under the scrutiny of criticism becomes the most beautiful, instructive and consistent part of the ritual. It is but just to remark, *in limine*, however, that for many years the authorship of this degree has been disputed; but, as we believe, with no reasonable show of probability. In 1844 a committee on revision

was engaged in a thorough reconstruction of the ritual; its great design was to prune away every vestige of Masonic work; and when detected, to substitute in its place original and suitable material. The Covenant Degree was the main object of attack and inquiry in that direction. Brothers Chapin, Ridgely, McCabe, Moore and Kennedy were charged with the investigation, which was entered upon and diligently pursued. The committee sat in New York, and consulted every Masonic work they could find in the metropolis, and advised with Masons recognized as eminent in that work, but could find no trace or foundation for the imputation. The nearest approach to suspicion was an expression of opinion, that in some respects it resembled a side degree of the Masonic Order.

All of the committee were Masons in good standing, and left no stone unturned to find the suspicious coincidence, but in vain, and they concluded that its origin was not Masonic. They therefore laid the hand of revision tenderly upon it, and retained it as the sole property of our Order. Brother McCabe was on the committee, but did not take part in the revision, and of course did not attend this scrutiny. But knowing all the facts, he signed the report, and gave in his adhesion to what the others had done. Bro. McCabe was outspoken in his opinion of the fallacy of the charge, and his long standing and superior rank in the Masonic body ought to be conclusive on that point. It had a final trial before the Grand Lodge of the United States, when the report of the revision committee was considered; at least one-half of the representatives were Masons. The same objection was then made and fully discussed, and yet the report of the committee was *unanimously* adopted. It was thus fully acquitted of having been filched from the Masons. But its great merit still continued to invite assault; a publication by Bro. E. P. Nowell, formerly of the American Odd Fellow, of the ritual of the Patriotic Order of Odd Fellows, has caused the assertion that this degree, as well as the Patriarchal Order itself, had been borrowed from their ceremony. We have carefully read that ritual, and find a very slight similitude between a part of it and this degree, but nothing to justify the charge of plagiarism. This will appear beyond controversy by an analysis of the degree itself.

The Covenant or Pink Degree, as it is indiscriminately called, combines two ideas, or rather a twofold illustration, drawn from

distinct and independent sources; one profane, and the other sacred history, but each teaching the same lesson. The scene of one is laid in Judea, that of the other comes to us from Rome. The love of Jonathan and David, as related in the book of Samuel, is the burden of the former, and the Fasces, or its emblematic model, the latter. The symbolic Fasces were constantly in view in the Senate house, and were always borne aloft by the Lictors in the procession of a triumph, as an allegory of union, or strength and power as the fruit of union. It was composed of single sticks, which, in the bundle, formed an integer of many parts, thus indicating weakness in the parts and consolidated power in the whole.

The Roman legend was equally adapted to the purpose; the plebeians deserted the aristocracy, and the revolt threatened to bring in the reign of agrarianism. Shakspeare has admirably dramatized the incident in his *Coriolanus*, in which he portrays with admirable skill the danger of division, and that the safety of the whole depended upon a union of all the parts. These furnished the material which the young author has put to such valuable use. Of course the stories were not of his invention; but he, like Shakspeare, has caught the ideas and put them in dramatic form; giving them practical development as moral lessons to mankind.

But we may be asked, what did he supply in the weaving up of that so well furnished to his hand. The answer is easy; his fertility and creative power are shown by his application of the incidents narrated. He bends them to perform auxiliary but effective duty in the cause he served; adorning them with rich mosaics of his invention, which sparkle like diamonds in the setting of the story. Thus the *QUIVER*, the *ARROWS*, the *STONE EASEL*, the *VOICE OF WARNING* and the *FASCES* are the substance and power of the degree; supplying, as they do under his skilful touch, a rare combination of scenic effect and moral force. If Entwisle had done nothing more than this, his fame would be as sure and lasting as the life of the Order. Its place in the theory of the degrees will be set forth in the chapter on that subject.

But this was but a small portion of the services that have been so ill requited. His was the brain and genius that gave life to the conceptions which he alone had projected; and his the consummate skill to bring about that union which gave the Order its perpetuity and power.

His official services appear upon the record ; whatever his previous history as a member, the first known minute puts him next to Wildey. He was, by acclamation, made Deputy Grand Master at the organization of the G. Lodge of Md. and of the U. S. on the 7th of February, 1821. He was thus the first to fill the second place to the founder of the Order. This office of labor and responsibility he held for two years, when he gave place to Welch. His services with his pen were imperatively called for in the Secretary's office, and he obeyed the call. At the election held on the 22d of February, 1823, he was elected and installed Grand Secretary, and at once entered on the duties of that great office. Here he organized the designs of his colleagues, and became the mainspring of all that followed.

HIS SUDDEN DEATH.

But suddenly, in his vigorous manhood, and in the midst of arduous labor, he died. He had no after recompense ; he had toiled without reward, and he fell almost unnoticed in the confusion of the events then occurring. It is true that in life the Grand Secretary was duly esteemed. To him was awarded the first medal ever granted by the Grand Lodge ; to him was awarded the position of first Grand Representative ; in him, next to Wildey, were bound up the hopes of all. But he died at a period when most of them thought the whole work was done, and that the great workman might be spared or give place to feebler men. When the shout of victory was heard over the great birth of a federal union, its champion, with arms crossed upon his breast, was left to his silent funeral. His sudden departure was soon felt to be a calamity, and the void in the administrative branch of the Order was not filled for many years ; many efforts to supply his place were signal failures.

The record may be to blame, but the following is not at all satisfactory :

BALTIMORE, July 6th, 1824.

The Grand Committee met pursuant to a call of the Grand Master, and opened in regular form. Present :

THOMAS WILDEY, M. W. G. Master.

THOMAS SCOTCHBURN, R. W. D. G. M. *p. t.*

MAURICE FENNEL, R. W. A. G. Sec.

JOHN BOYD, W. G. Guardian.

CHARLES COMMON, W. G. Conductor, and

P. G.'s Nelson, McCormick and Williams.

D. G. M. Welch, G. W. Mitchell, and P. G.'s Roach, Seeds and Harris were each fined 50 cents.

The Grand Master stated that the object of the meeting was to take some action relative to the death of the Grand Secretary, JOHN P. ENTWISLE. On motion, it was unanimously

Resolved, That the sum of fifteen dollars be and is hereby appropriated to the widow of our Grand Secretary, John P. Entwisle, being the amount intended to purchase the medal voted him by the Grand Lodge, for his services rendered to the Order in general.

The proceedings of the committee of Franklin Lodge, No. 2, respecting the funeral of our Grand Secretary, were presented and approved. When, on motion, it was

Resolved, That a committee of three, viz: one from each lodge, be appointed to draw up a communication to be sent to the subordinate lodges, approving of the proceedings of the committee of Franklin Lodge, No. 2.

The Grand Committee then closed.

MAURICE FENNELL, *A. G. Secretary.*

His illness must have been brief, for he was at the quarterly session in May. How inadequate the proceedings in view of the loss incurred! But when we consider the assembly he had left, the wonder is not so great. There were but eight present at the meeting on the occasion of his death, and five were absent and were fined for non-attendance; making in all a show of thirteen persons nominally interested. As the 10th article of the constitution required all to be present at "annual, quarterly and special sessions," under penalty of a fine of fifty cents, the whole body was composed of thirteen in all. In such a body the individual was everything, and the aggregate representatives, on ordinary occasions, merely cyphers. Whatever might have been the feeling at the time, it is remarkable that Wildey, after stating the object of meeting, did not deliver the usual "address."

THE PRESIDING GENIUS OF THE ORDER.

It is a work of pleasure to portray the character of this favorite brother, who, in a limited circle, has made a great impression upon our leading men. All who have gone back patiently to the beginning, whatever their previous opinions, return with enthusiasm for this early laborer. Among others, P. G. Sire Kennedy, who had deeply studied the first decade, did him a sort of homage as its presiding genius. He had formed in

his mind an ideal of the man that was both striking and affecting. He thought him a young man full of promise, and above his associations, yet held to them by the bond of a common purpose, and living in a future and brighter sphere, of which his hopes gave sure augury; that he was a student and a scholar, transforming the dull prose of his surroundings into the poetry of a mind of taste and a heart of sensibility; that when among the early band he was above them, and in his soaring thoughts found no sympathy among the ruder workmen. It may be so; we confess the spell, for we have felt it from the first hour we traced him adorning the foundations with the chaplets fitting to crown the edifice.

We have imagined him reticent, grave, yet gentle and winning - in his manners; a reader of the classics, and well acquainted with - the rich stores of English literature. A man not yet fully assured of his own faculties, because he wrote and thought with the ease of superior men. A hero-worshipper also, looking upon Wildey as a very prodigy of energy, and readily yielding the palm to a kind of power which he had no faculty or desire to wield. A gentleman, in fact, of rare wit and fancy, struggling in eclipse among the clouds of poverty; a stranger who never was fully at home among his fellows: whose aspirations and whose genial influence would better suit these days of opulent prosperity than the narrow limits of his time. We have resented as something personal that he was not the beloved disciple of the founder.

HIS FAME IS ASSURED.

That such, to some extent, will be the sentiment of our readers, our experience leads us fully to expect. Kindred spirits will be excited by his story, to pay him the tribute which has been so long and ungenerously withheld. The G. Lodge of the U. S., so quick to seek out merit and reward it, may devise some means of exalting a name so glorious. It may yet become as wide-spread as Wildey's, and the whole Order give him their applause. Encampments and lodges may yet seek his record for a charter name. Degree lodges may rise to perpetuate Entwisle, as they have others of the olden time; above all, our orators shall hang upon him their richest eloquence, to point the morals they have learned from him, and a vast brotherhood shall mourn over the early death of this MAN and BROTHER.

Wilkey, in surviving all his early friends, had his full reward, and now wears the chaplet he so well deserved; but his good fortune has been the means of concealing the merits of other men, who, in a large degree, gave his greatness its existence and its final triumph. In energy, in enthusiasm, in executive ability, Wilkey was truly great; but in no way was he greater than in the selection of the counsellors by whom he was guided. His earliest advisers were Welch and Entwisle; to them, and especially to the latter, his hopes and fears were confided, and upon his sagacity he relied upon all occasions. The early reforms, as before stated, sprung from Entwisle's brain, and the iron will and matchless activity of the founder put them in motion.

He sleeps, but his spirit yet walks among us and inspires the work; he sleeps, but he shall no longer be neglected and forgotten.

" Yet what if no light footstep here
In pilgrim love and awe repair?—
So let it be.
He sleeps in silence, but his sod,
Unknown to man, is marked of God."

We cannot point our readers to his grave, for it is nameless; nor to his epitaph, for none such, to our knowledge, did he have; but in these pages we inscribe the name of JOHN PAWSON ENTWISLE, as upon a princely cenotaph, as his fit memorial. In the twelfth chapter we shall place on the column, between Welch and Entwisle, the old chieftain, WILKEY.

CHAPTER XI.

THE SECRET PRINCIPLE.

Say from whence
You owe this strange intelligence ? or why
Upon this blasted heath you stop my way
With such prophetic greeting ?
Speak, I charge you.

—MACBETH.

The subject of this chapter is both delicate and difficult. In its preparation, a vast number of authorities have been consulted : history, general and special, of the ancient knowledge known as the "Mysteries"; chronicles of secret societies and of their arcana, such as signs, symbols and words, and the designs which gave them vitality; with many books of various titles and objects, containing facts or suggestions available for our purpose. We may mention standard works on Masonry, essays and anonymous contributions, and above all, that great storehouse, the encyclopedias. Careful and continuous study has revealed but little that is certain, save only that we were treading among shadows and upon uncertain ground. The solutions were often as mystic and difficult as the secrets they attempted to reveal; dates of important eras were often guessed at; societies and sects ruthlessly confounded; and origins, principles and results, though given in a form the most exact, were for the most part sketches more creditable to the novelist than the historian. In such a medley one is soon lost and confounded. We found indeed, what was absolutely necessary, the existence of the principle and its ample exercise, with results of an amazing character, which answer the question of its importance to mankind.

The first intention was to give the history and development of the secret principle somewhat in detail. But this would require elaborate treatment, and a whole library of books. A glance will show the vastness of the subject; thousands of volumes have been devoted to it, and it will be found to affect every race and country, every form of knowledge, and the whole practical framework of society. The investigator will discover its

traces among all nations, and its outgrowth has shaped the faith and practice of the world. Its history would be the history of man from the beginning. But even within narrow limits, the difficulty of anything like a true outline is insuperable. For instance, Egypt is the oldest land of chronicles, and held in its bosom the most celebrated mysteries. Yet the origin, nature and secrets of her rites are buried in her catacombs. Greece became the heir of Egypt, and improved upon the mystic inheritance; but even here uncertainty alone is certain. If the secrets of the Grecian rites have been revealed, where and to whom shall we look for the revelation? The historians give us one version, the philosophers another, and the poets one entirely different. Either all the exposures are false, or the true one cannot be indicated. Of the three, one may choose which he may, and yet come short of the true solution. May we not then infer that much of mystery was buried in the ruins of Delphi, or lost before the printing press could give it circulation?

But, after all, secrets are nothing save as they embody a tangible *something*. Take the case of the Christian religion: when type and allegory were embodied in the Messiah, they were cast aside. Hence Christianity is ignorant of Jewish rites, and cannot explain the mystery of the Shekinah. The substance supplants the shadow, and the fulfilment the prophecy. It follows that the old secrets are but little known and cannot be fully pointed out. When the effect ceased, the cause had first ceased; so that we have no firm reliance on any secrets save such as have been preserved in some formal organization. For all such were more or less arbitrary, and took their significance from their connection with natural relations and conditions. The relations remain, but for the most part the *forms* of their progressive conditions have been dropped. In a word, the secret or formula is absorbed by the substance it has clothed; or having served its purpose, is thrown aside for others more suitable for the later stages of the same process. But the need for the secret principle is coeval and co-extensive with the race as part of the world's spiritual heritage. As such, it will prevail everywhere, and everywhere work its mighty influence, undeterred by the scientist or his philosophy.

MYSTERY.

The region of the mysterious is enchanted ground. On all sides the real is bounded by clouds and darkness, among whose

boundless recesses the imagination disports itself on the wings of a wild and exuberant curiosity. Its territories have been mapped by the fancy, and invisible inhabitants made to appear and play their role in fictitious annals. To furnish motives for these inhabitants, human passions have been invoked, human relations have been assigned them; they have been given a genealogy and divided into families. Invisible agents have been sketched in the pages of biography, and history has aspired to furnish the events of an unseen world. Nor are the invisibles confined to the outer world, but in every zone we greet them as visitors among earthly dwelling-places. As they become familiar to us, we claim them as denizens; they inhabit the ocean, and roam the valleys and the mountains; they murmur in the streams and speak loudly in the winds. Nor are they careless of the human race; to the contrary, they are its masters or its slaves, and mix in all that concerns it from the cradle to the grave.

But in a specific manner the common curiosity undertakes the solution of far different phenomena. Nature is a mystery; origins, first principles, simple elements are all unknown, and man, the curious inquirer, is the greatest mystery of all. A restless desire to *know* awakens all the activities of the human mind; science ever toils to discover and philosophy to explain. Thus arise theories of creation and development, and the secrets of the globe are sought in cosmogonies of every variety. The crucible is ever heated, the telescope and microscope ever pointed, the pick and the hammer ever plying; facts are compared with facts, experiments with experiments, theories with theories, until we are bewildered in the effort to invade the sanctuary of the unknown. This passion has ruled the race, and will continue to do so to the end of time.

THE ANCIENT MYSTERIES.

So universal a principle could not fail to exert a mighty influence among all peoples and in every age. At all times and in endless forms it has been invoked, for the worst as well as the best of ends. Its grand appearance was under the style of the ancient mysteries. When first known, this was already the type of all that was great and wonderful. It comes to us from the earliest antiquity, claiming even then to be ancient, and having already obtained sovereign ascendancy. Out of it sprung young

science and philosophy. Its central idea was the analysis of the unknown, chiefly in the domain of nature; that physical structure with its indescribable garniture, and its invisible but certain sympathy with the inquirer. But it also embraced all known phenomena, spreading out in all directions; wherever a secret was found, it was made the foundation of a system to which a temple was dedicated. Man, in the primitive state, could not fail to be impressed by his moral and physical dependence, and instinctively reached out for a higher and stronger support. The theology of the mysteries taught him the unity of God, and the doctrine of a future state of rewards and punishments. Its morality taught the law of love, and its science, in some sort, unveiled a portion of the arcana of the material world. Upon these and the theory of an eternal life, "as universal, all-powerful and all-sustaining," did they repose, as unfailing oracles.

Of these first origins we know absolutely nothing beyond the genesis of the Jewish history. Some over-zealous writers upon Free Masonry provoke a smile when they make that institution to antedate the human family. The argument is simple, "light was before man, and light is the symbol and scope of that Order." We are inclined to class them with some of our own visionaries, who date Odd Fellowship with the creation of man "because Adam was the first Odd Fellow." But as we are not dealing wholesale in fable, we merely mention these suggestions as indicative, at least, of the zeal of those who have made them.

ITS ANTIQUITY.

The secret principle preceded the earliest empires, and was coeval with Indian mythology and the Magi or priests of Persia, and flourished, says Aristotle, "for many years before the rise of the kingdom of Egypt." But its antiquity does not rest alone upon external evidence; it was embodied in formal initiatory ceremonies and august symbols. Indeed, we have no record of a people among whom the knowledge on which it was founded was not taught "as the ground and genesis of all things: the whole state; the rise, the workings and the progress of all nature; together with the unity that pervades heaven and earth." Religion as the primal element in man, and that by which he was most influenced, was chiefly considered. But the hidden principles of belief were seldom, if ever, communicated to the people;

they were confined to the priests, and the favored few who were admitted to their confidence. Thus arose the division of the doctrines into the *exoteric* and the *esoteric*, the former consisting of those outward forms and fables which were current among all, and the latter embodying the principles underlying them and from which they sprung. These were committed only to such as by their rank, influence, wealth, or intelligence were the natural heads and rulers of the multitude.

THE DOCTRINE AND RITES.

The first step was usually considered the entrance by the candidate upon a new life; a word, therefore, significant of that fact was used by all nations. This word in Latin is *initia*, from which we have derived the word *initiation*. The ceremonies consisted, in general, of rites of purification and expiation, of sacrifices and processions, of ecstatic songs and dances, of nocturnal festivals fit to impress the imagination, and of spectacles designed to excite the emotions of terror and trust, sorrow and joy, hope and despair. The principal subjects of the representation were the legends of particular divinities, their abode and passion on the earth, their descent into Hades, and their return and resurrection; thus symbolizing both human destiny and the order of nature. The rites were chiefly symbolic acts and spectacles, yet sacred mystical words, formulas, fragments of liturgies or hymns were also employed. There were also certain objects with which occult meanings were associated; these were carefully imparted to the initiate, or were used in the ascending scale of after promotion. Such as *Phallus*, *Cteis*, *Cycean*, *Cistus*, *Calathus*, *Thyrusus*, according to the different mysteries; which severally mean the male organ of generation, the serpent, the drum of the ear or tympanum, a rock rose, a basket made of osiers or reeds, and a staff entwined with ivy, but whose mystic significance no one has been able to explain. Whatever their symbolic meaning, their use was manifestly as drapery for deeper things, or as the keys to more precious possessions.

THE ELEUSINIAN MYSTERIES.

The study of the profound fascinates the mind and leads to invention and discovery. The inspiration of such themes touches

the deeper nature and develops the nobler powers. What wonder then that the able and historic ancients, who have given us the most, if not all, of our firmest bases of science, were devotees of the mysteries? "Happy," says Pindar, "is he who has beheld them, and descends beneath the hollow earth; he knows the end, he knows the divine origin of life." Thus the *Eleusinian*, the most venerable of Grecian rites, was greeted with universal homage. Among its brotherhood assembled the most distinguished poets, philosophers, historians, and statesmen, whose names have survived the mystery itself. The fundamental legend on which the ritual was founded, was the search of the goddess Ceres for her daughter Proserpine, her sorrows and her joys, her descent into Hades, and her return into the realm of light. Again the legend dwells on the changes of the seed of corn under the figure of the loss of Proserpine, and her ultimate return to her searching mother; vicissitudes which symbolize the course of nature and the destiny of the soul. These are matters of significance worthy the attention of such master-spirits. To them nature, in its sublimity, was the mirror of the infinite Creator, and of His attributes of wisdom, power and goodness. They felt a craving for a higher destiny, and the spiritual wants of their nature led them to every oracle and every altar to appease the appetite. The very language, so beautiful and gorgeous, was full of dreamy allegorical expressions, well calculated for secrecy. This was peculiarly true of the eastern nations; among whom the parable and the prophecy were indigenous, and the mind rioted in metaphor and symbolic imagery. The transition to mystic systems was natural and easy. Among these the earliest seems to have been that of the Magi, the disciples of Zoroaster, to which may be added the Brahmins and Gymnosophists of India. These had a regular initiation, and a graduation from the lower to the higher degrees.

THE EGYPTIAN SCHOOL.

The Egyptian school, however, which followed, surpassed all its predecessors in the influence it exerted and the light which it generated and dispersed. The authorities fix the origin of the mysteries anterior to this time, which, according to the ordinary chronology, was about 1900 years before Christ. Their original design, as we have stated it, is generally conceded. Entering

Egypt from Media, Assyria, Persia and contemporaneous peoples, they seem to have found a congenial soil. Here they attained power and influence, and reached the zenith of their greatness. Egypt, before that time of but little estimation, soon began to rise to distinction, and its fame filled the then known world. The chief men from contiguous nations swarmed to a land so renowned for wisdom, and which, by its laws and religion, had begun to give civilization to the vast Delta of the Nile. From that time it acquired a name, not less illustrious among the nations of antiquity than now, at a distance of thousands of years. Such was the height to which it reached in the arts and sciences, that some believe that it had all the essential knowledge now possessed by mankind. Others have argued from such proficiency, the singular doctrine that more learning has been lost than the world at present contains; in other words, that the modern civilization is but a modification of the ancient civilization. Certainly we may agree with them in many particulars, for civilization is an *ideal*, which no generation can realize; and yet so much progress was made by our predecessors, that indeed it seems, on inquiry, as if there was "nothing new under the sun." We cannot stop to discuss so grave a theory. But it must be confessed that the works and attainments of the Egyptians can only be explained by placing them in the front rank of nations. To this day their very ruins are the wonder of the world. Temples, obelisks and pyramids remain to attest their greatness and shame the littleness of succeeding generations. They not only challenge admiration, but awaken profound regret that the secret of such skill and science should have been lost in the decay of that Colossus of ancient history.

Thebes, Memphis and Heliopolis were cities of regal splendor, where learning had its seats, where royalty held its court, and where the mysteries were installed as oracles of wisdom. Egypt arose in the life-time of Peleg, and reached its zenith within a hundred years of the death of Abraham. Institutions soon became popular whose arcana were only attainable by special initiates. Their theology and philosophy were in full accord, and combined to teach the unity of God and the immortality of the soul. Their mysteries were of two kinds, the greater and the less, the former being those of Osiris and Serapis, the latter those of Isis. Those of Osiris were celebrated at the autumnal equinox,

those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The doctrines taught were divided into the two classes of the exoteric and the esoteric. Osiris symbolized the sun as the image of the great ruler, and was afterwards in the Greek mythology represented by Apollo. Isis was the moon, symbol of the universal mother. According to Plutarch and Tacitus, Ptolemy, warned by a dream, sent to Sinope for a colossal statue, which, on its arrival at Alexandria, was declared to represent the god Serapis. The temple of Serapheum was built at Alexandria for the reception of the statue, and was the last hold of the Pagans in that city after the introduction of Christianity. Gibbon describes it as magnificent: "the consecrated buildings were surrounded by a quadrangular portico; the stately halls and exquisite statues displayed the triumph of the arts; and the treasures of ancient learning were preserved in the famous Alexandrian library, which had arisen with new splendor from its ashes." In the year A. D. 389, the grand statue was involved in the ruin of his temple and religion.

Isis was the first, Serapis the second, and Osiris the third of the Egyptian rites. The theory of these rites, if we may so speak of them, is shadowed forth by Apuleius in his "Golden Ass," which describes them under the disguise of a fable. "Behold, Lucius, I, moved by thy prayers, am present with thee; I, who am nature, the parent of things, the queen of all the elements, the primordial progeny of the ages, the supreme of divinities, the sovereign of the spirits of the dead, the first of the celestials, the first and universal substance, the uniform and multiform aspect of the uncreated essence; I, who rule by my nod the luminous summits of the heavens, the breezes of the sea, and the silence of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the early Phrygians call me Pessinuntica, mother of the gods; the Attic aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. The Ethiopians, the Arii and the Egyptians, skilled in ancient learning, honor me with rites peculiarly appropriate, and call me by my true name, Queen Isis."

THE INITIATION.

The place of initiation was a pyramid erected over subterranean caverns, the great pyramid being considered the tomb of Osiris. The candidate, conducted by a guide, was led to a deep, dark well or shaft in the pyramid, and, provided with a torch, he descended into it by means of a ladder affixed to the side. Arrived at the bottom, he saw two doors, one of them barred, the other yielding to the touch of his hand. Passing through it, he beheld a winding gallery, whilst the door behind him shut with a clang that reverberated through the vaults. Inscriptions like the following met his eye: "Whoso shall pass along this road alone, and without looking back, shall be purified by fire, water and air; and overcoming the fear of death, shall issue from the bowels of the earth to the light of day, preparing his soul to receive the mysteries of Isis." Proceeding onward, the candidate arrived at another iron gate, guarded by three armed men, whose shining helmets were surmounted by emblematic animals, the Cerberus of Orpheus. Here the candidate had offered to him the last chance of returning, if so inclined. Electing to go forward, he underwent the trial by fire, by passing through a hall filled with inflammable substances in a state of combustion, and forming a bower of fire. The floor was covered with a grating of red-hot iron bars, leaving, however, narrow interstices where he might safely place his feet. Having surmounted this obstacle, he had to encounter the trial by water. A wide and dark canal, fed by the waters of the Nile, arrested his progress. Placing the flickering lamp upon his head, he plunged into the canal and swam to the opposite bank, where the greatest trial, that by air, awaited him. He landed upon a platform leading to an ivory door, bounded by two walls of brass, into each of which was inserted an immense wheel of the same metal. He in vain attempted to open the door, when, espying two large iron rings affixed to it, he took hold of them; but suddenly the platform sunk from under him, a chilling blast of wind extinguished his lamp, the two brazen wheels revolved with formidable rapidity and stunning noise, whilst he remained suspended by the two rings over the fathomless abyss. But ere he was exhausted, the platform returned, the ivory door opened, and he saw before him a magnificent temple, brilliantly illuminated, and filled with the priests of Isis, clothed in the mystic insignia of their offices, the hierophant at their head.

But the ceremony did not end here. The candidate was subjected to a series of fastings, which gradually increased for nine times nine days. During this period a rigorous silence was imposed upon him, which if he preserved, he was at length fully initiated into the esoteric doctrines of Isis. He was led before the triple statue of Isis, Osiris and Horus—another symbol of the sun—where he swore never to publish the things revealed to him in the sanctuary. He first drank the waters of Lethe, presented to him by the high priest, to forget all he ever heard in his unregenerate state; and afterwards the water of Mnemosyne, to remember all the lessons of wisdom imparted to him. He was next introduced into the most secret part of the sacred edifice, where he was instructed in the meaning of the symbols there contained. Last of all he was publicly introduced as a person who had been initiated into the mysteries of Isis, the first degree of the Egyptian rites.

From this we may obtain some idea of the nature of the forms by which the ancient mysteries were explained.

In the third degree the candidate received a name taken from that of Deity, and the dogma of the unity of God was imparted to him. It was not indeed a personal God, but in the sanctuary all forms were reduced to unity, and the many idols to the one divinity, *primeval power and intelligence*.

CHINA, JAPAN, BRITAIN, GAUL AND SCANDINAVIA.

These mysteries spreading through Greece, Phœnicia and Asia Minor, descended to Rome, and were greatly refined in their passage. Thence they went to Britain, and in the decline of Rome spread in a modified form over modern Europe. The object of the latter organizations was to subvert polytheism and to vindicate the unity of God. It is to Greece that we owe the perfection of the system; but we will first dispose of those which were auxiliary, or independent of Egyptian origin.

The Chinese at the beginning had no system of mystery. This continued until Confucius, and for a long time afterwards. Their form of doctrine was philosophical, and they worshipped an invisible God. But becoming idolatrous, this simplicity was lost in a metaphysical mystery. The chief end of initiation was an absorption into the deity O-Mi-To Fo. *Omito* meaning “in-measurable,” and Fo only another name for Buddha. Buddha

was a wise and great teacher, who at his death received divine honors, and whose legend forms the whole body of the doctrine. The last sentence of the founder was, "All compounds are perishable," a positive truth capable of demonstration. The final object is the deliverance of the soul from pain and illusion. The endless rotation of metempsychosis is broken, by preventing the soul from being born again. This is attained by purification from even the desire of existence.

The Japanese have a mixed philosophical and religious system. Their philosophy is founded on astronomy, and their religion the worship of an incarnate God. The Grand Lama is that God, but the true doctrine refers simply to the origin of the world. Thus none of these had the scope of the ancient mysteries of Egypt.

To the Druids alone has been given the name of the Magi of the West. They had much the same meaning as the Brahmins and the Persian Magi. They had also the esoteric and exoteric religious doctrines. Their rites were practiced in Britain and Gaul, the Island of Anglesea being their chief seat. The system embraced all the philosophy and religion then known in those localities. The periods of initiation were fixed by the course and position of the sun. It was a maxim with them that water was the first principle of all things, and existed before the creation in unsullied purity. They also taught one Supreme Being, a future state of rewards and punishments, the immortality of the soul, and a metempsychosis. They seem to have possessed much scientific knowledge, and plainly followed the doctrines of Pythagoras. The final secret was that of death and a resurrection; the candidate was first placed in the *pastos* or coffin, where his symbolical death represented the death of Hu, or the sun; and his restoration, in the third degree, symbolized the resurrection of the same luminary.

Their temples were generally situated on an eminence and in dense groves of oaks: circular, because a circle is emblematic of the universe; oval, in allusion to the mundane egg, from which, according to the traditions of many nations, the universe, or according to others, our first parents issued; serpentine, because a serpent was the symbol of Hu, the Druidical Osiris; cruciform, because the cross is an emblem of regeneration. Their only canopy was the sky, and they were constructed of unhewn stones, their

number having reference to astronomical calculations. The three principal temples of this description in Britain, were those of Stonehenge and Abury in the south, and that of Shap in Cumberland. Where stone was scarce, rude banks of earth were substituted, and the temple was formed of a high vallum and ditch. The adytum or ark of the mysteries was called a *cromlech*, and was used as the sacred *pastos*, or place of regeneration. It consisted of three upright stones as supporters of a broad, flat stone, laid across them on the top, so as to form a small cell or stone coffin. The place was often subterranean; the immense grotto at Castleton in Derbyshire, called by Stukely the Stygian Cave, as well as the giants' caves at Luckington and Badminton in Wilts, certainly were used for this purpose.

The Scandinavian mysteries had their empire in the vast forest regions of the north of Europe. Their whole doctrine and ritual bear marks of the influence of a rude, but correct astronomy. From this source the Druids learned to erect the huge monuments of rock which still remain, to form the gloomy *pastos* of stone, to hew caverns out of the solid rock for the rites of their mystery, and to use natural grottoes for the purposes of initiation. The candidate personated the sun; being asked his name, he replied, "Gangler," that is, the wanderer, or he that performs a revolution, distributing blessings to mankind. In the palace, with a boundless roof, he discovers three seats; on the lowest is the King, called Har, sublime; on the central one, Jafuhar, the equal of the sublime; on the highest, Tredie, the number three. These personages are those the neophyte beheld in the Eleusinian initiation, the hierophant, the daduchus or torch-bearer, and the epibomite or attendant on the altar; these he sees in Freemasonry, the Master and the Senior and Junior Wardens, personifications of the sun, the moon, and the Demiurge or Master of the Lodge. In the instruction the candidate was told that the greatest and most ancient of the gods is called Alfader (the father of all), and has twelve epithets which recall the twelve attributes of the sun, the twelve constellations, the twelve superior gods of Egypt, Greece and Rome. The priests were called Drottes; their number also was twelve, who were alike priests and judges; and from this order proceeded that bulwark of the citizen, a trial before twelve men, by the name of a jury, under the common law of England.

The grand periods of initiation were quarterly, and determined by the course of the sun, and his arrival at the equinoctial and solstitial points. But the time of the annual celebration was May-eve, when fires were kindled on all the cairns and cromlechs in the island, which burned all night to introduce the sports of May-day; whence all the national festivity still practiced on that day dates its origin. But the festival of the 25th of December was celebrated with great fires, lighted on the tops of the hills, to announce the birth-day of the god Sol. This festival was not kept by the Druids only, but throughout the ancient world, from India to Ultima Thule. The festival of the summer solstice was kept on the 24th of June. Both days are still kept as festivals in the Christian church, the former as Christmas, the latter as St. John's Day, but of course with another and a deeper meaning. The use of evergreens in churches at Christmas-time is the perpetuation, with a holier meaning, of an ancient Druidical custom.

None of their doctrines had general diffusion, and have left no living trace among Christian nations.

GREECE.

We will now return to Greece, whose influence has affected every phase of modern civilization. Greece, as before stated, borrowed from Egypt, but added richly to the original stock. To give an index to Grecian mysteries would require volumes. But we have selected the pride and glory of that system as an example of the whole. Of all the mysteries, the Eleusinian was the greatest. It was a religious festival, in honor of the goddess Demeter or Ceres, the patroness of agriculture, and the representative of the procreative power of nature. It is thought to have been intended to give an ideal meaning to the coarse fancies of the popular religion.

To the mystery of Eleusis we must add the Dionysian mysteries, as the former, in its rites, seems always to have included the latter. They also came from Egypt, and were in honor of Bacchus. The legend of the murder of Bacchus or Dionysius by the Titans, can easily be identified with Osiris, who was slain by his brother Typhon. In these rites the initiate was duly prepared and properly clothed. He was then delivered to the conductor, who gave the mystic warning, "Depart hence, all ye profane!"

He then made "a rude and fearful march through night and darkness." In this state of terror he long remained. Here was enacted the *funereal* part of the rites—the death of the god, the search for his body, and the discovery of the remains. The mourning is now turned into joy, amid shouts of "We have found it—let us rejoice together!" The candidate was then shown the torments of the wicked and the rewards of the righteous. The rites were explained, and he was furnished tokens of recognition. The whole concluded with the pronunciation of the mystic words, *Konx Ompax*, whose meaning has never been explained.

Here we may perceive the primitive belief that men are the offspring of the earth and the heavens, and the worship of the sun, the personal presence of the heavens as Savior Lord, and of the earth as sorrowing Lady and Mother. The whole pantheon seems to have been organized about these two central shrines. We think we can show the same idea detached from symbols, in the connection of one form of Christianity with the worship of the Virgin. The Greeks gave a profound spiritual meaning to the Eleusinian, as also to the mystic connection of Demeter with Dionysius. She gave them bread, but they never forgot that she gave them also the bread of life. "She gave us," says the ancient Isocrates, "two gifts that are the most excellent: fruits, that we might not live like beasts, and that initiation, those who have part in which have sweeter hope, both as regards the close of life and for all eternity." So Dionysius gave them wine, not only to lighten the cares of life, but as a token, moreover, of efficient deliverance from the fear of death, and of the higher joy which he would give them in some happier world. And thus it is, that from the earliest times, and in all the world, bread and wine have been symbols of sacramental significance. In the end we shall find that the whole world organizes about its centre of faith. Thus, under three different religious systems—Jerusalem, Delphi and Mecca were held to be, each in its turn, the *omphalos* or navel of the world. It follows inevitably that the main movement of the world must always be joyous and hopeful. By reason of this joy it is that every religious system has its feast; and the sixth day—the day of Iacchus—is the great day of the festival. The inscription which rises above every other is, "To the Savior Gods."

THEIR INFLUENCE ON THE MODERNS.

Having thus passed the mysteries in brief review, let us examine their final influence. Originally they contained everything; science, art, government and religion. Knowledge was power, and it extended over all things. But in Greece a separation was soon effected. She gave us the science of government, and emancipated art from mystery. Government took the forms of monarchy, aristocracy and democracy, and art had for its priests the sculptor and the painter. Of science, out of the regions of pure mathematics, but little was known. It followed that the mysteries became exclusively *religious*. True, indeed, the Roman Pontiff did, for a time, unite all under his priestly sceptre. Kings were his subjects and nations his slaves. He became the Grand Lama of the Christian world. This ignorant vicegerent of omniscience forced Galileo to deny the revolution of the earth, and even Friar Bacon, in his laboratory, was branded a magician. But the Reformation divorced Church and State, and the thunders of the Vatican became harmless to science and government. Religion is again the mystery.

ODD FELLOWSHIP IS ORIGINAL.

Thus it will appear that Odd Fellowship did not originate from the sources we have investigated. We are not in any sense a religious body. Neither are we the teachers of philosophy or science. It follows that we must seek some other and far different origin. Our Order is founded upon a rock of truth. It began within the memory of man, and we know its origin. Passing by its initiatory rites, it owes nothing to the past. There are certain elements in man that are generic; there are conditions in his lot that are common to all, and Odd Fellowship is merely a development of certain of these conditions. Poverty was the motor force of its beginning—mutual relief the object—social enjoyment its first result. From this root it spread out and grew up as the greatest of beneficial societies. It is to-day THE BENEFICIAL SOCIETY. In England it is nothing more; but here it is not *merely* a beneficial society. A class of men have ruled it who have wedded benefits to charity and dues to beneficence. Hence we are many-sided. As a beneficial institution we insist on the receipt of dues and the payment of benefits; but as a moral and

spiritual force we deal with the higher motives and minister to the finer nature. The whole edifice glows with the light of a splendid humanitarianism. Its dome, like the visible heavens, is on fire with the guiding stars of a moral universe. Thus all the aspects of men are met and gratified.

In our secret work the same duality appears. Each degree is a workman's lesson, or the work itself. Poverty is again the motor. In the higher wants, such as Friendship, Love and Truth, we still inculcate the remedy of mutual relief. It is still the workshop, but its walls are the visible horizon; still the workman, but his task the regeneration of the world. Our mysteries then are as old as man; but their forms, like modern science, borrow little or nothing from the past. They were a discovery like that in California; the gold was already there, but the man and the hour had never before met to open up its treasures to the world.

The Masons are not legitimate descendants from this stock, although they bear many marks of a similar paternity; for that body is certainly original in its legends, its moral and its secret work. It is a system too practical in its theory and universal in its teachings to have sprung from an original which had no landmarks, but took new forms in every country where it found a domicil. But operations of the human mind, in their limited sphere of action, cannot in the very nature of things be entirely original; in the sense of entire originality no system can for a moment maintain the claim, however much it may be asserted. But Masonry is an original in the qualified use of that term, and a mighty original, hoary with antiquity and rich with the spoils of a thousand conquests. Yet the similarity in some features of Masonic aims to those of these ancients, establishes the fact that one portion, at least, of that mystic system is sacredly protected by the Masonic body. We refer to art, science, especially that of numbers, and that intellectual ornamentation which is the noblest object of Masonic aspirations. These are crystallized into other and more subtle forms, and those who teach and those who learn at that point within a circle, may well be considered as conserving these noble traits of the Ancient Mysteries. When, therefore, we speak of Masonry as a form of Ancient Mystery, it is always in the accommodated sense in which it is here explained.

A work published in London, in 1875, entitled "The Secret

Societies of all Ages and Countries," by Charles William Heekethorn, in two volumes, is remarkable for this, that the Order of Odd Fellows has no chapter in the volume, nor even so much as a single word of mention. This may be explained by the author's theory, when he says, introduction, sec. 2, "We may therefore more conveniently range secret societies in the two comprehensive divisions of religious and political." As our Order is neither political nor religious, but simply beneficial and moral, he naturally supposed that we were not teachers of esoteric doctrine. In the study of the rule he did not find the exception, and his neglect is strong proof that we are original, not capable of being classified under any of the generic forms of secret societies. For such is our claim, which we are ready and able at any time to maintain against all comers and every odds.

THE ANCIENT MYSTERIES IN MODERN FORMS.

In many striking traits the Roman Catholic Church of to-day contains the fundamental features of the ancient mysteries. Its faith in traditions and its descent from ancient Rome, the pupil of Greece, account for this. The whole ritual of its worship revives the pageantry of pagan antiquity. A late drawing of Brahma, made by William Simpson, a learned Hindoo pundit, is curiously suggestive in this connection. It represents Brahma supreme, who in the act of creation made himself double, namely, male and female. The original figure, as copied, is far too gross for the public eye. Thus the male priest puts on female or flowing garments, to represent the double sex or the creative power in unity. The Catholic surplice is the figment of a woman's dress; it can be traced back to the Egyptians, Assyrians, Phœnicians, and others who worshipped Isis, Astarte, Venus, Iswari and others in that garb. The female garb was a compliment considered most pleasing to the goddesses. But the most singular similarity of all exists among the Japanese. It is said that Xavier, on witnessing their practices, was filled with astonishment and terror. "*Diabolo ecclesiam Christi imitante*," exclaimed the saint. "The devil imitates the Church of Christ." The Papal religion is essentially feminine and built on the ancient Chaldean basis. It clings to the female element in the worship of the Virgin Mary. In modern theosophy, the Indian mirror, Maja, from which we have the word "magic," is called the

Eternal Mirror of Wonders, the Virgin Sophia, ever bringing forth, yet ever a virgin, the analogue of the Virgin Mary. But our limits preclude more on this interesting and fruitful topic.

To betray the mysteries was everywhere considered infamous, and the heaviest penalties were attached to it; hence, in all initiations, the candidate had to take the most terrible oaths that he would keep the secrets entrusted to him. We all remember that Alcibiades was banished and accursed for having revealed the mysteries of Ceres.

THE DOCTRINES AND RITES OF PYTHAGORAS.

But we turn to other manifestations of the secret principle, of less antiquity indeed, but potent in their influence upon mankind. Of these, the teachings of Pythagoras were certainly great. He was born in Samos, about 580 years before Christ, and died probably about 504 B. C. He is said to have traveled thirty years collecting knowledge, especially the secret doctrines of the priests concerning the worship of the gods. Egypt, Arabia, Phœnicia, Judea, Babylon, and even Gaul and India, are mentioned as among the countries in which he traveled. He is said to have returned to Samos, with religious zeal the predominant element in his character. He afterwards settled at Crotona, where he was honored as a person favored by the gods, and as a revealer of divine secrets. His doctrine was mainly founded on the mysticism of numbers, and was long afterwards recognized in alchemy and in the symbols of mystical architecture. Those adopted by him were principally derived from geometry. The *right angle* was an emblem of morality and justice. The *equilateral triangle* was a symbol of God, the essence of light and truth. The *square*, like the tetractys, referred to the Divine mind. The *cube* was the symbol of the mind of man after it had been purified by piety and acts of devotion, and thus prepared for mingling with the celestial gods. The *point within a circle*, and the dodecahedron, or figure of twelve sides, were symbols of the universe. The *triple triangle* was an emblem of health, and the letter Y a representation of the course of human life, in which there are two diverging paths: the one of virtue, leading to happiness, and the other of vice, conducting to misery. He believed in the universal influence of numbers, which he supposed to be the controlling principle of all things. Numbers were of two

kinds, intellectual and scientific. Intellectual number existed before creation, and became, in the plans of Deity, the producing cause of all things. Scientific number is the generative cause of multiplicity, which proceeds from and is the result of unity. Scientific numbers are equal or odd. Equal numbers are said to be female, and odd ones male; because even numbers admit of division or generation, which odd ones do not. Odd numbers, however, are the most perfect. ONE,—the Monad,—represented the central fire or God, and was the symbol of existence and universal preservation and harmony. Two was unlucky, and denoted darkness and the evil principle. Hence the Romans dedicated the second month of the year to Pluto, the god of hell, and the second day of that month to the manes of the dead. Four was the divine number, and referred to Deity; so that many nations gave to Him a name of four letters, as the Hebrews, A L O A. So we have A D A D among the Assyrians, A M M M among the Egyptians, S Y R E among the Persians, D E U S among the Latins, and T-H E O S among the Greeks, T-H being a single or compound letter in that language. Five represented light, and a triple triangle, forming the outline of a five pointed star, was an emblem of health. Among the Cabalists the same figure, with the name of God written on each of its points and in the centre, was considered talismanic. Among Free Masons, five is symbolical of the five orders of architecture, the five human senses, and the five points of fellowship.

But of all the numbers after unity, seven was the greatest. Pythagoras called it "venerable," because it referred to the creation, and was made up of two perfect figures, the triangle and the square. The Hebrew bible is full of illustrations of the sacred character assigned to this number. In six days the earth's creation was perfected, the seventh was consecrated to rest. If Cain be avenged sevenfold, Lamech seventy and sevenfold. Abraham pleaded seven times seven for Sodom; he gave seven ewe lambs to Abimelech for a well of water. Jacob served seven years for Rachel, and also another seven years. Joseph mourned seven days for Jacob. Laban pursued after Jacob seven days' journey. The seven years of plenty and the seven years of famine were foretold in Pharaoh's dream, by the seven fat and lean beasts and the seven ears of blasted corn. The children of Israel were to eat unleavened bread seven days. The young of animals

were to remain with the dam seven days, and at the close of the seventh to be taken away. By the old law man was commanded to forgive his offending brother seven times, but the meekness of the Savior extended his forbearance to seventy times seven. On the seventh month a holy observance was commanded to the children of Israel, who fasted seven days and remained seven days in tents. Every seventh year was directed to be a year of rest for all things, and at the end of seven times seven years commenced the jubilee; they were to observe a feast seven days after they had gathered in their corn and wine; seven days they were to keep a solemn feast, as they had been blessed in the work of their hands. Every seventh year the land lay fallow. Every seventh year there was a general release from all debts, and bondsmen were set free. Every seventh year the law was directed to be read to the people. If they were obedient, their enemies should flee before them seven ways; if disobedient, their enemies should chase them seven ways. Hannah, the mother of Samuel, in her thanks, says that the barren hath brought forth seven, and some Jewish writers say that his name answers to the value of the letters in the Hebrew word which signifies seven. Seven of Saul's sons were hanged to stay a famine. Jesse had seven sons, the youngest of whom ascended the throne of Israel. The number of animals in sundry of their oblations was limited to seven. Seven days were appointed for an atonement on the altar, and the priest's son was appointed to wear his father's garment seven days. A reference to a concordance will swell the number of these instances.

Among the heathens this number was equally sacred. There were seven ancient planets, seven Pleiades, and seven Hyades; seven altars burnt continually before the god Mithras; the Arabians had seven holy temples; the Hindoos supposed the world to be enclosed within the compass of seven peninsulas; the Goths had seven deities, viz: the Sun, the Moon, Tuisco, Woden, Thor, Friga and Seatur, from whose names are derived our days of the week; in the Persian mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic mysteries, the candidate met with seven obstructions, which were called "the road of the seven stages"; and finally, sacrifices were always considered as most efficacious when the victims were seven in number.

The school of Pythagoras was not unlike the social systems of the last century, for the member was required to deposit his property in the common fund of the society. The degrees were three; the Acousmatici, the Mathematici and the Pythagoreans, in the last of which the initiate was clothed in white, and fully instructed in the secret doctrine. Silence and secrecy were the fundamental lessons taught to the disciples, and, after these, devotion and brotherly love. We have all read the wonderfully pathetic and noble story of Damon and Pythias, who were disciples of this splendid school. They adopted a system of signs of recognition of the most perfect character, by which, at first sight, they became at once intimate and familiar. To serve brothers in distress no sacrifice was too great; they crossed seas and traveled to the most distant lands to succor them.

Masonry has been charged with borrowing much of its theory from the Pythagorean, and certainly their similarity in the matter of numbers is remarkable. Yet we cannot say that there is more than a similarity, as the legends of Masonry are far different from those of Pythagoras. Three is, for instance, a sacred number in Masonry. Thus we find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry—three principal officers of a lodge—three supports—three ornaments—three greater and three lesser lights—three movable and three immovable jewels—three principal tents—three rounds of Jacob's ladder—three working tools of a Fellow Craft—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F.: C.:—and, indeed, so many instances of the consecration of the number that it would exceed the limits of this chapter to record them. The number nine, or three times three, is scarcely less sacred. It derives its value from being the product of three multiplied by itself. For a similar reason 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the higher degrees.

Thus we have seen that the secret principle, whether enveloped in religious or scientific forms, had a secret initiation: its objects were gradually unfolded by DEGREES; it had its signs, tokens and uniform; it imposed solemn obligations of secrecy, and its devotees were banded together for the noblest purposes. It kept alive the knowledge of a divine unity and of human responsibility. It gave, in a limited sphere, a code of pure moral-

ity, and drew men gradually together as the offspring of a common father.

ANCIENT MYSTERIES CORRUPTED: IDOLATRY AND MYTHOLOGY.

But by the very nature of things these principles were corrupted. If, as many believe, they were traditional from Noah, the original knowledge was soon lost to all but a very few. Eusebius is clear on this point. "That man," says he, "in the first and earliest times never dreamed either of erecting temples or idols, having neither painting at that time, nor the potter's art, nor sculpture, nor masonry, nor architecture, is, I suppose, what every thinking man evidently sees; but over and above all these, they had not so much as heard of those gods and heroes so renowned since." But the multitude were not satisfied, and soon began openly to adore the sun and moon. From these they bowed down to the stars, especially the planets, and in a word, worshipped the whole host of heaven. This, called Sabism, was the most ancient sect of the pagan world. But idolatry did not long remain in this simple state. It soon extended to all the objects of the physical and animal world, with the elements, the rivers, the mountains on the one hand, and various living animals down to the meanest insect, and the souls of the departed on the other. Thus far their ideal divinities were founded upon objects that had a real existence. But they did not stop here. They not only bestowed divine honors upon the most dignified of human functions, but extended those honors to the most degrading offices, till at last it assumed the form of a universal system. Ignorance in philosophy, and especially in physics, gave rise to many fables. By gross and sensible representations they gave life to every physical thing. In process of time they proceeded to deify those objects, which they represented in human form. Thus the rainbow, that token of reconciliation, became the beautiful IRIS, the messenger of the gods and of Juno, because the rainbow declares the disposition of the air, which that goddess represents.

The religious portion of the system was hedged round with an awful sacredness. Thus Anaxagoras was punished with death for having taught that the sun was not animated, but was a mass of red-hot iron about the size of the Peloponnesus. Many curious parallels have been drawn to show that their wor-

ship was derived from a corruption of the Hebrew scriptures; but although the analogies are striking, they are not conclusive. Some of their errors arose from a defective chronology and their ignorance of history. Certainly their ideas of the deluge are clear and unmistakable. But nothing misled them more than their ignorance of geography and the marvellous stories told them by travelers. The ocean was a place overspread with darkness. The rocks that form the straits of Scylla and Charybdis were two monsters that swallowed up their ships. The Cimmerians were supposed to be a people buried in eternal darkness; the Arimaspians and Issedonians as men that had but one eye. Here was a people covered with feathers; there man monsters without heads, as the Acephali; or having dog's heads, as the Cynocephali; some whose ears reached down to their heels, and yet others that had but one foot. As the action proceeded, new ideas were added. Hence the hero became the demi-god, and new prodigies added new subjects for apotheosis. Poets arose to embody these marvels into verse and to add immeasurably to their number. Painters and statuaries also put poetic creatures into such perfect form that they at once became part of the system. At length the gods condescended to sit for their portraits, and were presented in bodily presence to the world. Soon the superior gods introduced a host of tutelar deities, who sat at every hearthstone and became attached to every household. They now became universal; every crime as well as every virtue had divinities assigned it. The adulteress owned Jupiter; the ladies of gallantry, Venus; jealous wives, Juno; and the pickpockets, Mercury and the goddess Laverna. They overruled every act of the life. Over marriage presided Juno, Hymenaeus and others; Momus was the god of railiery; for jollity they had Vetula, and for pleasures Volupta. The great talkers invoked Aius Locutius, while Harpocrates and Sigalion were the gods of silence. Pravor, Timor and Pallor were those whose invention was owing to terror, fear, and paleness which accompanies them. The poets invoked Apollo, Minerva and the Muses; the orators Snada and Pitho; the physicians Esculapius, Meditrina, Consus, Hygeia and Telesphorus; the servants and maids Ancula and Ancutae; shepherds the god Pan, cowherds the goddess Bubona, horsemen Castor and Hippona. They had a god of ordure named Stercutius, and one

for other conveniences, Crepitus; while for the common sewers they had Cloacini. But we must stop in an enumeration which is wellnigh endless. Varro reports them as thirty thousand, but we have no difficulty in believing the statement of Pliny that "the number of gods surpassed that of men."

All this, and more of like import, was the *exoteric* or public doctrine held by the mass of mankind. To deny it was impious and a capital offence. Hence the contrary was imparted in whispers, and by signs and tokens, and in secret. Who does not remember the fate of the illustrious Socrates, who knew the secrets without initiation, and whose proclamation of the Divine unity led to the grand tragedy of his execution? Had not Salem also its Melchisedec, the Idumeans their Job, and the Chaldeans their Abraham?

TRUTH WILL FINALLY PREVAIL.

But the end was approaching. The priests turned into verse what was delivered by the Priestess of Delphos in her fury, and their poetry was often wretchedly bad. The Epicureans, especially, made it their open jest, and said, in raillery, it was surprising enough that Apollo, the god of poetry, should be a much worse poet than Homer, whom he himself had inspired. Soon these railleries, and those of the Cynics and Peripatetics, obliged the priests to cease turning the responses into verse, which, according to Plutarch, was one of the principal causes of the decline of that oracle.

One after another the idols fell, the temples were in ruins, the oracles were dumb, and the vestal virgins no longer fed the sacred flame. The awful reverence of brutish ignorance gave place to indifference and disgust. With stealthy tread, led on swiftly by panic terror, the countless multitudes of deities fled away. Reality uprose, stern and majestic, and sat upon the seven hills; the heavens went further off, and became astronomical, and Iris, last of the departing train, melted into heaven. Thence issuing, she broke forth again in unclouded splendor, the zone of the new covenant, in the radiant bow under whose lofty arches trooping angels sang, "Glory to God in the highest; on earth peace, good-will to men."

The Pantheon was suddenly deserted, and though yet haunted by the old traditions, became the monumental temple of a grander

mystery. Many uncouth relics and tatters of the old mythology remain, but we are gradually dropping the gross forms of antiquity. The Jew, despite the Talmud and the Cabala, never lost his knowledge of Jehovah; the Moslem utters the mighty cry, "There is but one God!" and Christianity will yet teach the lesson of spiritual devotion to the world. Gross superstition enshrouds numerous nations, and there are many modern Cimmerians. But truth, like the sun, will shine upon all lands and illuminate mankind. **YET TRUTH WILL NEVER ENTIRELY EMERGE FROM MYSTERY. THE UNKNOWN WILL NEVER BE FULLY DISCLOSED. KNOWLEDGE WILL CONTINUE TO USE THE SIGNS AND SYMBOLS OF A DIVINE ARCANUM, BUT THAT ARCANUM WILL BE THE TRUE WISDOM.**



Thomas Willey

CHAPTER XII.

THOMAS WILDEY.

Within the oyster's shell uncouth
The purest pearl may hide:—
Trust me, you'll find a heart of truth
Within that rough outside.

—MRS. OSGOOD.

Of all tasks, that is the most difficult which proposes the reproduction of an individual who has left the world. Supposing such a feat possible, it is after all not the man himself, but only the image he made in the mind of the producer. Art may copy his features and his form; eye-witnesses may testify to his words and actions; even the interior may be indicated by the sentiments and motives which he professed, or the manifest tendency of his actions; his "works that follow him" would seem to be the surest test, but these may be fallacious, unless one could know why he did them. Pride, vanity, prejudice, envy, bigotry, or the half insanity of eccentricity, may have been the producing causes. Man is an enigma when seated at our firesides and eating at our tables: how much more so when he is absent and only presents himself at second hand! Besides, there are but few artists who, like Boswell, devote a life to the subject and thus produce a masterpiece. It follows that of all productions, biographies are the worst. They are mostly written by friends who are naturally partial; and a blind preference is sometimes more injurious than an open enmity. Eulogy is often so recklessly applied as to form a mask which any person might wear, and is nowise indicative of the individual beneath it. Such things have been, and will be *ad nauseam*. But readers now require some attempt at literary photography, and critical exposition is the demand of the age. It insists upon knowing *who* and *what* was the man; his gifts, whether natural or acquired; his dispositions, habits, forms of thought and motives, and all those things that go to exhibit the living person. The time is passing when one can dress up a human being as an

allegory, and present him as a mere collection of physical and moral attributes. Flesh and blood are now necessary to form a man, even in the pages of biography. It will not do to say he was wise, without a specimen of his wisdom; that he was good, without the visible tokens of goodness; that he was great, unless his claim to the title is made good by actions worthy of the name. Readers expect to be told *why* such things are asserted, and especially to be informed of that in which his eminence consisted, as distinguished from his weaknesses or his vices; for they no longer look for perfect character, but expect to see, when the veil is lifted, where the clay in the image is joined to the superior material.

True In the central figure of the Trio in our picture we hope to be successful in presenting a living man, of mixed and curious workmanship indeed, but in his lineaments a man of character and capacity, who required but the place and the motive to develop qualities which have always made leaders of mankind.

WILDEY BEFORE THE 19th APRIL, 1819.

The subject of this memoir was a personage of such a character as to require peculiar treatment. Curiosity has been busy with him, and cannot be said to be in any manner even tolerably gratified. His station was so little elevated, and his private life so uneventful, as to leave him much in shadow. True, he was known to many now living; but even they were not admitted to the knowledge of his private walks, or to witness those home scenes which more than any other indicate the man. He was at all times reticent, or entirely silent, about himself, and his solitary life gave no glimpse into the obscurity of his domestic secrets. He was manifestly of humble extraction, and might be ranked one remove above a common laborer. He signed himself "Coach-Spring Maker," but his fellow-craftsmen knew him better by the name of "Blacksmith." His early years were passed in England, and at his maturity we find him in Baltimore. His appearance was striking as a specimen of a true John Bull, with the bluntness, sincerity, and pluck of that nation. With a mellow voice and a hearty grip, he never failed to win all comers in a jovial company. The man was restless and full of vitality, and nothing could repress the animal vivacity which was always breaking out in frolic and humor. At times, indeed, he was serious, and that

was always when he saw human suffering, and he ran eagerly to relieve it. It is said, when the yellow fever raged in Baltimore, Thomas Wildey was constant in his efforts to assist the sufferers. He gave medicines and money, and nursed and watched the victims when many fled from the contagion.

His friendship was rarely given, but when granted, became a sacred thing to which he bowed with lowly reverence. Of education he had little or none, save what came to him by social intercourse; his knowledge of books was scanty, but no one in his station had better discernment of men. His judgment was quick and excellent, and his ready mind grasped a good suggestion and never failed to make it his own. In his sphere he was always the arbiter, holding sway over his equals by his will and humor, and even among his superiors passing for a man of vigor and capacity. Such was Thomas Wildey when he had just attained his 37th year, in the early part of 1819.

Thomas Wildey was born in the city of London, on the 15th day of January, 1782, in the reign of George III, at the close of our Revolutionary War. At five years he went to a parish school, and left it at the age of fourteen, to learn a trade. Judging from his attainments, the school must have been inferior or the scholar dull and negligent. His indentures called for the trade of a "coach-spring maker," at which he served his time, and came forth a skilled workman. He pursued it as a journeyman for a number of years, in many of the towns of England. In the year 1817 he married, and soon after embarked at Liverpool for the United States, and arrived at Baltimore early in the month of September. But before leaving home he had been prominent among mechanics, not only as a workman, but in their class enjoyments. Among these, perhaps, none ranked higher than those which were pursued by the so-called Odd Fellows. On his coming of age he became an initiate of Lodge No. 17 of that Order, in the city of London, and served in every capacity, from the humblest to the highest office; at an early day he was presented by his brethren with a silver medal, as a token of regard for valuable services. After three years devoted to No. 17, his zeal led him to enlarge the sphere of the Order. He found a distant suburban locality, and in a short period caused the institution of Morning Star Lodge, No. 38. He was unanimously chosen its first presiding officer, and during his membership of ten years,

was called upon twice afterwards to fill the same chair. It will thus be seen that the first thirteen of the years of his majority were spent in the active work of Odd Fellowship.

The Manchester Unity was not formed until 1809, and Wildey became an Odd Fellow in 1804; so he must then have been connected with some one of the independent organizations which afterwards formed the Unity. The particulars of his labors in England have never been given, beyond what we have detailed.

On the 30th day of July, 1817, he bade adieu to his native land and embarked for America; he reached the city of Baltimore on the 2d of September following, and sought and obtained employment. Business was stagnant and money scarce; the war just over, had crippled all kinds of trade, but he was master of his craft, and found work when many others were neglected. Subsequently he is found on Harrison Street, Baltimore, with a partner, as coach-spring makers; afterwards he was on one of the wharves, a coal dealer; off and on he kept an eating-house, to which his love of company disposed him; and latterly he was a market gardener, and last of all a farmer with a capital. In 1818 he made the acquaintance of John Welch, a house and ship painter, an Englishman, who had preceded him to this country. These two were naturally much together as fellow-countrymen, and never tired in recurring to men and scenes in the old world. A year had cemented this intimacy, when a new feature was added to it. They discovered that each of them had been an Odd Fellow, and the mutual surprise was quite agreeable.

WILDEY INSTITUTES WASHINGTON LODGE.

The story is told by Wildey in a fragment of three written pages, which is too rude in structure for general perusal. We did intend to insert it exactly as he set it down, but on reflection have concluded to improve it by the necessary revision. Speaking of himself, he says: "In the year 1818 he made many acquaintances; among these he was familiar with a Mr. John Welch, with whom he was afterwards intimate until his death. Wildey often spoke to his new friend on the subject of beneficial societies, and was surprised to learn from him that no such association existed in Baltimore. In reply, Wildey suggested that he knew of a society which would suit this country, and mentioned the name of the Odd Fellows. Welch carelessly remarked that he had

been a member of that Order, but had never met with one, or heard of such a society since his emigration. By mutual admissions, it was found that Welch had been a P. V. G. in Birmingham, England, and Wildey had been initiated in that country in the year 1804. Wildey often thought on the subject, and finally concluded to publish a notice for a meeting of such Odd Fellows as might be residing in the city. For this purpose he sought Welch and induced him to join in the call."

He then details the subsequent proceedings and the incidents of the first informal meeting. He says: "Pursuant to notice, the preliminary meeting took place on the 13th of April, 1819. Four gentlemen were present, with Thomas Wildey, making five in all. He examined them, and was satisfied that they had been regularly initiated into the Order. Wildey then informed them of his intention to establish the society of Odd Fellowship, and craved their assistance for that purpose. He also stated that no such society was known in the city, and of course there was no organized arrangement to relieve the distressed, or to care for the widow and orphan. And further, that the citizens to whom he had presented the subject did not wish any such society. That the name of the lodge should be Washington. This was consented to, and it was agreed that the lodge should be opened on Monday, the 26th of April, 1819. The 26th of April arrived, and at 7 o'clock P. M., Thomas Wildey proceeded to open the lodge. He, first of all, took his obligation in the presence of the other four, and then obligated them; calling the society the Washington Lodge, No. 1, of the Independent Order of Odd Fellows in the United States, the Father of our country, God bless him!—a day which will long be held in grateful remembrance by every Odd Fellow."

We have given the substance of the paper, including its general arrangement and statements, but the original indicates an entire want of literary cultivation. Yet, as good-natured critics, we have found much to praise in the strong common sense which pervades the article. We particularly notice his use of the English aspirate of the middle and lower classes. But we have inserted these memoranda for a special purpose. We wish to do equal justice to all. Wildey spent ten years in making addresses and writing letters, many of which are of acknowledged excellence. We wish to give honor to the authors of these productions;

to award their due share of merit to those without whom the matchless force of Wildey would have been exerted in vain. For they fixed the principles and gave color to the movement, and sowed the seeds of the modern era, with its lofty purposes; purposes then daringly uttered, but now the current annals of history.

Wildey's anxiety to be known to posterity by a separate and distinct narrative, was undoubtedly great. Such a memoir would have gratified him above measure. With his usual decision he began the task, with the assistance of a certain John Starr, who is elsewhere mentioned. He did not seek better help, which he might have had; but with a timidity unusual with him, sought to have it done without consulting his ordinary advisers. This attempt is engrossed in a bound blank-book, whose back bears the printed title, "History, &c., of the O. I. O. F. in U. States, from 1819—1834." The contents are in a clerklly hand, and in good English, but the matter is condensed, and in form without special interest; with an addendum of copies of letters, rough sketches of his medals, &c. But he was not satisfied; hence he began a sort of autobiography, by his own hand, a rude fragment of which only remains. Before writing a single chapter he desisted.

WILDEY THE FOUNDER OF ODD FELLOWSHIP.

The enterprise made little progress for several years. Like all such efforts by humble and obscure beginners, it had to struggle against disfavor, apathy, and a want of confidence. Wildey, the leader, could bring to its aid no friends in high places, no collateral influence or patronage. It was self-dependent and alone, and had to rely upon its intrinsic excellence. But its success was to be found in the daring energy of the unlettered blacksmith. When he met with associates to form a lodge of Odd Fellows, it was his opportunity. It appealed to an irresistible passion of his nature. He saw his favorite pursuit about to be reduced to the regularity of a duty; his select comrades secured to him, his irregular rambles replaced by a fixed habitation for his pleasures, his strange landlords for a responsible and responsive Host; and above all, the petty headship of an accidental meeting, by the chair and leadership of a permanent society. He loved excitement, and was easily warmed into a glow of feeling; no ordinary misfortune could affect his spirits, which

— were always hopeful. He lived in constant motion, and was
 — never quiet, unless when sick or asleep; his appearance was the
 signal for activity, and dullness and stupidity never could exist
 in his presence. It was always bustle—bustle—and a kind of
 — perpetual motion wherever he went, and yet it was in form
 orderly. His sense of a certain kind of decorum was very keen;
 — order was the rule of his life, but it was the order of precedence
 rather than of manners. He had the English idea of class and
 degree engrafted on his character so firmly that it was a passion;
 — thus his devotion to lodge rank and degree, which could never
 brook either question or censure.

He had another incentive; an instinct, yet undeveloped, led
 him to enjoy mystery. The Order had given him a grip and
 — password, and these affected his imagination as giving dignity to
 the proceeding. At bottom he was a devotee of secrecy; it had
 — a charm that led him on, as will be shown, step by step, until it
 overcame in that strong nature the inferior appetite itself. As
 the society slowly advanced, he rose with it, and always as the
 — leader. As it took on solemn form and affecting ceremony, no
 man was more captivated by their charms than the bluff chair-
 man. His rugged nature was large, and found ready room for
 new impressions. His worship of mystery made him a fit priest
 — to preside at the decorated altars. No boy was more bewildered
 and delighted with fancy's story than this man, who was as natural
 as a boy in his love of the marvellous. To him the crowns and
 mitres of the officers were real, and the gavel and title of Noble
 Grand and Grand Master gave full assurance of splendid rank
 and supreme authority. The legends of the ceremonies were to
 him veritable history, and thus a kind of supernatural impor-
 — tance was attached to the doctrines and duties they enjoined.
 He came to believe in them with the simplicity of a child, but
 with the will of a giant; and here we may find the secret of that
 devotion which made him great. Thus he was sincere; he never
 — doubted the enterprise, or that it was worthy to succeed. Those
 who saw him in the lodges were always impressed by his earnest-
 ness and enthusiasm. He was every inch a presiding officer;
 full of courtesy, but commanding implicit deference. In the
 performance of his duties he was full of dignity; his face was
 lighted up with intelligence, and he was deft and precise in every
 arrangement. All who met him in public were satisfied that he

was in love with his work, and had undying faith in his mission. That mission in his mind was twofold. First, to become the founder of a great Order; secondly, by that Order to spread fraternity over all the world: the former was fully born, the latter beyond mere assertion was but nascent. Yet as supplementary of the former he gave it every endeavor, but we are assured that the result was astounding even to him. Yet not so of the initial idea, for in fancy he was in 1822 a famous man. His own importance he never underrated, but from the first day was the father and the founder.

This idea possessed him to the exclusion of ordinary motives: for this he recrossed the ocean, and strove for and obtained a separation from the Unity; for this he painfully travelled by slow coaches and over bad roads, a visitor to states and cities, seeking for proselytes; for this he spent laborious days and sleepless nights devising plans, and wasting his small property for means to sustain the enterprise. Subjugated by that idea, even his strong will could become supple, and allow him to use the arts of diplomacy. He often felt himself unequal to the intellectual wants of the rising institution; and new demands came in the need of additional mental aliment in the system. Around him were men his superiors in that direction, but he did not hesitate; his haughty spirit bent to ask assistance, and he sat at their feet for the lessons he should impart to others. And in this he was fortunate, for his fellows were workmen unknown indeed in literary circles, but more than able for the task.

Again the same idea bowed his iron will, and stayed his despotic energy at every stage where change and strategy were required by the changing times and events of the period. In all critical junctures his sure eye found the counsellor for his purpose, and once found, all his imperial faculties were united to drive on in the new direction. He was never wasteful of his money, but when he saw the Order in want, it stirred his very bowels and made him sick at heart. At such times he came forward with his all, and his credit in the bargain. If the Order lacked a place of meeting, he turned out his household to give it shelter. If it wanted a messenger, his response was, "Here am I." On all sides he spread around it his protection and affection as the child of his very soul. This was the more intensified,

— because he gave himself to no other fixed employment. This was his business—all else but temporary expedients. No wonder his associates gazed on him with astonishment and gave him the pre-eminence. He had purchased it with his money, deserved it by his labors, conquered it by his zeal, held it by his prudence, and indeed owned it as such men are the natural owners and chieftains among others; for in him was that native force that defies and subdues all competition.

We have not detailed the personal affronts put upon him by press and people, which were numerous, and often full of vindictive malice. One notable instance will serve as a sample. The whole matter is set forth in the report of the committee of which G. Secretary Ridgely was the chairman, and may be found in the Journal 127-8. This action overwhelmed the slanderer; he inserted in his paper a full retraction and ample apology, and the matter was dropped. But we shall not proceed further in the relation of that which sheds no light upon Wildey's character. Further details are unnecessary; his name was beyond the reach of calumny, and all such efforts recoiled upon his persecutors.

When he retired from office in 1833, he saw that success was certain. At that period he had instituted four lodges in Maryland, organized the "Grand Lodge of Maryland and of the United States," and originated the Patriarchal Order; he had extended the institution to Massachusetts, New York, Pennsylvania, and the District of Columbia, Ohio, Louisiana, Kentucky, and Delaware, and saw them all united under the present Grand Lodge of the United States. The Order was no longer in the hands of one man, or of a few men; but the vigorous offspring, obeying the law of nature, was escaping from paternal control, and entering upon a life of self-reliance and independence. The dominion he had gained and the power he had exercised, in the very nature of things, were slipping from his grasp. The hour of his official abdication had arrived, when he should resign the sceptre, and place the crown on the brow of a successor, in the line of those great Odd Fellows who were to spread the fame of the Order over the whole earth. There was no decay of his faculties, and no diminution of his activity or zeal; but the day of personal government and single efforts had passed away, to give place to an era of organization and associated effort, far beyond the capacity of

any single individual, no matter how greatly assisted by personal magnetism or upheld by sympathizing confederates.

This point in his history he could not foresee; but when he realized it he bowed to the necessity, and with a dignity worthy of the occasion, and a solemnity which truly reflected the emotions of his soul, he uttered a "Farewell Address," and descended from the chair of Grand Sire to mingle in the ranks of the brotherhood at large. This scene rises before us as a great event in the life of Wildey, then but fifty-one years of age, and in the prime of a manhood which but few could match. Of all his pioneers of 1819, not one was at his side: Entwisle had died early, Welch had sought other associations, and of his later helpers, Williams had deceived him, and the rest were scattered and gone. Two alone were present who sat in the early councils: Scotchburn, of his own nationality, who entered the G. Lodge of Md. and of the U. S., November 22, 1822, and Mathiot, who was initiated early in 1823, and who was now G. Secretary. All the others were new men to him, and of far other sort than his first companions. These were the organizers who had come in to take up the work where he should lay it down, and gratefully writing his name upon it as upon a precious cornerstone, build thereon a World's Temple to Fraternity, which would alike perpetuate his labor and his fame. In that celebrated assembly there were in all ten persons, including the G. Sire, viz: Thomas Wildey, M. W. G. Sire; Thomas Scotchburn, R. W. D. G. Sire; Augustus Mathiot, R. W. G. Secretary; Thomas Morse, W. G. G.; George Keyser, Rep. of Maryland; John Pearce, Proxy of New York; Howell Hopkins, Rep. of Pennsylvania; James L. Ridgely, Proxy of Ohio; Samuel Lucas, Proxy of Louisiana, and Simon Robinson, Rep. of Delaware.

We may imagine the effect of an adieu delivered by such a man to such an audience, and even at this distance of time, be sensible of a feeling that he was speaking to us also in that touching peroration: "Farewell, my brethren, and permit me to tender to you, individually, my most affectionate regard and best wishes for your continued health, happiness, and prosperity." Of all who heard that farewell of the Founder, but one, the youngest of the group, survives, and he alone can say how deeply it stirs his soul when he looks first *at that* and then *at this*—the men of 1833 and the men of 1878—the trust committed to the

former by Wildey, and the grand result of to-day in the splendid spectacle of American Odd Fellowship.

WILDEY THE TRAVELLING MISSIONARY.

It will appear elsewhere in this history that Wildey did not confine himself to Maryland. We have already told of his first travels in 1823, when in a few months he planted the Order successively in Massachusetts, New York and Pennsylvania. With the charter for Massachusetts in his hands, he passed through Philadelphia and New York, and having instituted Massachusetts Lodge, No. 1, and the G. Lodge of Massachusetts, he returned to put the same machinery in motion in New York and Pennsylvania. For his expenses he received but a trifling sum, and paid into the treasury seventy-five dollars as the charter fees of the new Grand bodies. The expenses could not have been less than three times the amount awarded him, the balance coming out of his own pocket. From that hour he assiduously labored until he saw those bodies united with that of Maryland, in a separate G. Lodge of the United States in 1825. But this did not satisfy him so long as his Order was only in name independent. He was present as G. Sire at the session of April, 1826, and presided over the body with his usual capacity, in which but one *elected* Representative had, as yet, found his way. To this meeting came a message from the parent body in England, with the present of the Patriarchal Degree. It was thankfully received, and the G. Lodge adjourned. Wildey was no doubt reminded by this incident of the relations of the American to the English brotherhood, and an idea big with consequences flashed into his mind. With him, to see an advantage was at once to improve it. Suddenly, he, who never missed a meeting, was absent, rumors were afloat that he was doing something for his brethren at some distant place. But July came, and with it came the G. Sire, fresh from a trip to the mother country.

It seems that he reached Manchester on the 17th June, 1826, having had a passage of twenty-one days from Baltimore to Liverpool. With his usual good fortune he obtained all that he wished, and was the subject of astonishment at his daring by the English brethren. They hailed him with enthusiasm as the father of trans-Atlantic Odd Fellowship. He again embarked, and, after many hardships, landed in his adopted country. As

soon as he could recover from his fatigue and pass around among the lodges, inspecting the work and cheering the brethren with his presence, he assembled his associates and told them the story of his visit. He had in the interim effected the diplomatic success of his life. He produced and read to them the new charter, which gave them independence, character and power. He alone had made the venture, and he had succeeded. With no credentials but the reputation which preceded him, and no endorsement from his Order, or petition from his Grand Lodge, he grasped the prize, and laid at the feet of the G. Lodge of the United States, not yet twenty months old, the crown by whose authority the whole of America was rendered independent. It was a free gift from the Manchester Unity to Wildey, and it was a free gift from Wildey to his brethren; he did not insult their poverty by speaking of expenses, but paid out of his own purse every dollar of the outlay.

When G. Sire he had also improvised the annual movable committee, and although but one report of its labors was made and it utterly failed of its purpose, yet it no less called out his personal exertions, which again led him to Massachusetts and New York, where he did all that man could do to prop up those falling jurisdictions. We find him afterwards in 1832 making a pilgrimage to the Mississippi valley and planting the Order in New Orleans. He stops by the way to cheer his brethren in Pittsburg, and in a few days is found in Cincinnati, visiting and instructing the lodges, and providing for opening an Encampment. He stops also at Louisville, and arranges here to open a lodge on his return. After ten days' passage from Louisville he reaches the Crescent City, and in that far distant locality accomplishes the object of his journey. He forms a G. Lodge and opens an Encampment on the 15th of January, 1833, for Louisiana. He then turns back and opens the first lodge of Odd Fellows in Kentucky; still returning, he institutes the G. Lodge of Ohio on the 7th of February; and having left behind him as a fiery train the burning enthusiasm he had borne to the brethren, he returns with happy alacrity to Baltimore.

Again, in 1833, he visited New York, and left no effort untried to rouse that jurisdiction from its apathy. On the 4th of July he visited New Jersey, and having reconciled every difference in that State, he located its G. Lodge and opened an En-

campment. Still yearning for Massachusetts, he again treads her soil and invokes all his energies to overcome her apathy. Returning, he finds the Order in Rhode Island disbanded, but zealously infuses new life into the brethren and brings them together. Having granted a charter to New Jersey, he is again among them, and on the 31st of August opens the G. Lodge of that State. These were his missionary labors when he held the office of G. Sire; we are here confined to the outlines, the particulars would fill a volume.

In 1835, by the request of his successor, he again visited Boston, to revive, if possible, in that noble city, the expiring embers of the Order. There, with P. Grand Wood, afterwards the heroic pioneer of Rhode Island, he again called together the Spartan band yet in the field to retrieve the fortunes of the day. But the hour of that splendid jurisdiction was not yet, and it was not until 1842 that Massachusetts began her present career of greatness. Having visited and labored at all the intermediate points, including New York, he returns again to work in his subordinate lodge and in the G. Lodge of Maryland. In 1837 he was sent to Richmond, and on the 16th of August he opened an Encampment in that city, having on the 20th instituted the G. Lodge of Virginia and installed the officers.

On the 3d of October of the same year, on motion of Rep. Ridgely, he was made Travelling Agent of the G. Lodge of the United States, and accepted the appointment. In March, 1837, we find him again at Pittsburg; he passes thence to Wheeling, and through the interior of Ohio, and again makes his way to Cincinnati. Accompanied by the G. Lodge of Ohio, with a band of music, he embarks and makes a triumphant entry into Louisville. In his progress he reaches Natchez on the 25th of April, establishes a lodge and forms an Encampment. Before leaving he also institutes the G. Lodge of Mississippi. He again enters New Orleans and imparts instruction to the lodges. Afterwards, entering Alabama, he opened an Encampment in Mobile, and provided for the institution of Mobile Lodge, No. 2. When at New Orleans he granted a charter for a lodge to be located in Houston, in the republic of Texas; the first lodge opened in a foreign land by authority of the Grand Lodge of the United States. On his return he institutes a lodge and an Encampment at St. Louis, and opened the G. Lodge of the State of Missouri.

31 Feb
1837

From St. Louis he goes to Alton, opens there a lodge and Encampment, and in a few days institutes the G. Lodge of Illinois. Still moving on, he visited Mineral Point in Wisconsin, and added to the Order a subordinate lodge and an Encampment. But why particularize? He multiplied himself in every direction as a very apostle of fraternity, building up the cause, and imparting new life to every aspiration of the new-born organizations.

All his acts in the premises were duly confirmed by his principals, as marked by a wise discretion and in every way for the good of the Order. By this time the Order had spread so widely and had grown so rapidly, that it was no longer necessary to travel into the States; application followed application and lodge followed lodge in so many directions, rising up to crown his labors, that even he was satisfied to sit down and witness the grand uprising.

Although he had now attained to and passed all the honors and distinctions which the Order could confer, and was no longer invested with the robes and prerogatives of office, he did not, as men generally do, throw off as a worn garment his interest and regard for his early love, although, in so far as the continued prosperity of the Order was concerned, he might thus have done. There still remained a few of his early co-laborers in the vineyard, and he had raised up spirits kindred to his own, whose character, talents, and devotion to the institution offered the amplest security for its safety. But no ephemeral ambition for momentary fame or popular applause had supplied incentive to his love for the Order; self had no agency in giving impulse to his generous heart: on the contrary, all his efforts, all his offices and toil, were self-sacrificing from first to last. Throughout his whole career as an Odd Fellow, private interests, health, comfort, and worldly advantage in all its forms, were surrendered freely and nobly upon the altar of the Order he loved and cherished with a devotion that never wavered, and which, as age advanced upon him and infirmities crept on, became more and more intense. By virtue of his honors, as P. G. Sire, he was under the constitution a member of the Grand Lodge of the United States, but, representing no particular constituency, he enjoyed no vote. He was nevertheless ever at his post, performing active service upon committees, and during a period of thirty-six years was never absent from his seat in that body, how-

ever distant its place of meeting from his home, except on three occasions, on each of which he was confined by severe illness. In 1840 the Grand Lodge of the United States ordered the full length portrait of Bro. Wildey, which now graces the walls of the Egyptian saloon in Baltimore, and in 1841 again deputed him upon official business to the East and North. From this period the Grand Lodge of the United States, which had hitherto been for the most part composed of proxy representation, began to consider plans for assembling the State jurisdictions by proper personal representatives. In 1842 the measure was set on foot, and consummated in 1843. The effect of this wise act of legislation upon the prosperity of the Order it is almost impossible to value. It assembled Representatives in 1843 from twenty States, and in September, 1860, assembled Representatives from every State in the Union, not excepting Oregon, and from the District of Columbia and the Territory of Nebraska.

This body, thus constituted, has since 1843 been the soul of Odd Fellowship, and under its auspices the Order has covered this continent. Stretching on the north from the British Possessions, it reaches to the Gulf, and from the Gulf to the Pacific shore; sweeping beyond the Continent, it rests upon the Hawaiian Isles, and thence careers still onward, making its abode among the teeming hills and golden sands of distant Australia. Notwithstanding the affairs of the Order were now committed to competent and zealous hands, and Odd Fellowship under their direction was everywhere expanding and prospering, Bro. Wildey did not cease to cherish the liveliest interest in its administration, and continued to be present at each Annual Communication of the Grand Body, no matter where convened.

WILDEY THE PATRIARCH.

His crowning good fortune lay in this, that when the work was done, he knew and accepted the issue. For such a man to cease *to lead* was almost to cease *to live*. He recognized it, but was satisfied; his fame was secure, and he foresaw that new leaders were the necessary programme of the future.

Thus we have drawn one after another the subtle threads comprising the character of this eccentric man. Many of them are of little worth, but others that give color to the fabric will be found to be of gold. He rose above the level of early asso-

ciations, to teach wholesome truths, to confer a great boon upon his fellow-men. How sweet his lessons, how like the cheerful sunshine! how superior that philosophy which makes life a blessing and death a victory, whose origin is benevolence and its end philanthropy!

Wildey did not rise with the modern progress of the Order; the most that can be said of him is, that he did not seem to descend. His work had not added grace to his manner, or led him to improve his education. The frank, almost abrupt, address that was native to him, always remained, and to the very last his habits were peculiar. Those who knew him in later years, wondered at his prominence, and saw nothing in the man to explain it. Measured by the standard of his work when expanded, he seemed feeble and insignificant. His appearance and conduct were not calculated to impress the observer with the opinion that he was in the presence of more than a very ordinary man. In fact, some natural emotions of concern would at times arise, as to whether indeed it was proper to look to him as the source of so much that gratified the pride and taste of so great a number of cultivated persons. The emotion was natural, and all the appearances of the object warranted its existence. He became, to a great extent, a solitary man, and lived much in the past. Of social life outside of the Order, he had but little or none; although successful in business, that business was not of a kind to give him much credit with his fellow-citizens. At the last he was left behind by the master-minds who had become the guardians of the Order. If he had improved himself to meet the demand upon him, it might have been different; but he never inclined that way.

His mind was unconsciously always recurring to the old scenes and his first companions. His heart was with the modern era, but his memories, made sacred by a thousand recollections, were most faithful to the older times. The new names that had sprung up, and the new men who were leading the enterprise, seemed to confuse him, and inspire a sort of wonder that such things should be. The difficulty of reconciling his apparent circumstances with his real place in the Order, was as great to him as it was to others. Inaction had come upon him, to relax his energies and blunt his sensibilities. He was the ancestor among his heirs already in possession—the magician whose arts had been

improved upon, and himself supplanted by those more skilful. His day's work was done and the night came on apace, and he had nothing to fill up the interval. Strange multitudes came to look upon him, and spoke kind words of greeting; but they were not his familiars, and in many cases he saw that they were rather surprised than satisfied. His work, indeed, was done, but it was well done, and the hardest taskmaster could exact no more.

Age also with its train of evils was upon him—a cheerless old age for one so fond of physical enjoyment. His early companions had fallen away, and later associates could not answer to his yearnings, or fill again the vacant seats. The old landmarks were disappearing one after another, until he felt strange and uncomfortable even in his favorite haunts. He might well weep that no such world as he had contended in, remained for further conquest. His native force, almost without parallel, had led him to a life of boundless activity: all this was spent, and he had to wrestle with the inclination when the power to execute had departed. It was only left to him to leave a world in which he could no longer work his will as a potent force in the affairs of men. There were times indeed when the old flame burnt brightly in the socket, and at some festival his gaiety returned. Then, age forgotten, he rehearsed the story of the early days, and made his auditors the confidants of the hopes and fears of the pioneers. He was young again, and for a moment the lapse of years vanished from his memory. On such occasions he sat, a noble wreck of enjoyment—laughing with true philosophy at ills he could not avoid. True to his old instincts he sought out new mysteries, and gave his approbation to the rising secret societies of the later time. Everywhere he was respected; his locks had fallen away and his brow was wrinkled, but his heart was young. Youth gathered around him as a relic of the happy past, and joined with glee in his ancient minstrelsy; while age and experience could scarce repress a sigh of envy that time was so tender of him. But this was not often, and he slowly yielded to the days that sapped his strength and hurried him to meet his conqueror. It might have been otherwise; if he could have kept pace with his advancing reputation he might have presided among his successors as a patriarch, blessed and honored by his children. No man in

America had such an opportunity as he to wear the hard-earned laurel in his lifetime and win fresh plaudits on his final passage. But this by nature as well as by circumstances was denied him, and he did not enjoy the double triumph. Yet after all, his shade may well rest satisfied with the continuous reputation and glory which every year adds to his renown.

THE DEATH OF THE FOUNDER.

The great Odd Fellow was now out of office, and to all appearances was henceforth free from its cares and anxieties, and might joyfully hasten to the *otium cum dignitate* of private life. But in laying down his official rank he merely disrobed himself of regalia, of formal apparel; the real life of the man illuminated him with a halo which no arbitrary distinction or blaze of reputation could bestow. In his lodge and encampment, and in his State Grand Lodge, he was again the brother of 1819 and 1821, and in the Grand Lodge of the United States had eagerly served as proxy, representative, or filled as actively as ever positions of special trust by the appointment of his successors. The retrospect rose before him in bold and vivid outline: the London boy had crossed the ocean, and for himself and others had founded a reputation which was hailed with delight in England. We may imagine his reflections when he traveled in memory over the scenes of his life in America: first, a stranger, poor and neglected; then a well-to-do but obscure mechanic; then the beginner of a club, with a grip and a sign to keep intruders away. He looks again: the club has become a society, and the motto, "*mutual relief*," indicates the progress of his labors. Now his path is more defined, as written law shapes the rude elements into harmony, and drills into compact form the band which has chosen him its commander. The scene shifts: he is in many States and among great populations; strangers seek him and enlist under his banners; and those ensigns, fresh from the battles of HUMANITY, have other and prouder mottoes, honorably won: *Friendship, Love, Truth*. The curtain again rises upon his leaguers in council and their now distinguished chief; he is presiding over counsellors fit for senate chambers, and with potent sway rules a rising empire of benevolence and charity. All this was history, and the curtain might have, and indeed did, reveal more than we can well describe; and having so much more to

disclose to him and to us, with God's blessing it will never fail; for the panorama of such a life will pass and continue, and freshly enter, to fill us with astonishment and joy, until the influence of that life shall fail, or the legacy he left to posterity shall perish.

The Grand Representatives who were present have doubtless a vivid memory of his unexpected appearance in his seat at the annual session held at Nashville in 1860, pressed beneath the weight of years and disease, with infirm and tottering step, but his heart still true to its youthful instincts; and again at the session in 1861, at Baltimore, when they looked upon him in the Grand Lodge chamber for the last time, receiving the congratulations and greetings of his grateful brethren, with a countenance, although furrowed and stricken, yet radiant with joy at the consciousness that his mission had not been in vain. In a few weeks after the adjournment, his body sunk to its final rest, ere perhaps some of them had reached their distant homes. In the Wildey eulogy at Front Street Theatre, Grand Secretary Ridgely told the story, which even now unseals the fountain of his tears. He said: "It was my fortune to witness his last few days of life, to have received, as it were from his own lips, his parting words for his brethren. Amid the sufferings of the body and general prostration his mind never wandered; it was clear and unclouded, and dwelt almost exclusively upon that subject which had engrossed it for more than forty years. His worldly affairs gave him no concern, and he declined all notice of them. The great effort of his soul was now to bid adieu in some formal way to us all, to assemble us in his mind before him, and to pronounce a blessing upon our labors. Looking him earnestly in the face as it mirrored this noble sentiment, I expressed a readiness to commit his thoughts to writing. '*To-morrow!*' he feebly uttered, '*to-morrow!*' Alas! that morrow never came to him; the gorgeous sun, which was then pouring his golden flood of light upon his pillow, his eyes never again beheld. As I left him I grasped his hand, overwhelmed by the gushing memories of the past: we had been long companions; when but a boy comparatively, he admitted me to his confidence and to his counsels; he had honored me with his friendship, which had never been interrupted during a period of more than thirty years; I had been his contemporary in the Order, and a witness of his labors and their splendid reward:

these thoughts came fresh and unbidden as I looked upon his familiar and still serene countenance; I felt that I should not see him here below again. I was right; I never did, and never shall."

"To-morrow!" he feebly whispered—"to-morrow!" but to him that morrow never came. That night he crossed the gulf and sailed out upon the boundless and unknown. Did he mean to fix the day of final parting and of his last farewell to his brethren? It may be so; but if it is given to the dying to have the gift of prophecy, this may have been a prediction. To-morrow! yes, a long and glorious to-morrow. Did he see that grave assembly of the magnates of the Order, listening to the panegyric that was the first loud echo of his fame? Did he read the inscription on the marble to be reared by his lodges in Maryland? Did he witness the splendid procession that with waving banners thronged the streets of Baltimore to do homage to his memory? Did he see them—the uncovered representatives of a nation of brethren unveiling his monument with pæans? Did he see **TEMPLAR LODGE** of California sending a **MORSE** to plant his Order among the millions of Germany? Did he see this history written to record his deeds and ensure his full meed of reputation to the latest generation? And did there in that dread hour burst upon his vision the triumph of fraternity throughout the world? "To-morrow!" yes, hero of humanity, that is the legacy thou hast left thy children! He died in the very arms of his Order: they were pleasant in their lives, and in *his* death they were not divided.

Thus fell the last and greatest of the Trio—he who was *primus inter pares*; and the roll of public benefactors had one more added to its illustrious catalogue. The land was full of his successors, for, having no offspring, mankind was his adopted family. His last utterances should become household words with orphans and widows, the sick and the suffering, for they were spoken by the tongue of a philanthropist and patriarch whose life was a boon to the poor and sorrowing. With all the pomp and ceremony that befitted the occasion of "funeral honors," and a mourning train that filled the thoroughfares of his adopted city, he was laid in Greenmount Cemetery, where his early disciples, Mathiot and Marley and Boyd, afterwards lay down beside him; three marked men in our history, illustrating the three cardinal virtues of **FRIENDSHIP, LOVE and TRUTH.**



WILDEY MONUMENT, BROADWAY, BALTIMORE, 1865.

The Founder had outlived two generations, and was in his eightieth year when he passed away, on the 19th day of October, 1861, leaving 42 jurisdictions and 200,000 Odd Fellows as his pyramid: a prouder tribute than ever rose to Egyptian greatness by the sacred waters of the Nile.



GREENMOUNT CEMETERY, BALTIMORE, MD.

CHAPTER XIII.

THE DEGREES AND ENCAMPMENT BRANCH.

Friendship above all ties does bind the heart,
And faith in friendship is the noblest part.

—LORD ORBURY.

Didst thou but know the holy touch of love,
Thou wouldst as soon go kindle fire with snow,
As seek to quench the fire of love with words.

—SHAKESPEARE.

This above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

—SHAKESPEARE.

The scattered lodges of England in the earliest times had but simple ceremony; it was limited to "making" the term for an initiation, and the formula for opening and closing a lodge. In January, 1814, the Manchester Unity formed a federal independency. Its first step was in the direction of a secret work. Before that time the beneficial feature was the distinctive trait, and ritualistic elements were but little known or considered. It was about two years before it took a form which led to anything like practical results. A committee was appointed with instructions to prepare a series of suitable lectures, with appropriate signs, passwords and grips; and to spare no pains to make them interesting and instructive. Although deficient in literary capacity, they assiduously wrought out a scheme, and in May, 1816, reported the result. It consisted of three degrees and accompanying lectures, afterwards known as the First or White, the Second or Blue, and the Third or Scarlet Degree. They were printed, adopted, and furnished to the Order. As may readily be supposed, they were of rude construction; but the inelegant diction that subsequently grated harshly on educated ears deeply impressed the simple men who then constituted the larger element interested.

It does not follow that degrees were at this time devised; to the contrary, no claim for such an origination was then set up.

The Manchester Unity separated from the London Order, called the Grand Lodge of England. Before that separation it had all the work, if any, of its superior. We do not know its nature or extent, and cannot pass judgment, therefore, upon the respective claims of each. From what we can gather, it appears that this was a revision and introduction, and not an origination on the part of the Unity. The degrees were only conferred on those who had proved themselves by regular attendance upon lodge duties for stated periods. In 1818 the conditions were as follows: for the White Degree, faithful membership during three months; for the Blue Degree, six months; and for the Scarlet Degree, twelve months. No money charge was exacted, and each candidate was subjected to the ballot. The lectures were not confined to candidates, but were to be read at regular periods in each district for the common benefit. This was the law until 1830, when the White Degree was given at any time after the payment for initiation; the Covenant three months afterwards, and so at intervals of three months for all the degrees.

The date of the production of the fourth or Golden Rule Degree cannot be fixed, or whether it preceded those of Covenant and Remembrance. No records attest its origin or history. It first appears at the organization of the G. Lodge of Md. and of the U. S. on February 22, 1821. Six P. Grands only were present on the occasion; one of them had the degree and conferred it upon the other five. Wildey was certainly not the instructor, or the faithful minutes which never forgot him would have set it down. The minute is suggestive: "P. G. Larkam having been duly admitted to membership, the Golden Rule Degree was then conferred on five P. Grands." This seems to settle the question of an English origin, and that Larkam brought it over and gave it out. There has been a surmise that it was not imported, and was in fact Entwisle's work, but there is no foundation for the theory. Until 1827 the honor of receiving this degree was limited to P. Grands, who had been admitted by vote to membership in the G. Lodge. It was conferred in the body of the G. Lodge, until, with the Patriarchal and Purple Degrees, it was transferred to the Encampment branch of the Order. It then took its present place, of the second in that ritual. It was conferred on the first eleven as complimentary; after which the fee of one dollar was required to be paid, and applicants were subjected to the ballot.

RITUAL OF WASHINGTON LODGE.

At the beginning, Washington Lodge had no ritual. As stated elsewhere, its first members were of different sections of the Order; they had no common lesson to receive or to impart. Such property could not be lawfully in their possession. They were entirely ignorant of the work of the Manchester Unity until instructed by Henry M. Jackson. He brought the subordinate lodge degrees, the initiatory form, and the opening and closing ceremony. At the institution they had absolutely nothing, except perhaps a grip, a password, and an obligation. That the Manchester Unity had the White, Blue and Scarlet Degrees is fully verified. A printed book with the imprint of Mark Wardle, Manchester, 1824, is now in our archives. It contains these degrees in full, as they then existed. Washington Lodge had them in manuscript as the foundation of the system afterwards completed. When the two American, or intermediate degrees, appeared, the five constituted the subordinate degrees of the Order. The origin of these latter is honorable to all concerned.

THE AMERICAN DEGREES OF COVENANT AND REMEMBRANCE.

Previous to 1821, when Washington Lodge was ruling by its committee of P. Grands, a remarkable occurrence gave a great impulse to the secret work. One of the P. Grands, John Pawson Entwisle, was carefully devising two degrees with suitable lectures, to be used with the three already adopted. When prepared, they were submitted to the committee and were approved; and on the 25th of November, 1820, the lodge was duly notified of their acceptance and adoption as intermediate degrees. They were designated "the degrees of the Covenant and Remembrance." The impression made by them must have been very great. On February 22, 1821, when the G. Lodge was formally instituted, provision was made for its pecuniary support. The regulations for that purpose fix a great value on the new work. The charges were "ten dollars for the dispensation; ten dollars for the White, Blue and Scarlet Degrees, and books of charges, and ten dollars for the intermediate degrees, called the Covenant and Remembrance." These items make up the amount of the charter fee, thirty dollars. It is clear from this that they were relatively more greatly valued than the old work. When G. Sire Wildey

made his visit to England in 1826, he presented them to the Manchester Unity. The Annual Movable Committee of Nottingham, on June 6, 1827, gratefully accepted the gift; thus our first G. Secretary enriched the ritual of the mother country.

THE PAST OFFICIAL DEGREES.

The next accession were the P. Official Degrees. The minutes of the Unity are as silent about them as about the Golden Rule. They came to us from that body; the date of their arrival is not fixed, but it must have been soon after the English charter was granted. Their charge-book, issued by Mark Wardle, 1824, was a new edition, revised and corrected. They are set out in that book as part of the work. These degrees are unwritten instructions, in symbolic language, without lectures, and designed simply as rewards for official service in a subordinate lodge. They are known as P. N. G., P. V. G., and P. Sec.'s degrees. Their original form remains unchanged; but by special provision the P. V. G. and P. S. degrees may be conferred out of the usual order. The G. L. U. S., in 1856, (Digest 444 a), provided, "In case of a vacancy in the office of N. G. or V. G. of a subordinate lodge, and all qualified members refusing to accept either of said offices, the lodge may, by dispensation, elect a Scarlet Degree member thereto, who shall be entitled to the honors, as in the case of constituting a new lodge." Also, in 1874, (Digest 445 a), that, "the G. Lodges of the several jurisdictions, subordinate to this R. W. G. L., are hereby authorized to cause to be conferred the honorary degree of Past Secretary on any P. Grand in good standing, who has served a lawful term as V. Grand and N. Grand in a subordinate lodge."

The first notice of these degrees is found in the Unity proceedings held at Manchester on September 5th, 1822, as follows: "Resolved, that no elective officer be entitled to his signs as a Past Officer until he has passed the office for which the sign is intended, in a meritorious manner." As some irregularities had crept into their proper administration, on June 25th, 1824, further legislation was resorted to: "Resolved, that the G. Master, or D. G. M. in his absence, call quarterly, (or as often as they see fit or necessary) general lectures, at which the lectures of P. Officers, the signs and passwords, may be given to those entitled to the same, to prevent such mistakes as have had frequent occurrence." Neither of

these resolutions would seem to refer to something just introduced, but rather to what had been already practiced. They could only apply to work already generally adopted; and some considerable time must have elapsed, in which the evil had crept in for which they were the remedy. Hence, these degrees had been known and imparted before that time. As early as February 22d, 1823, it was enacted by the G. Lodge of Md. and of the U. S. "That each member of the G. Lodge be required to give the P. Grand's sign and password before they can be admitted into the G. Lodge." Thus, the Past Officer's degree was already in use, and was at that time made the test of membership in that body. It continued to furnish the working sign and password of the G. Lodge in both its singular and dual conditions, until the adoption of a special G. Lodge degree.

THE ROYAL PURPLE DEGREE.

The next in order of time was that degree now known as the Royal Purple. It was first designated as the Fifth Degree, afterwards the Past Grand's or the Mazarine Blue Degree; purple at last became the color, as indicative of its order of succession. It is clearly an American production, but there has been no special claim of authorship; it is one of the mysteries we have not been able to unravel. It came personally from G. Sire Wildey, but he could never be induced to give the particulars. It was submitted in fragments to his associates, until all the parts were furnished. He never claimed to be the author, and no one believed in his ability to produce it. But as he alone stood for it, for convenience it was assumed that it was his work. In this anonymous condition it found its way into the G. Lodge of the United States on the 30th day of March, 1825. On its presentation the following action was had: "Ordered, That the G. Lodges be informed that there is a color on their charters for a degree which they have not received, and that it will be forwarded as soon as possible." "Resolved, that it is the opinion of this G. Lodge that the benefit arising from the said *fifth degree*, shall be forwarded to this body, to defray the expenses of the same, and likewise that of the representatives of each State." It would seem that the whole matter had been previously matured—the degree, its order, and its use for fiscal purposes. It was in this manner adopted, and sent to the G. Lodges under the instructions agreed upon.

It reached the G. Lodge of Pennsylvania, April 14th, 1825, when it was postponed to await "more information on the subject." It was again considered June 3, 1825, on the occasion of a visit from G. M. Wildey; his presence gave rise to the following: "Resolved, that the G. Master of the G. Lodge of the United States be requested to give the Mazarine Blue Degree to such brothers as may apply to him for it, before leaving the city; upon his being satisfied that they are entitled to receive it." "Resolved, that the G. Lodge will pay her proportion of the expense necessary to complete the said degree in the United States."

A copy of a letter, of the date of May 8, 1825, from New York, addressed to the G. Officers of the G. Lodge of the United States, says for that jurisdiction that the fifth degree was very much approved. At an adjourned meeting of its G. Lodge, held June 6, 1825, at which G. M. Wildey was present, the following was adopted: "Resolved, that the fifth degree be, and the same is hereby, received and accepted as part of the work of the Order." "Resolved, that all moneys received for conferring the fifth degree shall be paid over to the G. Lodge of the United States, for the purpose of defraying the expenses of the representatives that may be sent to that body." In New York as in Philadelphia, several brothers received the honors of the Purple Degree from G. M. Wildey. The records of the G. Lodge of Massachusetts are not accessible; but G. M. Wildey was at its session in June 1825. It is presumed that body readily assented to the new degree, and received it from his hands. It had been already submitted 15th April, 1825, to the G. Lodge of Maryland, and it was at once fully approved by that body. In due time, after the payment of the prescribed fee, a number of its P. Grands also received the new instruction.

And thus was the fifth degree, successively known as the Past Grand's Degree, the Mazarine Blue Degree, the Purple Degree, and the Royal Purple Degree, established as a portion of the work of the Order.

THE GRAND LODGE DEGREE.

The G. Lodge Degree is also American; growing naturally out of the creation of State G. Lodges. It began with their organization. It has no lecture, but is left to the moral to be found

in its peculiar password. It has never been changed since its introduction. When G. Sire Wildey was in England in June, 1826, he submitted to the authorities of the Manchester Unity the American degrees. They were the degrees of the Covenant and Remembrance, the Purple or Past Grand's, and the G. Lodge degree. The G. Committee in special session took charge of them for submission to the next session of the Annual Movable Committee. The committee met at Nottingham, June 4, 1827, and had these proceedings: "On a report of a sub-committee, the degrees brought by G. Sire Wildey from America, were disposed of as follows: Resolved, that the Covenant, Remembrance, and the degree for Past Grands be adopted; and that all degrees be printed in a size corresponding with the American Lecture book, except the P. Grand's degree, which shall be printed pocket-book size, for the use of P. G.'s; the color for the Remembrance lecture to be green, the Past Grand's purple."

No reference was had to the G. Lodge Degree; it could have been but of little use in their system; as their form of government did not need it, no notice was taken of its offer. It was passed by them informally, as an unobjectionable mode of its rejection. The Purple degree lecture after some delay was printed, and in December, 1827, was ready for delivery in the jurisdiction of the A. M. C. It was only conferred upon P. Grands of approved standing as a special mark of esteem and confidence.

THE PATRIARCHAL DEGREE.

About the time the brothers in Baltimore were constructing the Purple degree, P. D. G. M. Smith, of the Duke of Norfolk Lodge (now No. 55) Wigan, was employed in preparing another degree, which has been of great service as an appropriate introduction to the ceremonial of the Royal Purple degree. Bro. Smith submitted his work to the officers at Manchester in the early part of 1825, in advance of the regular meeting of the A. M. C. The session of that body was held at Huddersfield, May 23, 1825, when the production was referred to a committee of eight. This committee having reported favorably, the degree was adopted as the Patriarchal; it was also resolved that "the distinguishing badge for the Patriarchal Order be *Gold*." Thanks were also bestowed on P. G. Smith for "his exertions in bringing forward the newly adopted degree." An order to print it was passed, and it was at

once disseminated through the Unity. The original Patriarchal degree of P. G. Smith was not without merit, being mainly designed to test the proficiency of its candidates in the previous degrees.

In the summer of 1825 P. G. McCormick, of Maryland, was a visitor in England. The officers at Manchester at once availed themselves of his presence. He was entrusted with the new degree and its lecture, to be delivered on his return, in person, to G. M. Wildey and D. G. M. Welch. On his return, at the session of the G. Lodge of the United States held September 25th, 1825, he presented his credentials to that body, and announced that he had duly presented the degree. Whereupon the Patriarchal degree was conferred upon all the G. Officers and members of the G. Lodge who were present. On October 18th, 1825, it was announced to the G. Lodge of Maryland, and was conferred on a number of its P. Grands. It does not appear to have reached the G. Lodge of Pennsylvania until May 12th, 1826. No doubt the G. Lodges of Massachusetts and New York received the information about the same period.

Thus three new degrees of kindred character, but of somewhat different tendency from ordinary lodge work, were introduced. Their candidates were limited to the small band which composed the membership of a G. Lodge. The original design was to help consume the time of the session and add to its attractions; thus they filled up the intervals between the ordinary business and helped to sustain a feeble treasury.

AN ENCAMPMENT LODGE.

Such was the inside view of the work in the year 1827. But in that year it had an extension. The G. Lodge of the United States was already a successful experiment. It had four G. Lodges to support its dignity, embracing four of the States of the Union. Maryland had four working subordinates, one of them operating in German; Pennsylvania was a great success, and the other Grand Lodges were promising. The leaders felt that more extended views regarding the secret work would be correspondingly beneficial. It began in a consultation among eight of the most active and useful members in Maryland. After numerous suggestions, they met on May 6th, 1827, and took final action; it was then determined to organize a new

and select branch of the Order open to Scarlet degree members only. For this purpose they applied to the G. Lodge of Maryland for a warrant to establish an "Encampment Lodge," in which the three new degrees could be conferred on brothers of the Scarlet degree. It was at the meeting held May 15, 1827, that the charter was granted. The application for the first time gave to the new work the distinctive appellation of "Encampment degrees." It will be noticed that this was an extension of these degrees. Not only was the G. Lodge relieved from ritualistic work; the degrees were diffused among the Order: the Past Grands parted with an exclusive right and gave it to the brotherhood.

The subject of these degrees had already received the attention of the G. Lodge. They were quite barren and naked, and had much need for dress and decoration. At the November session of 1826 a crozier was devised as insignia for the Patriarchal degree, and it was then informally determined that the system of procedure for all of them needed reformation. It was plain that much was necessary for their proper exemplification; a full set of emblems and a set of appropriate regalia were indispensable to give effect to their lectures and charges. Special implements and fittings were required, and a separate place and organization for their administration. So that when the movement was made, the members were ready to give it their approval. The petition was signed by Thomas Wildey, John Boyd, Thomas Scotchburn, John Roach, Ezekiel Wilson, John F. Exc, Thomas Charters and Richard Marley. It was on the same night referred, reported upon, and the petition granted; the charter fee was forty dollars, and ten per cent. of its receipts was to be paid to the G. Lodge. The G. Lodge relinquished the right to confer the degrees so long as they should be properly given by the new body, and Encampment Lodge, No. 1, was alone authorized to impart them to the Scarlet members. There was great enthusiasm and the usual energy for working the new machinery; an encampment room was fitted up, emblems, implements and suitable regalia were procured, and the "Encampment" was duly instituted in the G. Lodge Hall on the 6th of July, 1827. The first officers installed were: John Boyd, C. P.; Thomas Wildey, H. P.; Thomas Scotchburn, S. W.; Richard Marley, Scribe; John J. Roach, J. W., and Ezekiel Wilson, Guardian.

The other members at the organization were John Welch, William Williams, Henry Harris, Charles Brice, Samuel Bickley, George Freeburger, David Ramsey, Abraham Sanders, and brothers Santinyer, Pitts, Clements and Richardson.

These eighteen, at a preliminary meeting on the 27th of May, had fixed the price for the degrees; for the first or Patriarchal three dollars, for the second or Golden Rule four dollars, and for the third or Purple degree five dollars. No charge, of course, for those who had already received them. By this arrangement they were able to begin with something in the treasury. The precise period of this arrangement of the degrees is not known; the order was completely inverted, the last degree prepared being the first conferred. One or more of the number prepared the initiatory ceremonial, but no statement of the facts has ever been made. Very soon afterwards the degree, until then known as the Purple, was designated the Royal Purple, which name it still retains. We have stated the tradition on this subject, but have nothing of our own to offer. But no one should mistake the old for the new work. We cannot allege any identity between the first Patriarchal degrees and the present Work. They did not seem to have any distinctive degree character: substance was lacking to enable them to stand alone; hence when conferred in the G. Lodge they were treated as quasi side degrees.

The Golden Rule degree, as before stated, was introduced as the fourth degree, February 22d, 1821. It was a barren sketch without drapery. It is supposed to have taught the golden rule of Christianity, with simply a sign and password. It had no lecture. But its point and brevity made it popular; for, of the forty-five Past Grands admitted to the G. Lodge in the first six years, forty-one took the degree. Before being transferred to the Encampments it became a little tangible. Article 7 of Constitution of 1823 provided that it should be read every quarter in the G. Lodge, and the G. Lodge of Maryland in April, 1826, "Resolved, that the Fourth (G. R.) Degree be ordered to be read." Of course there was something to read, but it was barely "something," unless aided by oral teaching.

ENCAMPMENT OF PATRIARCHS.

After eighteen months' work under the charter it proved unsatisfactory, and another was sought for in its stead. At the

session of January 16th, 1829, the G. Lodge of Maryland adopted the following: "Resolved, that Encampment Lodge, No. 1, be allowed a charter in lieu of the one they have, that being defective in orthography." The original paper is not in existence, and cannot be consulted. The new charter may be better, but it is not a model of careful composition. The style was entirely changed; it was no longer an Encampment Lodge, but an "Encampment of Patriarchs." The new warrant has the original date of the old one, and the names of six of the original charter members. Other changes as to names occurred, but they were not important. For some reason a sort of reform of the same character was extended to the lodges. At the annual session of the G. Lodge of 1830 the following was adopted: "Resolved, that the charters of the subordinate lodges be taken from their frames and others placed in, with the original dates and officers who were the original signers of said charters, with the exception of those who may have been expelled since that period." The last clause seems to explain the whole matter, for a natural aversion must have been felt to keeping the names of expelled members upon such sacred instruments. William Williams, an original encampment charter member, was one of the expelled. The following is the substituted charter:

CHARTER OF THE FIRST ENCAMPMENT OF PATRIARCHS.

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: Know ye that an application being made to the Grand Lodge of Maryland by the following Past Grands, viz: Thomas Wildey, John Roach, Senr., John Boyd, Thomas Charters, Thomas Scotchburn and Richard Marley; being all members of the Independent Order of Odd Fellows, and residing within the State of Maryland, to establish an Encampment of Patriarchs. We, the Grand Lodge of Maryland, by the authority of a charter granted us by the Grand Lodge of the United States of America, held in the city of Baltimore, hereby grant this charter, and we, the Grand Lodge of the State of Maryland, do empower the aforesaid Encampment of Patriarchs to grant dispensations for opening an Encampment to all faithful Odd Fellows throughout the globe; and we, the Grand Lodge of Maryland, do furthermore cede to the said Encampment of Patriarchs the exclusive power of conferring the degrees appertaining to the Encampment of Patriarchs, viz: The Patriarchal Degree, the Golden Rule Degree, and the Royal Purple Degree.

And we, the Grand Lodge, also privilege them to make such laws as they may think expedient for their good government: Provided, at all times, such laws be not at variance with the constitution of the Grand Lodge of the United States, nor that of the Grand Lodge of the State of Maryland. But should the said Encampment infringe or violate the constitution of the Grand Lodges, either of the State of Maryland, or of the United States, or act in any manner derogatory to the principles of Odd Fellowship, the Grand Lodge do retain the power of suspending this charter; but in case of a faithful observance of the above stipulation, we do further bind ourselves to repair all accidental damage or destruction of this charter. In witness whereof, we have subscribed our names and affixed the seal of the Grand Lodge of the State of Maryland, together with the colors, hereby transmitted to the said Encampment of Patriarchs, this the thirtieth day of May, A. D. 1827.

[SEAL] *Black.*
Gold.
Purple.

THOMAS SCOTCHBURN, G. M.
CHARLES BRICE, D. G. M.
RICHARD MARLEY, G. W.
EZEKIEL WILSON, G. Sec.
JOHN ROACH, G. G.
DAVID RAMSEY, G. C.

But six grantees appear in the body of this instrument instead of the original number. The name of P. G. Wilson, who subscribed the original as G. Secretary, is also omitted. But the hasty action of the body was particularly manifested in the name given to the new organization. An Encampment of Patriarchs is a generic name, and it was authorized to institute others of the same class. But it should have been more specific. To be sure, the G. Lodge twice designates it in its minutes as Encampment, No. 1, but that was no more a distinctive name than Lodge, No. 1. In fact it was out of the system—a mere fragment, afterwards to be put in a more tangible form. However, it existed until a G. Encampment took its place in 1832, when a regular warrant was issued to it as Jerusalem Encampment, No. 1. It was simply an experiment, having no precedent in England, and never thought of in America until 1827. But a short trial was sufficient to show its value; one year's experience induced its projectors to persevere until it became a permanent feature of the Order. G. Sire Wildey led here as elsewhere, and invited the other G. Lodges to participate.

ENCAMPMENTS IN PENNSYLVANIA.

The G. Lodge of Pennsylvania was the first to respond. The invitation reached them on June 9, 1828; on September 29 of that year it ripened into action. At that time a petition was offered to that body from ten members of the Patriarchal Degree, praying for a warrant to "form an Encampment of Patriarcha." The prayer was granted, a draft reported 27th October, and on December 20, 1828, the warrant and charge books were formally delivered to the petitioners. But it seems that no organization then took place. On June 16, 1829, G. Sire Wildey being present, a motion prevailed to reconsider the whole matter. The petition was recommitted, and a report made as follows:

The committee appointed to consider the propriety of forming the petitioners for an Encampment of Patriarchs into a G. Encampment, respectfully report that they have given the business that serious consideration its importance merits, and are convinced the interests of the Order will be promoted by forming said G. Encampment: subject to the following resolutions, which your committee recommend to your consideration:

Resolved, That the original jurisdiction and government over all Odd Fellowship in Pennsylvania, is of right and necessity vested in this G. Lodge.

Resolved, That this G. Lodge will grant a warrant for the opening of a G. Encampment; and that the recommendation of said G. Encampment shall be necessary, at all times, to all petitions that shall be offered to this G. Lodge for warrants for subordinate Encampments that hereafter may be applied for, by Odd Fellows, properly qualified to receive the same.

Resolved, That ten per cent. of all moneys received by the G. and Subordinate Encampments shall be paid to the G. Lodge quarterly; and that they will conform to such laws as shall be hereafter dictated by this G. Lodge.

Resolved, That the warrant of each Encampment shall embrace the principles and requisitions in this report.

The preamble and resolutions were concurred in, and the plan at length took practical form in that State.

The whole action in Pennsylvania was characterized by prudence and sagacity. The project was new and the form of its execution somewhat revolutionary. A Grand Lodge was supreme in its State—the sole fountain of local authority. All Odd Fellows in the State of whatever degree were subject to the one

master. But here was the anomaly of a class of members seeking to break away from the governing power and to set up for themselves. Certainly there was wisdom also in the desire for a separation. Those having the superior degrees outranked all the rest, and in that relation had nothing in common with them. A separate association was necessary where equals in rank only could legislate on those degrees. It was not proper that members should be called upon to determine questions they did not comprehend. The resolutions applied the remedy, and at the same time secured the dignity and authority of the G. Lodge of Pennsylvania. The G. Encampment provided for was organized on June 19th, 1829, and began to give the degrees until a subordinate Encampment was instituted. A petition for that purpose was granted on the 13th of August, 1829, and on the 16th the first subordinate opened; success was assured and thus the new branch of the Order was firmly established in Pennsylvania. This Encampment was distinguished simply as No. 1, but afterwards assumed the style of Philadelphia Encampment, No. 1. The journal of the G. Encampment does not give it the title until April, 1838; in the meantime four other subordinates had been formed with appropriate names. The report of the proceeding says, "Your committee also opened an Encampment of Patriarchs, which organization was received with the greatest approbation." The G. Encampment was opened by G. Sire Wildey, who installed the G. Officers in due form. The report referred to was that of the movable committee of the G. Lodge of the United States, of which G. Sire Wildey was chairman.

NEW YORK AND MASSACHUSETTS.

On visiting the G. Lodge of New York, the committee found its members fully alive to the new departure. They had taken with them an engrossed warrant for an Encampment, with blanks for names, date and signatures; the form being modeled after that granted the preceding January in Maryland. It differed in confining its jurisdiction in granting warrants to the State of New York, instead of giving the globe for its theatre. This document is preserved among the archives of that State. No history of the new movement in Massachusetts is accessible, but the report of the committee shows that they were at Boston; here

they met some delay, but before leaving they formally opened an Encampment in that city.

WILDEY TOOK THE RESPONSIBILITY.

This was all done without the authority of the supreme body. The excessive energy of Wildey could not bear inaction; his plan was to see and to perform. He had so long been master, that he never gave thought to anything but the work in hand. The advantages of a separation of the work, the propriety of offering new inducements to Scarlet brothers, were manifest. He did not hesitate, and his old cohort moved in line at his call. But it was not the less revolutionary. To be sure, it succeeded, and the end in this case seemed to justify the means. The G. Lodge of Maryland acted with great spirit and put the plan properly on foot. These degrees were no longer toys, but tools; the practice that confined them to P. Grands was abolished, and a great engine for good set in motion. The charters of 1827 were simply nullities; irregularity bred confusion, and the example was of a nature to cause alarm. But the novelty gradually merged into the system, and at length the new movement became the pride of the Order.

ACKNOWLEDGED BY THE G. L. OF U. STATES.

The G. Lodge of the United States accepted the situation, and indirectly gave aid and comfort. It went further, and declared the Royal Purple degree a necessary qualification for Grand Representatives, contenting itself with the assertion that "it was the only legitimate depository for granting charters to open lodges and *Encampments* in foreign States, or in the Districts or Territories in America"; leaving it to be inferred that what had already been done was legal.

THE ENCAMPMENT BRANCH.

But this irregular proceeding had a short career. Steps were taken to bring this comet-like emanation into the regular system, and to make it directly subject to the central authority. At the same session of 1831 a charter was granted to James L. Ridgely, Joseph Bannister, John Boyd, Augustus Mathiot, Samuel Lucas and Thomas Scotchburn to open a G. Encampment in Maryland.

But the G. Lodge of Maryland was already exercising sole jurisdiction in the same field. That body gracefully yielded at once to the demand of its superior, and on the 17th of January, 1832, passed the following: "Resolved, that for the purpose of vesting undisputed and absolute jurisdiction to charter subordinate Encampments, and all rights necessary thereto, in the G. Encampment, this G. Lodge doth hereby relinquish to said G. Encampment and vest therein all the rights, if any, the said G. Lodge now possesses over Encampments in this State." The G. Encampment had already been instituted on the 31st of December, 1831, and set up its tent in the city of Baltimore. It will be at once seen that the Patriarchal branch as to its mode of government was formed upon the model of the State G. Lodges. By this adjustment it assumed a position of entire State independence as an integral part of the Order, was admitted to representation in the Grand Lodge of the United States, and soon rose by its *sublime* degrees and its select membership to the apex of the system, becoming the superior grade in the Order.

MARYLAND FOLLOWED BY THE OTHER STATES.

But all this was the work of time. The same irregularity had occurred in Pennsylvania; the example of Maryland was followed, and notwithstanding the manifest absurdity of the act, that G. Lodge delegated its sovereignty to a G. Encampment, which granted charters under its authority up to 1840, the legislation of the G. Lodge on the subject being disregarded. In the interval (1833) the G. Lodge of the United States so amended its constitution as to require the recognition of its jurisdiction over the Patriarchal branch, with "the exclusive right to authorize Encampments in States or Districts where no G. Encampments existed," and also making the R. P. degree a qualification for the office of Grand Sire. The conflict of jurisdiction in the meantime continued not only in the States we have named, but also in New York. The following statement, taken from the columns of that late able publication, "The Heart and Hand," gives a truthful version of the difficulty and of its final adjustment:

In 1834 Patriarch Frederick Liese and others petitioned the G. Lodge of the United States for a charter to open an Encamp-

ment in the city of New York, to be hailed as Mt. Hebron Encampment. The committee reported that the G. Lodge had no authority to grant the charter, inasmuch as the charter granted to the G. Lodge of New York gave it the power to confer Encampment Degrees; that the G. Lodge of New York, in 1829, granted a charter to open an Encampment in Albany, which charter invested in said Encampment the exclusive power to grant charters for Encampments in the State of New York. The petitioners, perceiving the fallacy of obtaining a charter from a body of co-ordinate operation, were desirous of receiving one from an authority competent to guide as well as create. Their application being refused, they subsequently applied to the Encampment at Albany and received a dispensation. The members of the parent Encampment having seceded from the authority of the G. Lodge of the United States, the powers relative to Encampments in the State of New York reverted again to the supreme G. Lodge, by the recall of the original charter of the G. Lodge of that State in 1837, and a new charter was granted to Mt. Hebron Encampment, No. 2, of New York, in lieu of the dispensation under which it had existed. In August, 1839, the G. Encampment of the State of New York was instituted in the city of New York, assuming jurisdiction of all subordinates in the State.

In 1840 the G. Lodge of Pennsylvania adopted a resolution to relinquish all jurisdiction over Encampments in that State to the G. Lodge of the United States, and an informal application was made to the G. Sire to change the relations of the G. Encampment from the State G. Lodge to the G. Lodge of the United States, as tendered in the resolution. It was apparent to the G. Sire that there were no legal means of attaining so important an object, during the recess, as becoming possessed of jurisdiction over the Encampments of any State. At the annual session in 1841 the G. Lodge of the United States accepted the surrender of jurisdiction by the G. Lodge of Pennsylvania, recognized the existence of the G. Encampment, recalled the charter under which it was constituted, granted a new one in lieu thereof, and confirmed the charters of all existing subordinates throughout the State.

This ended the authority of State G. Lodges over the Patriarchal Order, and rid the Order of the anomaly heretofore existing, of the independence of the Encampments of the control of the G. Lodge of the United States. At the period when Encampments were organized under the several G. Lodges, it was deemed advisable to confer on them powers similar to those formerly conceded, under like circumstances, to Lodges—that is, to permit the senior body to exercise the limited authority of establishing co-ordinates. All the charters issued for the first Encampments in Maryland, Pennsylvania, New York and Massachusetts, being

alike in tenor, recognized the same incongruity. The impropriety of such assumption, and the well-being and perpetuity of this branch of the Order, led to the organization of G. Encampments, properly constituted to exercise superintending authority as well as that of giving existence—thus relieving the Encampments in those States from all embarrassment incident to an undigested organization.

Since passing that ordeal, in which it stood alone and took deep root in the hearts of the membership, it has never retrograded, but by its own prestige and the favor of the G. Lodge of the United States, is now assured of permanent life and prosperity.

UNIFORMED PATRIARCHS.

Whatever may be said of the Encampment Branch by those who do not seem to appreciate its value, everything points to its popularity and perpetuity. No better indication of its vitality can be found than in the favorable legislation of the G. L. U. S. Of this the most important was that which gave to Patriarchs a street uniform in lieu of the ordinary regalia. The movement began in 1870, when, at the instance of Rep. Perkins, of Massachusetts, it was resolved "that subordinate encampments, when they appear in public, may wear such uniform style of head-dress as may be approved by the G. Patriarch of the jurisdiction." Under this resolution, chapeaux were at once adopted in certain localities, to be worn in processions, as well as swords, belts, and gauntlets; and the matter being brought to the notice of the G. Sire, he issued his proclamation forbidding their use. G. Sire Stuart, though very favorable to a street uniform for Patriarchs, had no alternative. G. Sire Farnsworth, before the passage of this resolution, had decided "that no regalia is legitimate except that prescribed by law—*chapeaux*, crooks, swords and belts, and all *military paraphernalia* not so prescribed, are accordingly inadmissible." This decision was affirmed in the very words in which it was made, and of course was decisive of the question that a chapeau worn in procession was regalia. But G. Sire Stuart's proclamation, although supported by a report from a standing committee, was amended by striking out "*chapeaux*" as part of the interdicted costume. This was the entering wedge, and was done on the motion of Rep. Stokes, of Pennsylvania.

The friends of the new movement were greatly encouraged, and came up in fine spirits to the session of 1872. Rep. Rand, of Massachusetts, brought the subject before the body, and was appointed chairman of the committee to which it was sent. The committee reported as follows: "Resolved, that Encampments be permitted to wear such style of street uniform, on parade, as may be sanctioned by the G. Encampments of their respective jurisdictions; but under no circumstances shall the funds of an Encampment be appropriated to meet any expense incurred thereby." By this time there had been a revolution of sentiment; New England was particularly anxious for the change, and the conservative members were disposed to acquiesce. The resolution was passed almost unanimously and with great enthusiasm. In 1875 the indulgence went further, and the G. L. U. S. sustained G. Sire Durham in his decision that a Patriarch might enter his Encampment in street uniform, provided he also assumed his Encampment regalia.

By this time the new arrangement was everywhere adopted with beneficial results, and had assumed such proportions as to become a matter of grave importance. A committee, of which Rep. Ticknor, of Illinois, was chairman, had already reported the style of the uniform to be worn, and after amendments severally proposed by Rep. Porter, of California, and Rep. Innis, of Ohio, it was adopted (Journal 6243). At the session of 1877 a uniform street dress was provided for members of subordinate lodges, upon the report of a committee of which Rep. Hickok, of Pennsylvania, was chairman, and a special committee is now preparing a street dress for Patriarchs who do not prefer the uniform. This last committee consists of Reps. Shaffner, Ticknor, Given, Kidder and Johnson, who will no doubt make a satisfactory report. Of course, the use of any of these costumes will in any case be optional. Thus it will be seen that the Patriarchal branch has introduced a feature, which has conquered prejudice and given a new impulse to the whole Order. A system of drill will no doubt be adopted which will harmonize the action of the drill associations, and we may soon expect to see the Patriarchal branch one of the best disciplined bodies in the country. They are already recognized as the leaders in our public demonstrations. This brilliant array of Odd Fellows have already added to our processions a dignity and beauty

which cannot be surpassed. This picked body of noble men who have attained to the superior degrees, and overflow with zeal and energy, now compose the hope as well as the body-guard of the Order.

GRAND ENCAMPMENT DEGREE AND HONORARY DEGREES OF C. P.
AND H. P.

At the session of 1841 representation was accorded, by a constitutional provision, to G. Encampments precisely upon the same terms as G. Lodges. A committee was at once appointed to prepare an appropriate degree for the G. Encampments, and honorary degrees for the Past Offices of Chief Patriarch and High Priest: it consisted of Reps. Kennedy, Van Sickell and Marley. The committee reported the degrees on the 21st of September, 1842, and on the next day they were adopted. They were then by resolution granted to the members of the body, and were duly conferred. In 1844 the G. Lodge abolished these honorary degrees, but as some of the jurisdictions continued to confer them, the G. Lodge in 1850 directed G. Encampments to destroy the copies, which was done, and the work was suppressed. The Encampments as a separate branch have, notwithstanding their success, met with determined opposition. But in vain have propositions been made again and again, either to abolish their degrees or to merge them with the subordinate degrees; the G. Lodge of the United States has always in the most decided manner refused to make any change whatever looking to the merging of the degrees or of the two branches of the Order.

THE LECTURES OR RITUAL.

Having witnessed the spread and establishment of the new branch throughout the jurisdictions, we may now the more readily consider the system on which it was grafted. Before proceeding, it will be necessary to explain certain technical terms in common use in this connection. The word LECTURE is of this class, and had a twofold meaning. First, the addresses, colloquies, charges and special modes of a degree were denominated a lecture. The same name was also given to a meeting held for the purpose of conferring or giving instructions in a degree. The latter definition has not met with much approval in this country.

The lecture, properly speaking, is the written work of the degrees. Several of them had no formal lecture; as the G. Lodge degree, and those of the P. Officers, these last consisting only of unwritten work. Recently the word lecture, with reference to the ceremonies, is becoming obsolete. It is now regarded in better taste to designate the work by the word "ritual." This term is the latest, and will most likely remain unchanged. The degree lectures, as at first prepared, were not elaborate; the constant alterations and additions were not sufficient to make them lengthy; yet, although brief, there was substance enough to allow of printing. Each edition seems to have been modified more or less until 1823. In that year the charges and general work were "revised, altered and improved" by the Manchester Unity. This edition took the place of the old lecture-book. A copy preserved in the archives of the G. Lodge of the United States, has the imprint of Mark Wardle, Manchester, 1824. The lecture of the White Degree was amended in 1826; again, in 1827, the whole of the lectures, including the Covenant and Remembrance degrees, were published to conform to the American Lecture-Book.

Washington Lodge, No. 1, at Baltimore, received the lecture-books of the three degrees by the hands of P. G. Henry M. Jackson, in 1819. The G. Lodge of Md. and of the U. S. was naturally very anxious about the secret work. At its session held 22d August, 1821, the minutes show an impatient expectation of the arrival of "the new lecture-books." The copies came and were distributed. The Covenant and Remembrance Degrees were also furnished to the lodges. A copy of the first edition printed by American authority is now in the archives of the Order. The three original degrees, with the two intermediates, are in proper position, but there is no date to the volume. It was, no doubt, printed under the resolution of April 13th, 1823, passed by the G. Lodge of Md. and of the U. S. It was an ambitious venture by the indigent fathers, to whom a few dollars was a serious burden. But they were reaching out to embrace a larger area, and had to make a decent appearance before the world. They therefore put themselves in literary uniform before making the conquest of the States. But little alteration was made from the standard manuscript. It was just in time to supply the three G. Lodges erected in June of the next year.

FIRST PRINTED AMERICAN LECTURE BOOK, CERTAINLY PRINTED IN
1823.

ITS TITLE.

“Lectures and Charges of the Degrees of the Independent Order of Odd Fellowship; Grand Lodge of Maryland and of the United States, Baltimore.”

TITLE OF THE COVENANT DEGREE.

“The Degree of the Covenant, instituted and introduced into Odd Fellowship by the Grand Lodge of Maryland and of the United States, Baltimore, November 25th, 1820, and there notified as ready by Grand Master WILDEY, written by Deputy Grand Master JOHN P. ENTWISLE.”

This was followed by the G. Lodge of Maryland; which in its separate capacity had the volume translated into the German language.

On the 16th of January, 1827, certain brothers of Washington Lodge applied for a charter for a lodge to work in German. It was granted under the name of William Tell Lodge, No. 4. This rendered a translation of the work a necessity; it was begun at once, and was printed and issued in October of the same year. Pennsylvania, which was always alive to progress, was starting in the same direction. In 1826 the revision of “the charges and workings” had much of their attention. On September 25, 1826, the proposed changes were adopted, and in October were ordered to be printed. At the session of July 14, 1828, provision was also made for the translation of the charge-book into the German language. It was forthcoming on December 15, 1828, and was properly distributed. The other G. Lodges made no effort to improve or print any part of the work. This was followed by a small pamphlet of the initiatory rite, printed in 1831, now in the archives, which somewhat modifies the original; the degree lectures having been further revised in 1829, (see Journal 101).

When all authority vested in the G. Lodge of the United States, no immediate steps were taken for furnishing copies of the degree lectures and charge-books. The supply held by the G. Lodge of Maryland was the sole reliance. But in 1828, the former body assumed control, and provided for a revision of “the

subordinate lodge degrees." The alterations were merely nominal and were scarcely worthy of the name. No change followed until the very partial revision of 1835.

THE REVISION OF 1835.

On March 18th, 1833, a committee was appointed "to ascertain the means necessary to establish a uniform system of working in the several State G. Lodges and their subordinate lodges throughout the United States"; it consisted of Reps. Keyser of Md. and Hopkins of Penn., and Proxy Rep. Brannan of the District of Columbia. This was followed by the appointment of a committee, of which Rep. Hopkins of Penn. was chairman, on whom was devolved the revision of the Work. In no other way could there be uniformity, for, while the ancient and new work were in the lodges, it had been so altered by pruning and addition that it existed in no two jurisdictions alike. The report was made at the session of 1834 (Journal 173-4) postponed to the next session, and after much debate and amendments was adopted. (Journal, 192-4). Some of the alterations were important, but none were so radical as the change of the obligation to a parol of honor. It was printed by Sands and Neilson, Baltimore, 1836, and distributed with the following appendix: "Adopted by the Grand Lodge of the United States, of the Independent Order of Odd Fellows, at its regular annual session held in the city of Baltimore on the 9th day of October, 1835." This, although a decided improvement upon the former edition, did not satisfy the demand of the increased intelligence of the Order. A very general dissatisfaction prevailed, but its open expression was restrained from time to time by temporizing legislation. The growth of the Order and the gradual development of its moral aspects were far in advance of the ritual. Its lodge-rooms were crowded with initiates gathered from every class and calling; merchants, mechanics, and professional men. The old element was supplanted or put in the minority, or, as in many well-known instances, heartily joined in the cry for reform. In process of time the new and more refined element succeeded to the control of the State jurisdictions; revision and a better administration of the whole system followed. State constitutions were amended and digested, and the laws more strictly enforced and obeyed.

The proxy system of the G. Lodge of the United States fell before it, and the present splendid body sprung into a vigorous existence.

REVISION OF 1845.

At the session of 1844 there came to Baltimore a demand, general, earnest, irresistible, for an improved work ; a moral more distinctive and didactic, a sentiment more elevated and inspiring, a principle of deeper significance, a purer and truer tone, and the embodiment of all these in a literature worthy of a cause so noble and a work so great. This demand intimidated and overcame the opposition to reform. That opposition was not without specious arguments for its existence. It extolled the policy of uniformity and adherence to the past, and dwelt with much emphasis upon the expense incident to the preparation, printing and distribution of the change. These objections served only to awaken distrust and increase the desire for a revision of the work. The majority was in no humor to be foiled, and took every precaution to ensure success. To this end it was determined, with great unanimity, that the committee should be appointed by the ballot. The election took place, and the following were chosen : Rep. Chapin of Massachusetts and G. Sec. Ridgely, Reps. McCabe of Virginia, Moore of the District of Columbia, and P. G. Sire Kennedy. All the members of the committee were not present at the preparation of the revision, which was done at a meeting called in the city of New York ; Rep. McCabe having failed to receive notice of the time and place of meeting. It thus unfortunately happened that this able gentleman took no part in the reformation of the subordinate and G. Lodge work. Chapin, Ridgely, Moore, and Kennedy therefore acted in his absence, and made ready for the session to which their labors should be submitted.

The G. Lodge, impatient and zealous, had provided for a special session to be called whenever the committee should give notice of their readiness to make their report. The notice was given, and G. Sire H. Hopkins, by proclamation dated 30th day of May, 1845, called a special session of the Grand Lodge of the United States, to meet in Baltimore on the 9th of September, 1845, "to take into consideration the report which shall be made by the committee appointed to revise all the lectures and charges of the Order." The special session met, and Rep. McCabe

having carefully examined the work of his colleagues, concurred with them and signed the report. This revision, known as that of 1845, was at once adopted. The changes made were fundamental and thorough, and left but little more to be done in the way of progress. It is worthy of mention that the work of the committee was accepted as a whole. It is now in print in the archives of the Grand Lodge, and a comparison with the revised work as adopted will show an approval almost *literatim et verbatim*.

This constituted the ritual of the Order from 1845 to 1873, without change, and is virtually the present ritual, not having been disturbed in substance by the later revision, which mainly addressed itself to transpositions from the secret work to the lecture and charge books, to enable officers of subordinates to become more familiar with it. It also corrected the deficient syntax and language, which had from time to time been left untouched. With no purpose to point out the changes made in 1845, it may be stated generally that the initiatory and degree work were not only improved in literary style, but were absolutely changed both in the moral and the sentiment by which they were enforced. The latter was elevated and made to conform closely to the cardinal feature of Odd Fellowship. A system was for the first time introduced with a basis upon which the whole structure was made to rest. This was done by building the entire fabric upon the P. Grand's charge. The old charge was formal, unmeaning, and Masonic; this was at once abolished, and never afterwards referred to. Its substitute begins at the threshold and follows the brother to the Royal Purple Degree. As a curious document, Grand Sec. Ridgely has preserved the rough draft of the Past Grand's charge, as offered by him in committee, with all its erasures and interlineations; by comparison one may discover to what extent his original contribution was used by the committee. A fac-simile impression of the document has been produced, by photographic process from the original, upon type metal, and the engraving is in every way a faithful copy.

This paper is now on file in the G. Secretary's office as a minute of one of the most interesting events in the history of the Secret Work—a memorable period, when our arcana took new form and significance, and presented itself in glowing colors to the new intelligence that had found its way to our temples.

P. G. Sire Moore has furnished, as his memoranda of the incidents attending the revision of 1845, the following :

“The committee, with the exception of Bro. McCabe, who was detained at home by professional duty, first met in Baltimore, in the month of March, at the office of the G. Secretary. They then proceeded with the business assigned them. Bros. Chapin and Kennedy suggested and argued for an important alteration in the ceremony of initiation ; to this radical change Bros. Ridgely and Moore dissented, and the subject was not further pressed at that time. The degrees of the subordinate lodges were then taken up *seriatim*. After the first reading of the White Degree, it was again read and thoroughly amended. Then the Covenant Degree was considered, and it was determined that the narrative therein should be retained, and, with some modification of the formula, this degree was passed. The Royal Blue, Remembrance, and Scarlet Degrees were then successively read, and it was concluded that they would require more thorough amendment than could be creditably performed at that meeting ; and thereupon Bro. Kennedy moved to divide the duty of amending the remaining portion of the work of subordinate lodges among the members of the committee then present, with instructions to report at the next meeting, and that when the committee should adjourn for that day, it should be to meet in New York in the ensuing month of May. This motion was adopted. It has already been mentioned that there existed a difference of opinion concerning the emblem ; but both sides recognized the fact that, whatever the emblem might be, it could not affect an appropriate exposition of the principles and objects of the Order. To Ridgely was assigned the preparation of the Past Grand’s Charge, to Moore the Royal Blue Degree, to Kennedy the Remembrance Degree, and to Chapin the Scarlet Degree ; the work of each to be submitted to the committee at its next meeting. With the exception of the Past Grand’s Charge, devolved upon Ridgely, there was no allotment of the initiatory ceremony, but it was agreed that the adverse parties should submit their respective views of its modification in their own way.

“The committee met in May, as agreed upon ; Bros. Chapin, Ridgely, Kennedy, and Moore being present. The papers of Ridgely and Moore having been submitted to and approved by the committee, these brothers were greatly disappointed on

learning that their colleagues had neglected to prepare the degrees committed to them. They had a form of initiation complete, according to their views, and, in addition to this, Chapin had some sheets of paper on which were jotted down, in unconnected form, but in beautiful and eloquent language, some excellent ideas, of which the committee were proud to avail themselves in the course of their deliberations, by adapting portions of them to particular parts of the work; and Kennedy had some notes of changes deemed necessary in the ceremonies of installation and other formalities pertaining to the subordinate work of the Order.

“It has been already stated that the committee, at their meeting in Baltimore, had satisfactorily arranged the White and Covenant Degrees, and, on the resumption of their labors at New York, had adopted the Royal Blue Degree, as presented by Moore. They then proceeded to consider, as in committee of the whole, the Remembrance Degree, in the same manner as the White and Covenant Degrees had been considered at Baltimore. The first question presented was as to the retention of the citations from Holy Writ which graced that degree and formed the largest portion of it. This question having been decided in the affirmative, the remainder of the degree gave but little trouble. Chapin’s manuscripts afforded nearly all other matter that was desired to perfect it. The eloquent opening lecture of the Noble Grand was his production, and the concluding charge of the same officer was derived, probably with some amendments, from the old work. Then, taking up the Scarlet Degree, recourse was again had to the beautiful conceptions of moral duty embodied in the manuscripts of Chapin, from which were selected the opening charge of the Vice Grand, and also the first paragraph of the lecture of the Noble Grand. At that point Ridgely inserted the explanation of the colors of the Order, by Bro. Bradley, of Connecticut, and what follows is a continuation of Chapin’s lecture, down to and including the paragraph next to the last one. At that place Moore inserted an allusion to the symbol of mortality, which he obtained from a letter of Bro. Williamson; and the last paragraph of that lecture was a further continuation from Chapin’s papers. Thus ended the most important of the labors of the committee in the preparation of the degrees of subordinate lodges. Of course some changes of phraseology were necessary to

unite and harmonize different parts of the work in preparing it for the press, which duty was allotted to Moore.

“Three or four days had now been spent in New York, and the Encampment work, though repeatedly alluded to in conversation, had not yet been reached in the formal deliberations of the committee. But, being at length taken up, Kennedy proposed that its different parts should be referred to members of the committee then present, with instructions to submit their report at an adjourned meeting of the committee, to be held in Baltimore on the day preceding the convening of the special session of the Grand Lodge, required to be called to consider the report of the committee; and, this proposition having been accepted, the Encampment degrees were allotted as follows: To Bro. Chapin, the Patriarchal; to Bro. Kennedy, the Golden Rule; and to Bros. Moore and Ridgely, the Royal Purple. The committee then adjourned, having first directed that the Grand Sire should be notified of their readiness to report.

“The G. Sire called the special session of the G. Lodge to meet at Baltimore on Tuesday, the 9th of September, 1845, six days prior to the time prescribed for the annual meeting of that year. The Representatives, generally, were prompt in attendance, and of those composing the Committee on Revision there were present Bros. Ridgely, Kennedy, Moore, and McCabe. Bro. Chapin was absent, and his absence was the more regretted when it was found that the degrees of the Patriarchal branch of the Order, which had been referred to him and to Kennedy, had not been prepared, and that this failure would necessarily prevent a decision on the entire work of the Order at the special session. All of the degrees for subordinate lodges, however, had been printed under the supervision of Bro. Moore; and the same pamphlet contained, in addition to the degrees, the regulations for opening and closing lodges; the order of their business; the forms of installation for and the obligations of officers, and the charges to be delivered by the installing officer; also, the ceremony of installation for Grand Officers, and their respective obligations and charges, together with the regulations and charges for constituting lodges, making in all eighty-six octavo pages. On the afternoon of the first day of the special session copies of this pamphlet were distributed among the members, and were received with general expressions of approbation, but the Grand Lodge did not proceed to consider the report until the next morning. It was

then determined, in order to afford the greatest latitude to debate, that the report should be considered in committee of the whole, and the privilege of debate extended to the officers of the lodge.

"The G. Lodge then resolved itself into a committee of the whole, and called to the chair P. G. M. Richard Marley, of Maryland. The ceremonies of initiation were first taken up. Of this part of the work the Committee on Revision had, with perfect harmony, presented two forms, representing their respective views. Form No. 1 was the favorite of Chapin and Kennedy, and form No. 2, prepared by Moore, represented the views of himself and Ridgely. The peculiar feature in the first form consisted of a radical change in the manner of initiation, as has been above alluded to. This had but few supporters, and, having been disagreed to, the entire production failed. But of this form Moore had transferred the most attractive passages to form No. 2, and also Ridgely's Past Grand's charge, so that by the rejection, as an entirety, of form No. 1, the Order did not lose the benefit of such parts of it as it was desirable to retain. Form No. 2, however, prior to its adoption, received several amendments, made at the instance of Bro. Moore, the chief of which was the introduction of the present Warden's charge in lieu of the charge reported. This charge was suggested to the mover by Bro. Williamson. The Past Grand's charge of Ridgely underwent two verbal amendments. These were the only changes made in that comprehensive and impressive charge. The ceremonial pertaining to initiation, as amended, was then agreed to; and, as indicative of the scrutiny exercised by the Grand Lodge, it may be stated that, independently of several verbal amendments, twelve distinct votes were taken on different parts of this ceremony, all of which were decided in the affirmative without a division.

"The regulations proposed for opening and closing lodges, prescribing the order of their business, and for the installation of officers, were next considered, and a separate vote taken on each. They were all adopted without amendment.

"The degrees of subordinate lodges were then considered. The only alteration made in the White Degree was the omission from the dialogue of one question and answer, viz: 'Do our laws forbid the use of wine?' 'No, they only forbid the abuse of it.' No alteration was made in the Covenant Degree except near the close of the obligation. The phraseology of the Royal Blue

Degree was amended at the close of the opening charge, and near the close of the concluding charge. In both cases several sentences deemed to be superfluous were stricken out. The Remembrance Degree was adopted with but a single verbal amendment; as prepared by Bro. Chapin the opening charge of the Noble Grand read, 'and bids us do unto others as we would be done by.' The quotation was corrected by making it read, 'and bids us do unto others as we would that they should do unto us.' This was the only alteration in that degree. And the Scarlet Degree was adopted without amendment of any kind.

"The general instructions for conferring the degrees were then taken up, amended, and adopted; and, after these, came the ceremony for the installation of Grand Officers, together with their respective charges, and, finally, the regulations for constituting Lodges, in the revision of all of which Bro. Kennedy had performed efficient service. They were all adopted after having received some trivial verbal amendments; and this concluded all of the work then reported by the Committee on Revision.

"The committee of the whole then rose, and by its chairman reported favorably on the report of the committee as amended, in which form they recommended to the Grand Lodge its adoption, 'as the proper work of the Order'; and the recommendation of the committee of the whole was agreed to, yeas 32, nays 13.

"During the sitting of the special session, on Saturday, the day succeeding the adoption of the new work, it was unanimously resolved, 'that the thanks of this Grand Lodge be and are hereby tendered to the committee on revision of the work of the Order, for the very able report they have made, and for their indefatigable exertions in the cause of Odd Fellowship'; and on the same day it was further resolved, that the revised lectures and charges of subordinate lodges should be used by such lodges from and after the first of January, 1846.

"There was manifest disappointment, both at the special and regular sessions of the Grand Lodge, that the Patriarchal Degrees had not been submitted with the other work; and, before proceeding further with this narrative, it is proper here to state that the prominence acquired by Bro. Moore in the procurement of those degrees was purely accidental. It resulted as a consequence from his preparation of the Royal Purple Degree prior to the meeting of the special session. This degree had been

referred to himself and Bro. Ridgely; but at that time Ridgely had no clerical aid in his office, except what was rendered by the messenger, and his official duties exclusively engrossed his attention. In view of this situation of his colleague, Bro. Moore ventured to prepare the degree; and after it had been finished, not wishing to rely upon his own judgment, he got a member of his Encampment to put the degree in type, and strike off a number of 'galley proofs,' one or two copies of which were transmitted to each member of the committee, that they might be the better qualified to improve and amend it at the meeting of the committee directed to be held on the day preceding the convening of the special session of the G. Lodge. This degree having been by some means disclosed, Bro. Moore, on appearing at the annual session, after the G. Lodge had been opened, and at a moment when it was proposed to continue the committee on revision, was met in the principal aisle of the hall by half a dozen or more members, who invoked his efforts to have the other Encampment degrees prepared during that session. Then proceeding to his seat and addressing the chair, he stated that if the proposition then pending should be withdrawn, and the committee be permitted to retire, it was possible that the Patriarchal work might be completed before the close of the session. This suggestion met with approval, and the committee having retired to the office of the Grand Secretary, Bro. Moore proposed that the subjects previously agreed upon for the Patriarchal and Golden Rule Degrees be changed. The subject selected by Bro. Chapin for the Patriarchal Degree was a general review of the subordinate degrees and of the moral duties therein inculcated, and the subject selected by Bro. Kennedy for the Golden Rule Degree was, after the model of the old work, a history of the Order. Bro. Moore moved that in lieu of these subjects those of the present degrees be adopted, which motion having been agreed to, the committee returned to their seats in the Grand Lodge and reported that they hoped to be able to supply the degrees at that session. Bro. Moore would not have ventured upon this rash proceeding but for the fact that he knew there were present two learned and able brothers, who, in the course of private conversations with him, in previous years, had advanced ideas on the newly proposed subjects which he and they supposed might be wrought into appropriate degrees. One of these brothers was

the Rev. James D. McCabe, a Representative from Virginia, who had been elected a member of the committee on revision, but was prevented from attending the meetings of the committee by pressing duties of his clerical office; and the other was the Rev. Isaac D. Williamson, of Maryland, who had repeatedly served as a Representative and as Chaplain of the Grand Lodge. The seats of Moore and McCabe were adjacent, and as soon as they had been seated after returning from the committee, Moore communicated his design to McCabe, and requested him to retire to his room at the 'Fountain Inn' and prepare the Patriarchal Degree, so that it might be presented the next morning. Thus taken by surprise, McCabe remonstrated and protested that it was impossible; but his genial and accommodating spirit soon yielded to the solicitations of his colleague, and he left the hall. Moore then crossed over to Williamson, and, after reminding him of former conversations, and informing him of the subject adopted for the Golden Rule Degree, requested that he would retire and prepare it, which office was accepted with the complaisance characteristic of that estimable brother. The result was the production on the next morning of both degrees, which, together with the Royal Purple Degree, were formally submitted to the Grand Lodge by the committee, and in the afternoon of the same day were taken up, considered, and adopted, the only votes in the negative being those of Past Grand Sire Hopkins of Pennsylvania, Rep. Holden of Maryland, and Rep. Gilley of New York. This prompt approval of their work by the Supreme Grand Lodge of the Order happily terminated, amid joyful and enthusiastic congratulations on all sides, the labors of the Committee on Revision of 1844-5."

The new Encampment work was founded on the old, that is to say, upon the three degrees originally conferred upon P. Grands only in the body of the G. Lodge, and which were afterwards given to Scarlet Degree members by means of the Encampment. The abolition of the oaths was but a very small part of the change effected by these successive revisions. That, with other forms of the English system, were found not suitable to this country, not to speak of the alterations in design, tone, and literary finish. This will particularly appear by an examination of the fifth degree, and especially of its theory and application of the colors, a fine contribution of Rev. C. W. Bradley, an Episcopal clergyman, and G. Rep. from Connecticut.

The substantial changes in the rituals, or more properly the degrees as they originally existed, and as they appear in the several editions, of which copies are preserved in the archives, cannot of course be set forth in these pages. An examination of these relics would repay the curious, as successive proofs of the growth of Odd Fellowship, from its crude state to its present beautiful system. Such an inquiry would exhibit a striking instance of the success which attends co-operative effort.

THE UNWRITTEN WORK.

In what we have said of the degrees, we wish to be understood as speaking exclusively of the written work, lectures and charges; the secret or unwritten work of the degrees demands a brief consideration. This is substantially the same as when received by Washington Lodge from the Manchester Unity, except in so far as modified by Bro. Wildey in concert with our English brethren in 1826. The best known modification consisted of the "new signs" of initiation, which had been introduced in England in consequence of the exposure of the originals. Bro. Wildey reported to the G. Lodge of the U. S. that this alteration would, in his opinion, "be productive of good to the Order"; but that body decided that the change of "signs" was an innovation upon the ancient landmarks of the Order, and that it would adhere to the "old signs." At the same time it was ordered that all brothers should be instructed in both the new and ancient signs, to the end that should any of them visit England or meet with one who had only the new signs, he might be able to prove or to be proved by him. The Manchester Unity was also requested "to give the ancient as well as the new signs to all brothers about to visit this country." (Journal 85.) Of course the recommendation had no effect, as the abolition of the old signs had been fully consummated by the Unity. But the effort to adhere to ancient usage on our part was of short duration; the ancient signs were nominally continued in the initiatory, but both signs were allowed to be used: ultimately the new sign was fully established. (Journal 93.)

This may be considered the original departure of the English Order, which, in spite of all our appeals and remonstrances, was allowed to widen and deepen until a separation was forced upon us. These deviations were unnecessary, and eventually caused

the division of Odd Fellowship into English and American. Thus the unwritten Work, as we received it with the English ritual, continued during the first decade unchanged; excepting, of course, the additions made by the two intermediate and other American degrees. True, it had no existence save in the memory of the brethren, or in brief and curious manuscript elucidations contained in the lecture and charge books. These expositions were sometimes obscured by asterisks or by mystic lettering; sometimes they were written in cipher or hieroglyphics for the enlightenment of dull officers. Nevertheless, it was preserved with sufficient accuracy for the preservation of general uniformity throughout all our jurisdictions up to 1848.

We will close this interesting subject with a brief remark upon the secret work of the Patriarchal Order. Whether this unwritten language is the same as that originally introduced with the three degrees into the G. Lodge of Maryland, or was changed at or after the time of their incorporation into the Encampment system, we cannot say. Certainly it is the same now as when used with those degrees in the first Encampment, with the exception of the distinctive sign of the initiatory degree, which was abolished by the revision of 1845.

THE SECRET JOURNAL.

At the session of 1847 a committee, consisting of P. G. Sires Wildey, Hopkins, Glazier and Kennedy, and G. Sec. Ridgely, was appointed "to prepare and report full and complete instructions in the secret work of the Order." The report was made by Bro. Hopkins, P. G. Sire, at the next session (1848), and was adopted. From that time a Secret Journal has been kept, in which a special record has been made of the secret work. The identity and security of this journal have been secured by the aid of strong constitutional supports. Since then the G. Lodge has reviewed this work from time to time and enriched it with diagrams taken from living subjects, but it remains for the most part as in the original report of 1848. The history of the preservation of the secret work is worthy of mention. In 1846, a resolution "that the unwritten work of the Order shall in no wise be altered or amended except by a unanimous vote of this Grand Lodge," was adopted. In 1847, this proceeding was declared "null and void," and an amendment to the constitution

embodying the provision of the resolution, was submitted, laid on the table, and at the session of 1848 adopted by a unanimous vote. (Journal 964, 1093, 1101, 1123, 1241, 1278). The aim was not only to secure permanency, but to ensure, if possible, actual certainty and correctness. But this object was liable to be defeated by a habit which had grown up, of applying to G. Sires in cases of real or supposed necessity for decisions upon the unwritten work. Some of the G. Sires assumed and others refused to construe this code, the latter more wisely referring every inquiry to the "*ita lex scripta.*" By these constructions it was seriously feared that the text would in time become dangerously impaired. To remedy constantly recurring difficulties of this nature, recourse was had to various expedients, and G. Sires were prohibited from deciding upon such questions.

The Secret Journal before referred to was at length made its own interpreter, and its diagrams speak and teach with no need of an instructor. The first diagrams were executed by P. G. Rep. Woolford, of Kentucky. But, in spite of prohibitions, a commentary has found its way into the secret journal. The work, composed of a few pages of foolscap in 1848, had multiplied to four times that volume in 1856, when it was reported with a digest of the decisions upon it, and in that form was adopted. New diagrams were, under the supervision of Bro. Stuart, P. G. Sire, subsequently obtained, and at the present time, with the code, sacredly perpetuate the unwritten work as originally constructed.

THE TWO NEW SIGNS AND THE DEGREE OF REBEKAH.

The subject may be dismissed by the statement that the greater part of our Work is fully entitled to be called American. We may enumerate the Covenant and Remembrance, the Grand Lodge, the Royal Purple and Grand Encampment degrees. To these we may add the degree of Rebekah. Two signs have also been added in this country, namely, the hailing sign and the sign of recognition. The Rebekah degree was adopted at the session of 1851, and was the production of Schuyler Colfax, G. Rep. of Indiana. (Journal 1793). It was intended as an honorary degree for Scarlet members and their wives (Journal 1841), but has since taken a much wider scope. In many jurisdictions it has assumed great importance, and may yet carve for itself a history.

The hailing sign, originally called the Hailing or Sea sign, formerly supposed to have been adopted in 1845, was the production of G. Rep. Charles Whitall, of Louisiana. From the fact that this sign nowhere has mention in the report of the committee of revision of the work made in September, 1845, and does not appear in the charge-book printed in 1846, it is inferred that it was adopted at the session of 1846. The sign of recognition was adopted at the session of the Grand Lodge held in 1870. It was reported by a committee consisting of Reps. Porter, of California; Stokes, of Pennsylvania; White, of New York; Maris, of Delaware; Perkins, of Massachusetts; Barry, of Indiana; Escavaille, of Maryland; Curtis, of Michigan, and Andrews, of Texas. G. Rep. Nathan Porter, of California, has been credited with the suggestion, and no one has ever claimed to divide the honor with that lamented Odd Fellow, who has been removed by death from the sphere in which he moved with so much usefulness to the Order and honor to himself.

DEGREE LODGES.

Formerly it was a general practice for the members to assemble at their "Lodge House" on the Sabbath day, and for the N. G. of the lodge, or such person as he might select for the purpose, "to deliver lecture," as it was termed. Afterwards the day was changed to some convenient evening in the week, but there was no regularity about it. The organization for this purpose was very loose, incompetent persons being often selected to officiate, or members were forced to wait until proper persons to act made their appearance. The regular officers at a much later day were seldom competent for the undertaking; consequently that duty was performed by such Past Officers as could be prevailed upon to attend. Looseness, irregularity and confusion were everywhere characteristics of degree work, until more suitable arrangements were effected. The honor of the reform belongs to Pennsylvania. The G. Lodge of that State as early as August 27th, 1827, granted a charter to Philadelphia Degree Lodge, No. 1, for the purpose of "the more effectually conferring the degrees." Never was device more successful. The secret work took new life from that hour, and the whole interior was illuminated by the light dispensed by the new machinery. The

example was contagious and the effect permanent. The Degree Lodge became a high school of instruction; its graduates, teachers and workers among the subordinates. The value of the work was more than doubled: initiates began to aspire, and refused to linger at the threshold; and the Order took stronger hold upon its membership. To-day degree lodges are necessary adjuncts: in all the great centres of Odd Fellowship they adorn and magnify the ritual. These are indeed our temples; here awe and mystery hold court; here robe and emblem are respectable; in this inner sanctuary profane haste is avoided, profane inattention cured, the candidate satisfied and the rites exalted.

The charter members of the first degree lodge were P. G. M. Thomas Small, Dep. G. M. William H. Matthews, G. W. John G. Potts, and P. Grands Isaac Brown, James Day and Benjamin Buckman. The example of Pennsylvania was not at once followed, even in Maryland. It was not until three years afterwards that P. Grands Ridgely, Marley and Mathiot, acting as a committee, recommended the establishment of a degree lodge in that State, but without success. Ancient usage was against it, and the older members refused it a trial. At length, on the 12th of May, 1831, the G. Lodge of Maryland agreed to form a degree lodge, by a vote of 12 yeas to 10 nays; Ridgely, who offered the motion, having secured the approbation and vote of G. Sire Wildey.

THE TRAVELING PASSWORD.

The Traveling Password and its use do not compose a degree, but, as a part of the secret work, must have some mention. It came in with the system of cards for travel. The quarterly password was of too short duration for the card, which was usually for a longer period. Thus an annual word was provided to meet the exigency of a card for a year. Its first official notice was on February 22d, 1824, by the G. Lodge of Md. and of the U. S. It was then "Resolved, that a T. P. W. be adopted for the protection of the Order in the United States"; it proceeds: "When a T. P. W. for the current year was selected." This was necessary, because the password differed in each State; whereas, in England every district had the same word. It is not known when the M. Unity began the use of this test. Its minutes in 1826 recite an elaborate resolution about Traveling Cards; pro-

viding that the brother was entitled to benefits from his lodge for six months, and authorizing other lodges to pay him and collect from his lodge. But no mention is made of any test of his right to draw the money. But, at the session of 1827, the omission was supplied. They then adopted the following: "Resolved, That the traveling password be divided between the relieving officer and the traveler, and that officer begin by syllables." As this was an explanatory, and not an originating act, it is presumed that the T. P. W. had been introduced previously, and was omitted from the minutes. From this period a card was good for twelve months, unless a shorter time was expressed upon its face.

ANTI-MASONRY AND THE OBLIGATION.

The obligation, as at first administered, was, in its nature, Masonic. But in 1826 a storm burst upon that institution, which for a time caused a general prejudice against secret societies. In the village of Batavia, situated in Western New York, lived a certain William Morgan. He was a mechanic and a Mason. A rumor was rife that he was about to expose, in print, the secrets of Free Masonry. This report caused deep feeling, in the midst of which the man disappeared. Terror fell upon the community; some said he had been abducted, and one account placed him in Asia; others did not scruple to charge his murder on the Masonic fraternity. Newspapers took it up—pulpits thundered, and half the country was electrified with excitement. Politicians eagerly seized the opportunity, and States became arenas for a heated conflict. Anti-Masonry became the watchword of a powerful party in the Union. Its candidate for Governor of New York, in 1828, received 33,000 votes; the vote rose to 70,000 in 1829, and to more than 100,000 in 1830. The new party was in all the then free States. Vermont then took the lead, and Pennsylvania, so late as 1835, elected Ritner, an Anti-Mason, Governor. In 1832 it was so powerful as to put forth Presidential candidates. William Wirt, of Maryland, was the nominee for President, and Amos Ellmaker, of Pennsylvania, for Vice-President. Among its leaders were to be found such men as William H. Seward, of New York, and John Quincy Adams, of Massachusetts. This fury of faction lasted for nearly ten years, when it at length subsided.

The Masons came out of the conflict with the honors of war; their ability was more than equal to the emergency; confidence was restored and their enemies utterly routed. But the interval was a time of peril and a day of threatening calamity. Odd Fellowship suffered the most. The Masons were backed by the whole world; we had not even the sympathy of that brotherhood. Massachusetts, the first adherent to Maryland, was in the midst of the contention. To the Order in that State it was a mortal blow; the body, already weak, fell before it, and for years that light that now glows so steadily and brightly was extinguished. But hostile legislation had done lasting injury. Bro. Paul, of Massachusetts, presented the grievance to the Grand Lodge of the United States on August 16th, 1834. His communication contained a copy of a law aimed at the existence of secret societies. It was passed 13th March, 1833, by the legislature of Massachusetts, and made it penal, extra-judicially, "to administer or take an oath, affirmation or obligation in the nature of an oath." Advice and action were demanded; if they violated the law, indictment and punishment would follow; if they obeyed it, the Order was effectually suppressed. The subject was referred to Reps. Hopkins and Ridgely; they concluded their report as follows: "Your committee have examined the ancient work of the Order—they ascertained that the administering of oaths is of recent origin; that formerly the candidate pledged his honor to perform what was enjoined on him; this is, to most men, as binding as the most solemn form of oath. Your committee, therefore, recommend the following: Resolved, That so long as the law of Massachusetts, relating to illegal oaths, &c., remains in force, the lodges in Massachusetts be authorized to admit members, confer degrees, install officers, &c., on the *pledge of honor*, and that the oath be dispensed with." This was found so acceptable that in the revision of 1835 oaths were abolished, and the present parole of honor was adopted.

We here close this interesting subject by referring the reader to the last chapter of this history for our theory of the degrees and their profound significance.

CHAPTER XIV.

ODD FELLOWSHIP IN MASSACHUSETTS.

Then let us throw all care aside,
Let's merry be and mellow;
May Friendship, Love and Truth abide
With every true Odd Fellow.

—ODD FELLOW'S SONG.

There seems to have been a general emigration of Odd Fellows to this country in the beginning of the century ; to be sure, their number was small, and, in many cases, was confined to a single individual. They were men of humble origin, and for the most part were expert mechanics and worked at a trade. Their settlements were in the seaport cities, to which they had been attracted by the hope of bettering their condition. Odd Fellowship had nothing to do with their emigration, but they had severally been in some way connected with an independent lodge in England, and were invested with the then known secret work by which such lodges had been attempting to illustrate and enforce the lesson of fraternity. They were strangers in a strange land, fighting for existence and seeking to form new associations. Under such circumstances they naturally missed the life they had left behind them, and when they met as fellow-countrymen, recounted with regret the good time they had spent in the comfortable inns and ale-houses of the mother country. The Order of Odd Fellowship was of all others the most prized, as having been the source of both social pleasure and pecuniary benefit ; it was composed of men of their own class, and claimed to be formed for the purpose of aiding sons of toil, and binding them closely together for the common advantage. When such men recognized each other by the rude formula of that period as members of the Order, they at once were led to revive such pleasant intercourse, and for that purpose to plant the institution in American soil. Boston, that great *entrepot* of commerce, was one of the points so visited, and the results that followed will compose the materials of this chapter.

JAMES B. BARNES.

James B. Barnes came to this country in the same year with Wildey, 1817. He was born in Plymouth, England, in February, 1792, of parents of the middle class, who were in moderate circumstances. When he was a young Child his father removed to Portsmouth. But his education was not neglected; such ordinary schools as were accessible furnished him with a good education in the rudiments, which was improved by a fondness for books and study, which was a marked trait in his character. In this way he became an apt scholar, and in course of time was a proficient in many branches of knowledge. His first employment was in the dockyard at Plymouth. The custom of the country required that a boy of his station should be apprenticed at an early age to learn a mechanical trade. Young Barnes evinced a great fondness for works on mechanics, and he was accordingly put to the trade of what was then called a "white smith." Among his companions he found many who were Odd Fellows, and as soon as he came of age (in 1813) he was admitted and made a member in a lodge originally organized under what - was called "the Bolton Unity." In 1814 he removed to London, and took membership in an independent organization known as "the Royal Charlotte Lodge."

Barnes was a good type of the reading and thinking working-man, and was full of theories for the elevation of his class. The institution in its rough outlines seemed to him a powerful ally to the laboring poor, and he was soon active and zealous in the duties of his lodge. He became prominent, and by successive steps rapidly rose to the place of presiding officer. This was a great compliment to a man from a provincial city, and indicated the meritorious nature of his services. In fact, his term of N. G. was looked upon as a great success, and on his retirement from that chair, in 1814, he was presented with a beautiful jewel, the badge of his rank as Past Grand. A letter of thanks was granted at the same time in the shape of a diploma, in which his brethren recorded in glowing terms their unanimous estimate of his worth and services. The jewel was a silver medal of an oval form, exquisite in workmanship, and ornamented with appropriate designs. Around the border is this inscription: "ROYAL INDEPENDENT CHARLOTTE LODGE,

11.6.6



JAMES B. BARNES.



ODD FELLOWS," enclosing two male human figures on opposite sides, leaning upon an elevated shield, highly decorated, the whole surmounted by a lifted curtain or canopy. On the obverse side are the words: "P. N. G. BARNES, 25th December, 1815." Bro. W. P. McKelvey, to whom we are greatly indebted in this connection, thus describes it: "The pictorial emblems on the English medal are in oil colors on ivory. The device is a shield containing many emblems of the Order, with two figures on either side representing mechanics in the style of dress worn in 1815. On the back of the medal is a small casket containing some of the hair of the deceased."

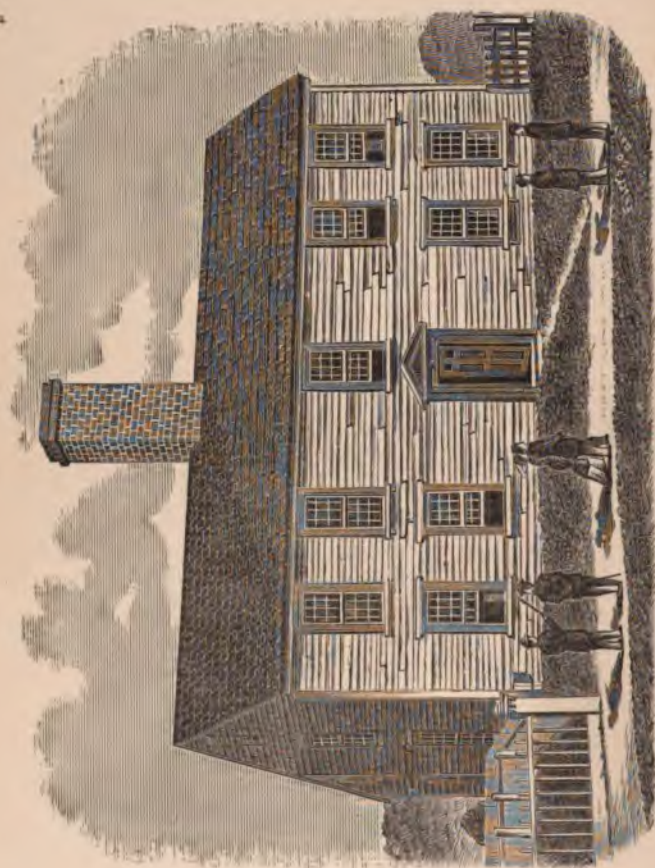
Before this time he married, and three daughters were born to him in London, where he was endeavoring to gain a permanent foothold. But his efforts were not rewarded, and he began to turn his attention to a more suitable place; after much consideration he concluded to emigrate, and seek in this country that success which he could not find in England. He landed in Boston in 1817, and found no difficulty in procuring employment at his trade. At the end of a year he entered a glass factory, and soon became expert in making clay pots for smelting glass, and invented a process for manufacturing bricks for glass furnaces. Early in 1821 he entered the service of the New England Glass Company, located at East Cambridge, as a master workman, and held the position until February 1845. In the winter of that year, he and a fellow-workman moved to Wheeling, Virginia, and purchased an old established glass factory in that city. They carried on the business until January 8, 1849, at which time Brother Barnes died, leaving a widow and six children. His son, James F. Barnes, was born in this country in 1818, and is now a merchant in Wheeling.

The son was initiated into the Order in 1845, on the eve of the departure of the family from Massachusetts, but did not continue a member. He has furnished us with photographs of his father's medals, which, for artistic finish and coloring and apparent fidelity to the originals, are beyond praise. He succeeded his father in business, but is now engaged in the queensware trade. The family left by Bro. Barnes is numerous, and are all in good circumstances. They are scattered over the country, some residing in New Orleans, some in Massachusetts, and others in West Virginia. In a letter of April 4th, 1878, James F. Barnes says,

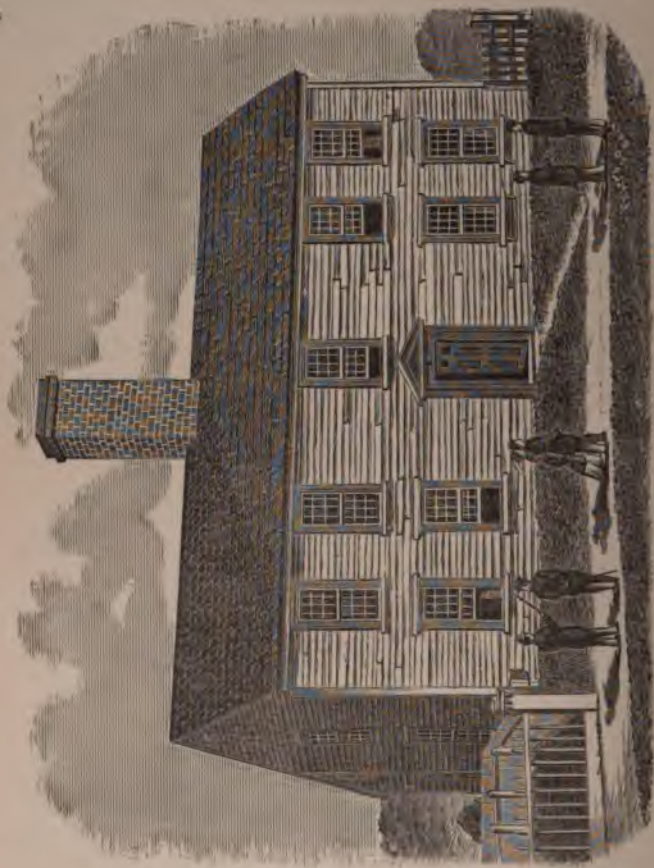
with honest pride: "My father was an able man, a first-rate mechanic, and above all, an honest man in every sense of the word." We are indebted to him for the plates with which we have produced the fine medals of his father, which are kept by him as sacred mementos of that father's eminent services in the cause of humanity.

But let us return to the part assumed by Bro. Barnes in the organization of a form of Odd Fellowship in Boston, which finally became the starting point of a connection with the Order established in this country by Thomas Wildey. Immediately after his arrival in that city he began to inquire diligently for other Odd Fellows. His plan was to go on board of passenger ships from England, and to visit the taverns and other public places in the hope of meeting some of the brethren; but his efforts in these directions were of no avail. In the autumn of 1818 he was more successful; for in passing up State Street he met one Wilson, the town crier, who, in his usual manner, was announcing the sale of a cargo of fruit at public auction on the next day. A crowd surrounded the crier, and from some passages of rough wit between them, Barnes began to think he had discovered an Odd Fellow. He therefore followed Wilson, and was informed by him that his surmise was correct. Wilson also invited him to his ale-house, No. 23 Cornhill, where he went on the same evening and met several English Odd Fellows. These were Jacob Myers, Thomas Kennedy and H. D. Fregere. Of these Myers was of Jewish parentage and kept a clothing store on Fleet Street, afterwards Ann Street; he came to the country in 1818. Fregere had emigrated with his father's family to Montreal, Canada, in 1816, and was in Boston seeking employment. Nothing is known of the antecedents of Kennedy, except that he came over in the same ship with Fregere.

It seems that no steps were taken to form a lodge, as these new acquaintances were well pleased to meet and pass social evenings together, with no intention beyond that of present enjoyment. This continued so long as to give rise to the report that a lodge was in operation under their auspices in the latter part of 1819. But the tradition, while claiming a lodge existence, speaks only of informal meetings, without officers, and that no minutes were kept until the formal organization, which occurred on the 26th of March, 1820. It seems that by-laws were in



EATON'S HOUSE, BOSTON, 1820.



EATON'S HOUSE, BOSTON, 1820.

readiness, an indication of previous preparation which could only have existed for a brief period. It was also asserted that they had the work of the Manchester Unity, though claiming no connection with that Order. This may have gained circulation from the probability that one or more of the members came from the west of England and knew something of the changes made in the work. The master-spirit, Brother Barnes, was from London, and was hostile to the provincial innovations which gave birth to the Unity. Early in 1820 they found another brother in James B. Eaton, and were in point of numbers ready for the first time to open a lodge; for, as before stated, five was the least number which by "ancient" and invariable "usage" could form an Odd Fellows' lodge.

It was at Eaton's house on Federal Street that the brothers met in conformity to a resolution passed at an informal meeting, held on the 20th day of March, 1820, and then and there opened a lodge. The process of course was by self-institution. The first officers were, James B. Barnes, Noble Grand; H. D. Fregere, Vice Grand; Jacob Myers, Warden, and Thomas Kennedy, Secretary; and the name assumed was that of Massachusetts Lodge, No. 1. Its numbers began at once to increase, and with them arose the necessity for a removal; other removals followed, until a more permanent location was found in the old Masonic Hall near the head of Ann Street. It was at the house of Bro. Humber in Ann Street, in 1821, that Daniel Hersey was initiated; this brother was the first member of American birth, and fills a large space upon the record. Owing to the fact that no record was kept for the year 1821, we find his name for the first time on March 29, 1822, when he was unanimously elected Noble Grand. It appears that the funds of the lodge on the 2d day of April, 1822, amounted to the sum of \$103, which in the next year increased to \$441.70.

Massachusetts Lodge, No. 1, was thus on the road to prosperity, when on the 4th day of March, 1823, leave was granted to certain of its members to form another body, styled Siloam Lodge of Independent Odd Fellows. The lodge was instituted on the 11th day of March, 1823; the officers having been elected at an informal meeting held on the 6th day of the same month. Massachusetts Lodge met on the occasion, and by its Noble Grand installed Daniel Hersey, Noble Grand, who immediately assumed

the chair and installed his associates as follows: James B. Barnes, Vice Grand; Charles Mountfort, Treasurer; Edmund Badger, Secretary; Henry Fowle, Warden; John C. Bradler, Guardian. The whole number composing the new lodge was twelve, and included the two leading spirits, Barnes and Hersey.

But the most important event in the history of the young lodges was the receipt of a letter dated February, 1822, from the G. Lodge of Maryland and of the United States, with reference to the opening of a lodge of Odd Fellows in Boston under its authority. This was probably the first positive information which the Massachusetts Odd Fellows had received that they were not alone in the United States, and that they had perhaps been forestalled by brethren in Maryland in planting the Order in this country.

Before narrating the incidents attending the introduction of the Order into Massachusetts in a legal manner, by the regularly chartered authorities, we propose to mention several matters which seem necessary, in justice to the New England Odd Fellows. Bro. Barnes, the first leader, was undoubtedly a man of enterprise, and was worthy of all the honors which were awarded to him. He was always foremost in activity, and was untiring in his efforts to extend the benefits of the Order. We have seen that he and Hersey led the band of twelve which withdrew to form Siloam Lodge, of which he was the first Vice Grand. He afterwards assisted in forming New England Lodge, No. 4, at East Cambridge, to which place he had removed his residence. Here he performed faithful labor, and never ceased to be full of zeal through all the struggles which terminated in the disastrous overthrow of his entire jurisdiction in 1832. The Anti-Masons indeed had seized upon the legislative power and prostrated the cause for the time, but he never despaired, and lived to see the persecuted Order triumph over all its enemies.

At his departure for Wheeling, his brethren manifested their respect and affection for him by many tokens. They presented him with a medal in open lodge, with all due ceremony, and in an informal manner, at Porter's hotel in Cambridge, gave him the parting hand and many wishes for his prosperity. The medal was properly inscribed, to indicate the nature of the compliment intended. On one side it read: "I. O. O. F. Presented by the members of New England Lodge, No. 4, to P. G. Bro. James







B. Barnes, the founder of Odd Fellowship in Massachusetts, as a testimony of their high estimation of his services as an Odd Fellow, and of his integrity and usefulness as a man." On the reverse, "In God we trust. Odd Fellowship established in Massachusetts, March 26th, 1820. This medal presented to its founder, March 26th, 1845. Friendship, Love and Truth." We have been furnished with two cards granted him by New England Lodge, No. 4. The first is in due form, dated March 1st, 1845; on its back appears the following:

Boston, April 1st, 1845.

To the Fraternity of Odd Fellows:

We commend to your kind attention our honored and beloved brother, James B. Barnes, the founder of Odd Fellowship in the State of Massachusetts. The brethren of the Order may rely upon him as a man of honor, integrity and usefulness, and as possessing an enviable reputation in the Order and in the community.

THOMAS F. NORRIS,

M. W. G. Master R. W. G. Lodge of Mass.

WM. E. PARMENTER,

Grand Secretary R. W. G. Lodge of Mass.

This did not sever his connection with the lodge; at all events he was a member in 1848, for we have his visiting card of the same lodge for one year, dated 14th April, 1848, signed by John Hamilton Leighton, N. G., and Jas. Wallace, Secretary. In fact, he never severed his connection with his lodge. When he died, the Order in Wheeling furnished an escort for his body on its way to Massachusetts. He loved that section, and wished to lie in the soil where he had planted Odd Fellowship. In due time his remains reached his friends in New England. His Lodge had notice, and met to prepare to receive the body of the great Odd Fellow. The members came forth to do him the last service, and with solemn ceremonies laid him in the earth. And thus the fraternal emigrant, who brought over from England so large a stock of energy and manly virtue, returned, never again to leave the scenes of his early trials and triumphs. He never fell; he never faltered; but was faithful to the last. His adopted country had recognized his worth and paid him honor; and to-day, in that land of Athenian culture, in that old mother of States, Mas-

sachusetts, and in all her fair sisters on the eastern seaboard, he is held in memory as the Father of New England Odd Fellowship.

The following was enacted at a meeting of Massachusetts Lodge, No. 1, held on the 22d July, 1822: "Resolved, That the Secretary be directed to write to the lodge of Odd Fellows in Providence, congratulating them on opening a new lodge." We have the authority of P. G. M. James Wood, the great Odd Fellow of that State, that prior to 1820 there were three lodges of the Order in Rhode Island, located at Providence. They were only, in fact, convivial gatherings, and were in no sense lodges.

But we return to the letter of February, 1822, from the Odd Fellows of Baltimore. No reply was made to the communication; but during the year brother James Wilson, of Massachusetts Lodge, sailed for Baltimore in a packet ship, and took with him letters of recommendation to such Odd Fellows as he might find in that city. He was cordially received by the brethren, and on his return to Boston, carried with him full information of the history and position of Washington Lodge. We have narrated elsewhere the story of the visit of this brother to Baltimore, his reception by Wildey and his followers, and the application that followed by the Boston brethren. The report of Wilson was eminently satisfactory. The facts presented were such as to magnify the importance of the movement in Baltimore. No member in Boston, before that time, knew anything of a changeable password, of lodge warrants, lectures or degrees, and this was the first information received on this subject. Even the intelligent Wilson did not seem to understand the action of Washington Lodge in its delegation of Grand Lodge powers to its Past Grands, although on the ground and the matter had been fully explained to him. His associates in Baltimore were members of Washington Lodge, and, under the influence of old ideas, he looked to that subordinate alone as the chief authority.

The application from the Boston brethren speaks for itself; they say: "We are without lectures and degrees, and we wish you to state the manner of application and method of receiving them here." The letter will be found in the Journal, page 53. It seems that Wilson bore a letter to his informal lodge, to which a cordial reply was returned, recognizing Washington Lodge as the Grand Lodge of the United States, and asking for a charter.

The petition was dated the 28th day of March, 1823, and the charter was granted on the 13th of April ensuing; and being signed, sealed and colored, was placed in the hands of Grand Master Wildey, as the messenger to the brethren in Massachusetts. Wildey left Baltimore on the 31st day of May, 1823, but did not reach Boston until the 8th day of June following; the delay being caused by stoppages at Philadelphia and New York, to confer with the members of the Order in these cities. The charter had been sent on in advance, accompanied by a fraternal letter from Washington Lodge. On its receipt, Massachusetts Lodge met on the 15th day of May, and took the following action: "Voted, that the copy of a charter received from the Washington Lodge, Baltimore, be read. A letter was also read from Washington Lodge. On motion, a committee was appointed with full powers to answer the letter; the M. N. Grand, Secretary and Bro. Gamage were appointed the committee." It is very evident, from this extract from the minutes, that no idea prevailed of any power superior to Washington Lodge, and this may be explained by the fact that, after all, the Past Grands of that lodge were the rulers of the Order.

The arrival of G. M. Wildey was an event of more than ordinary importance. Noble Grand Hersey, of Siloam Lodge, met him, and after many courtesies, escorted him to the hall in Ann Street, where Massachusetts and Siloam Lodges held their meetings. Massachusetts Lodge was in session, and William Bishop, the N. G., occupied the chair. As soon as the lodge was opened a committee, consisting of Brothers Eaton and Johns, were appointed to introduce the visitor; they immediately retired and ushered in the ambassador from Maryland, who was warmly received and most earnestly welcomed by the N. G. and brethren. G. M. Wildey desired the N. G. to call a special meeting, to be convened on Monday evening following, when he would make a formal presentation of the charter. The special meeting was ordered, and Siloam Lodge was invited to be present. On the evening of Monday, the 9th of June, 1823, Massachusetts Lodge opened in due form; G. M. Wildey took the chair and administered the obligation to the assembled members, and handed over the charter to them, in the name and by the authority of the Grand Lodge of Maryland and of the United States. The original paper is lost, but the following is a true copy:

CHARTER OF MASSACHUSETTS LODGE, No. 1.

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern, these presents come greeting: Know ye that the Grand Lodge of Maryland and of the United States doth hereby grant this warrant or dispensation, on the application of a number of brothers of the Order of Independent Odd Fellows residing in Boston, in the State of Massachusetts, to establish a lodge to be hailed by the title of Massachusetts Lodge, No. 1, to be held in Boston, for the encouragement and support of brothers of the said Order when on travel or otherwise. And the said Massachusetts Lodge, No. 1, being duly formed, is hereby authorized and empowered to initiate into the mysteries of the said Order, any person or persons duly proposed and approved according to the laws of Odd Fellowship; and to administer to *true brothers* all the privileges and benefits arising therefrom; and to enact by-laws for the government of their lodge: Provided, always, that the said Massachusetts Lodge, No. 1, in Boston, do act according to the Order, and in conjunction with and obedience to the Grand Lodge, adhering to and supporting the Articles, Charges and Degrees, delivered with this Dispensation; and that the said Massachusetts Lodge, No. 1, shall not be removed from the place where it is now held, without the consent of the Grand Lodge. In default thereof this Warrant or Dispensation may be *suspended, or taken away*, at the decision of the Grand Lodge. And further: the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damages or destruction of the Dispensation, Charges and Degrees, whether by fire or other accident; provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same. And the Grand Lodge will support the Massachusetts Lodge, No. 1, in the exercise of their duty and in the privileges and honors of the Order.

In witness whereof, we have displayed the colors of our Order, subscribed our names, and affixed the seal of the Grand Lodge of Maryland and of the United States, this twenty-second day of May, A. D. one thousand eight hundred and twenty-three.

THOMAS WILDEY, M. W. Grand Master.

JOHN WELCH, R. W. D. G. Master.

THOMAS MITCHELL, R. W. G. Warden.

JOHN P. ENTWISLE, R. W. G. Secretary.

JOHN BOYD, W. G. GUARDIAN.

WILLIAM LARKAM, W. G. Conductor.

[SEAL.]

Past Grands.

DUNCAN McCORMICK,

JAMES SEED,

JOHN NELSON,

THOMAS SCOTCHBURN,

WILLIAM WILLIAMS,

WILLIAM ANSTICE,

WILLIAM TONG.

This paper having been read, G. M. Wildey declared the lodge to be legally constituted under the name of Massachusetts Lodge, No. 1. He also stated that he was clothed with authority to open a Grand Lodge for the State of Massachusetts; and he desired the P. Grands of the two lodges to assemble on Wednesday evening, June 11, 1823, to enable him to perform that duty. Whereupon, it was "Resolved, that the Past Grands be notified to attend the forming of a Grand Lodge, and that the members of Siloam Lodge be cordially invited to attend." It was also "Resolved, that notice of the Dispensation to Massachusetts Lodge be put in the public prints." At a special meeting of the lodge, held on June 13th, provision was made, by the aid of Siloam Lodge, to pay eighty-six dollars on account of the expenses of the G. Master. The P. Grands having assembled as had been requested, Grand Master Wildey read the charter and organized them into a Grand Lodge.

The addresses of the founder, at the opening of these lodges, must have been quite emotional. He was now in the bosom of a family of brethren, after a long and protracted journey from his home. He was presiding at the baptism of the first-born to his Grand Lodge of Maryland and of the United States; the soil was historical, and the centre of refinement and intelligence; the people second to none in any country, and the city the acknowledged head of the New England States. No doubt he dwelt complacently upon these topics, and felt greater pride in this accession than when, in after years, he saw the whole country rising to receive his institution. In this case, as in all others of early organization, the condition of things was, in many regards, confused and irregular. Massachusetts Lodge was not only the first lodge in Boston, but was the only lodge considered in forming the tie with the Order in Baltimore. Siloam Lodge was the creation of Massachusetts Lodge, and although consisting of its best members, seemed scarcely to have a separate existence from its parent. Having been instituted on the 11th day of March, 1823, but three months previously, no time had been permitted for a proper organization of its lodge functions. Its P. Grands had passed the chairs in Massachusetts Lodge, and although invited as Siloam Lodge members to unite to form a G. Lodge, did not acquire any right to do so by reason of their new relations. Nor was Siloam Lodge officially included in the new arrangement.

until the 2d day of December, 1823, six months afterwards, when upon petition, a legal charter was granted by the G. Lodge of Massachusetts to Siloam Lodge, No. 2. In the meantime the two lodges acted in a manner to indicate that they believed themselves to occupy an equal position towards the G. Lodge and towards each other. Nor did Massachusetts Lodge take a new charter from its G. Lodge, but continued to act under its original authority from the G. Lodge of Md. and of the U. S. No petition of five P. Grands had asked for a Grand Charter, and therefore no charter members appear in that instrument. These omissions, which were elsewhere strictly insisted upon, in the cases of New York and Pennsylvania, indicate the anxious haste of the Baltimore brethren to win those of Boston to the newly constituted Order in the former city.

Before setting forth the early history of the Grand Lodge of Massachusetts, we shall briefly narrate the story of the two original lodges of that jurisdiction.

MASSACHUSETTS LODGE, NO. 1.

Having shown how the tie was legally formed between the Wildey organization and Massachusetts Lodge, we now proceed to relate the other most important events in its history. Joseph Batson was, in the early part of the year 1822, the favorite of the lodge; for services of merely nominal value he had two medals officially conferred upon him. But these favors turned his head, and his subsequent conduct was so very troublesome and ridiculous as to render him justly odious to his former admirers. It is said that he divulged the secrets to the uninitiated, persisted in wearing regalia to which he was not entitled, and having obtained possession of the ritual of the then second and third degrees, in use in the lodge, refused to deliver them up, and in this way prevented the degrees from being conferred. On October 18th, 1822, a committee to investigate these matters was appointed; this and other like committees continued to act, with no apparent result, until the 28th of April, 1823, when Batson was prohibited from wearing certain regalia, and on May 23d ensuing he was unanimously expelled. This action was published in the newspapers, and notice was also sent to Siloam Lodge and to Washington Lodge, Baltimore. Batson, it seems, found his way to Baltimore, and was well treated by the brethren there; this gave such offence to Massachusetts Lodge that it issued a circular, reflecting in severe

terms upon the Baltimore brethren for harboring a disgraced Odd Fellow. The correspondence to which this gave rise will be set forth when we treat of the G. Lodge of Massachusetts.

The first record of degrees having been conferred in Massachusetts Lodge, was on the 4th of October, 1822, when notice was given that there would be a special meeting of the officers for the purpose of receiving the first and second degrees. On the 9th these degrees were also conferred upon nine members of the lodge. The so-called degrees came from New York, and these were the only instances in which they were conferred. On March 28th, 1823, as before stated, application was made to Baltimore for the lectures and degrees; they were duly forwarded, but did not arrive until October, 1823, when the lawful degrees of the Manchester Unity were adopted in Massachusetts. In this month Siloam Lodge was instituted, and was invited by the parent lodge to become a tenant at the hall in Ann Street, and on May 2d, 1823, went in under a sub-lease for one year. The younger lodge, on the 24th of June, applied for a charter from the G. Lodge, which was not granted until December following. In the meantime, on the 26th of August, Siloam Lodge conferred the first of the so-called degrees upon ten of its members. This roused the anger of Massachusetts Lodge, which, on Monday, 7th, by its vote, protested against the degrees being given out by Siloam Lodge before it had obtained a charter from the G. Lodge. This was sent by letter to that Lodge, and was returned with a rough message, which gave still greater offence, and the amity before existing between the lodges was temporarily destroyed. But the lodges met again in peace early in 1824. Yet the truce was badly kept on both sides, and especially so on the part of the senior lodge. The next disagreement was concerning the lease which each held on the hall in Ann Street, which was not joint, as was at first intended. Massachusetts Lodge, in fact, had a lease from year to year; Siloam Lodge held a sub-lease from Massachusetts Lodge. In obtaining a renewal of the sub-lease, Siloam Lodge appealed to the G. Lodge before the matter was adjusted. But as soon as that was settled, Massachusetts Lodge had a controversy with Mr. Stetson, its landlord, and on the evening of the 5th of November, 1824, removed precipitately from the premises. This was a sad blow to Siloam Lodge, which had an interest in the property removed, and whose members had no mind to sub-

mit to such arbitrary proceedings. Its officers protested without avail against the measure, and finally seized upon two brass lamps and a table, which were in transit, and kept them for the use of their lodge.

Massachusetts Lodge next met on the 12th of November, 1824, at the house of Bro. William Johns, No. 33 Union Street. Here they were met by the officers of the junior lodge, but no terms of accommodation were settled. On November 19th the lodge met at Joy's Building, when the members refused to confer with the officers of Siloam Lodge, who were again in attendance. At length Siloam Lodge brought the matter before the G. Lodge, which summoned both lodges before it, and after much difficulty the matter was adjusted. Massachusetts Lodge was now (February, 1825) badly demoralized and utterly bankrupt. After leaving the hall on Ann Street the lodge was in constant motion ; as we have seen, it met November 12th at the house of William Johns, No. 33 Union Street, on December 3d at the Tontine Hotel, on December 8th and 10th again at 33 Union Street, on December 17th and 24th at Tontine Hall, on December 31st and January 7th, 1825, at Bro. William A. Rees, Ann Street, on February 20th at the Tontine Coffee House, on February 28th again on Ann Street, and after that again at the Hall in Ann Street.

Of course, with the lodge "on travel," it had no increase, and was growing weaker every day. But it was not unmindful of duty, and the members several times subscribed money to assist indigent brethren, when there was not a dollar in the treasury. Having no work to do, the meetings were taken up with bickerings and debates, that had no result but to make the prospect still more gloomy. We have stated that Joseph Batson was expelled in May, 1823, and having wandered to Baltimore, became the cause of trouble between Massachusetts Lodge and Washington Lodge of that city. Batson returned to Boston, and found ready associates among the members of his former lodge. Chief among these was Secretary Stacey, who, on being found in the company of Batson, was deposed from office. Bro. Myers, another one of them, had a quarrel with the lodge about a bill, and having behaved indecorously, was expelled. Still another, Bro. Boden, for acting in a disorderly manner at the expulsion of Myers, was himself expelled. In the last case, upon suitable submission on

the part of the brother, he was reinstated. Soon afterwards he died, and the contrite brethren assisted his widow and children, and were full of sympathy and grief. But the situation grew gradually worse. On the 16th of May, 1825, the finance committee reported that there was a balance due the Secretary of seven dollars and thirty-three cents, and that there was in the treasury the sum of six dollars and thirty-eight cents.

On November 7, a committee was appointed to wait on the Grand Lodge and remonstrate against the conduct of Noble Grand Carnsel, in proposing to give up the charter without the approval of the members, and also to find that officer and request him to hold lodge meetings. He was found on the 14th of November, but refused to attend, for the reason that he preferred the theatre to going to the lodge. He was then deposed, and Bro. James Yates was duly installed as Noble Grand on November 28, 1825. In the meantime Carnsel had the charter, and a committee was appointed to get it out of his possession. The charter was obtained, but lodge meetings were only held about once in a month. In this way was passed the year 1826; in 1827 and 1828 there was a spasmodic appearance of vigor which was deceptive. The price of initiation was increased from two to five dollars, and the by-laws were amended to allow initiations in the lodge, of brothers intending to hold their membership in other lodges. Under this law many were initiated, and the two lodges held joint regular meetings on Sunday evenings to confer the degrees. At a meeting of Massachusetts Lodge, held on Monday evening, July 9, 1827, Grand Master Hersey read a circular from the G. Lodge of the United States, detailing the events of Wildey's visit to England, his return, and the condition of the Order in both countries. But the struggle for existence was nearly at an end. At the election for officers, in October, 1827, the whole number of votes cast was six, and there being no business on hand, the lodge adjourned "for refreshment." On June 9th, 1828, seven votes were cast on the application of P. G. Joseph Lopez, "to become a full member," and it was then voted "that we will hold the charter of the lodge, and not give it up as long as five members stand by to hold it." The record of the last meeting reads as follows: "Sunday, August 10th, 1828. At a special meeting of the lodge, held at Bro. Thompson's, for the purpose of attending the funeral of brother Edward Magher,

voted that brother Thompson be a committee to see him decently interred, and the lodge do pay for the same; and that he also cause six feet of wood to be sent to his widow. At 10 o'clock closed in due form. *Attest: EBER SMITH, Secretary.*"

And thus ended the recorded existence of Massachusetts Lodge, No. 1. Five members could not be assembled for business; there were no meetings, and all the machinery for conducting a lodge was wanting. No formal surrender of the charter was made until 1832; but vitality had departed, and in due time the name was officially dismissed from the list of lodges in Massachusetts.

We have received from Bro. Samuel B. Krogman, P. G. M., the following: "Massachusetts Lodge was reinstated June 22d, 1841, and has continued its good work to the present day. Number of members admitted March 26th, 1820, to August 10th, 1828, 92; June 22d, 1841, to January 1st, 1878, 1039; total, 1131. Withdrew to form other lodges, 321; members in good standing January 1st, 1878, 208; Past Grands since organization, 109; Past Grands remaining January 1st, 1878, 38; members elected Grand Master, 3, of whom Daniel Hersey died. The others, Joseph L. Drew and Samuel B. Krogman, remain members of the lodge. Receipts from March 26th, 1820, to August 10th, 1828, \$524.93; June 22d, 1841, to January 1st, 1878, \$64,065.48; total, \$64,590.41. Paid for relief from March 26th, 1820, to August 10th, 1828, \$56.00; June 22d, 1841, to January 1st, 1878, \$32,874.98; total, \$32,930.98. Amount of funds and property January 1st, 1878, \$11,563.26."

SILOAM LODGE, NO. 2.

We have before stated that the leading spirits in the first movement became the original members of Siloam Lodge, No. 2. It followed that its meetings were more regular and its membership more active and efficient than those of the parent lodge. Its original founders were Daniel Hersey, James B. Barnes, Charles Mountfort, Edmund Badger, Samuel I. Knapp, John Minott, James Frost, Abel Wheelock, Henry Fowle, John C. Bradley, William C. Jenkins and John Campbell. The first meeting of Siloam Lodge occurred, as before stated, on the 11th of March, 1823, when the officers were duly installed. It was

agreed that the lodge should adopt the "by-laws, rules and regulations" of Massachusetts Lodge. The first initiation took place at the next weekly meeting.

Many members were obtained in those early days, whose names in later years were quite familiar to Bostonians, as among the most efficient laborers in the cause of Odd Fellowship. Prominent among these was Doctor William Ingalls, who was initiated in Siloam Lodge, April 15th, 1823, and during a somewhat protracted life, remained a firm friend of the Order. From his social position he exerted a powerful influence in support of the institution, and was one of the petitioners in February, 1842, to have Siloam Lodge reinstated. When the petition was granted he took an active part in setting the lodge to work, becoming its representative to the Grand Lodge. In one particular it took front rank, and stood abreast with Columbia Lodge, No. 3, of Baltimore. On January 13th, 1824, it was voted "that we will dispense with having any liquor brought into the antechamber in future." This may account for the fact that its accessions were numerous, and were drawn from the more substantial class of citizens. We have detailed the fact of its institution on the 11th of March, 1823, that it began its meetings at the Hall in Ann Street on May 2d, and that its charter was granted by the G. Lodge of Massachusetts on the 2d of December, 1823. Its hospitality was illustrated by a collation provided at the expense of the lodge, at an installation on the 13th of July, 1824, when it was voted "that Massachusetts Lodge be invited to attend on that evening." It was a great matter in those days "of small things" to appropriate twelve dollars for this entertainment. In the absence of financial system the treasury was soon embarrassed, so that on March 7th, 1825, the standing committee reported an indebtedness of two hundred and forty dollars. At this time there were seventy members who were thought able to contribute, and they were each assessed the sum of one dollar. On December 27th, 1825, brothers Southack, Barnes, Conner and Dorr were appointed a committee to petition the legislature for an act of incorporation, but nothing came of it. On January 5th, 1826, the by-laws were dispensed with, so as to allow the initiation of Rev. Thomas F. Norris and all other clergymen free of expense. Bro. Norris was afterwards regularly initiated in Massachusetts Lodge for Siloam Lodge.

On Monday, January 9, 1826, the lodge had a public installation of its officers. The record says: "The lodge opened in due form in the presence of a very large and respectable company. Prayer by the Rev. Mr. Dean. An elegant address was then delivered by Bro. Yates in eloquent and masterly style, for which he deserves great credit. The Grand Master of the State then proceeded to install the officers for the next three months, and deserves thanks for the style in which he delivered his charge. The whole concluding with a prayer by Rev. Mr. Dean, and exercises by the amateurs of the Columbian Club." This was certainly a good programme, and the whole incident exhibits the superior *morale* which prevailed in this lodge. On the 7th of February it was voted, "that the 6th of April be dispensed with as the day of our anniversary, and that the 22d of February be observed in its stead." Why a lodge born in March and chartered in December should have its anniversary in February, has not been explained.

So far there had been harmony among these brethren, but dissensions began to arise which in their effects were utterly disastrous. At the meeting held on the 7th of July there was an election, at which Lyam Gilbert was chosen Noble Grand. The evening was one memorable for the lodge. It was voted, "that Bro. Robinson be fined five dollars for making use of profane and indecent language, disturbing the peace and harmony of the lodge, dissuading Mr. McNair from being initiated in the Siloam Lodge, and violently opposing, by word and action, said person from becoming an Odd Fellow, and disobeying the orders of the Most Noble Grand." The G. Master was not present, and the Warden proceeded to install the officers, who took their seats. Grand Master Hersey was deeply offended and took measures accordingly. He attended the lodge meeting of July 25, 1826, and at the opening took the N. G.'s chair, and appointed two members a committee to examine Bro. Gilbert as to his qualifications for the place. Bro. Gilbert refused to submit to an examination, and the whole evening was spent in a quarrelsome debate between the members and the Grand Master. Before closing, the exasperated members voted, *unanimously*, "to declare this lodge independent of the Grand Lodge of Massachusetts: that we will acknowledge the members of the same only as equal to our own Past Grands; and that a committee be appointed to

draft a memorial and resolutions explanatory of the same." A committee consisting of Bros. T. H. Bennet, Wm. C. Bazin, John Eaton, Bro. Campbell and J. L. Sargent was then appointed to draft laws for the government of the lodge.

But this did not last long; on the 29th of August the G. Master and his officers again made their appearance and were very welcome. He made an able and eloquent speech, in which he declared that all the proceedings hereinbefore recited were illegal. This was sanctioned by the lodge by a vote of eleven in the affirmative to three in the negative. The G. Master then took the chair, and the lodge was opened in due form by his R. S. Bro. Badger. Several ineffectual attempts were made to elect a Noble Grand, and after a long debate, the G. M. was requested to occupy the chair during the remainder of the term. The lodge then proceeded to "Harmony," and was entertained with a ditty from Brothers Barnes, Wheelock and Slade, and the evening was passed very harmoniously. The meetings were held in this informal way until in April, 1829, when a sale was made of the regalia and fixtures. On September 28th Bro. N. Brigham was elected N. G. for the second time; seven members were present. On the evening of October 20th, 1829, the hall was lighted up, but no quorum was present; there was some random conversation, when the lights were extinguished, and Siloam Lodge, No. 2, was defunct. As in the case of its parent lodge, its charter was not surrendered until 1832, when the surviving members looked on in hope of a resurrection which has since been signally fulfilled.

The lamented P. Grand Sire Ellison, from whose pages as historiographer of Massachusetts we have gleaned these incidents of early Odd Fellowship, breaks forth as follows: "Go forth then, O Siloam, with thy historic and poetic name! Let thy living waters attract the fainting and weary soul to thy blessed fountain, as beneath the burning sun of Syria the poor and friendless sought shelter beside thy crystal spring. As the Nazarene said to the sightless wanderer, 'Go wash in the pool of Siloam'; as the youthful David tuned his harp by thy healing waters, so may thy virtues raise up the down-trodden, open the eyes of the blind that they may see earth's loveliness, and utter praises to Him beneath whose outstretched arm all philanthropic efforts will ever find a refuge and a support." This euphemistic

outburst, so very different from the usually terse and practical style of the Past Grand Sire, indicates in a quaint but most striking manner his enthusiastic feelings on the subject of this favorite lodge. We here insert a copy of what we believe to have been the charter granted to this lodge, it being the first issued by the Grand Lodge of Massachusetts.

CHARTER OF SILOAM LODGE No. 2.

ORDER OF INDEPENDENT ODD FELLOWS.

The Grand Lodge of Massachusetts.

To all whom it may concern: Know ye that the Grand Lodge of Massachusetts of the Order of Independent Odd Fellows, reposing especial trust and confidence in a number of brethren of the Order of Independent Odd Fellows residing in Boston, Suffolk county, in the State of Massachusetts, doth hereby grant this Warrant to establish a lodge in Boston, to be hailed by the title of Siloam Lodge, No. 2, for the encouragement and support of brothers of said Order when on travel or otherwise. And the said Lodge No. 2, being duly formed and constituted, is hereby authorized and empowered to initiate into and confer the several degrees according to the constitution and general laws as established by the Grand Lodge, upon such person or persons duly proposed and lawfully qualified to receive the same, according to the laws of Odd Fellowship, and to administer to *true brothers* all the privileges and benefits arising from the Order. And the said Lodge No. 2 is hereby authorized to enact by-laws for the government of said lodge. Provided, always, that said by-laws be in conformity to the constitution and general laws of the Grand Lodge. And the said Lodge No. 2 doth solemnly promise to act according to the laws of the Order, and in obedience to the commands and enactments of the Grand Lodge. In default whereof, this Warrant may be suspended or taken away at the pleasure of the Grand Lodge. In witness whereof we have hereunto displayed the colors of the Order and subscribed our names, and affixed the seal of the Grand Lodge of Massachusetts of the Order of Independent Odd Fellows, this second day of December, one thousand eight hundred and twenty-three.

DANIEL HERSEY, Grand Master.
HENRY SOLOMON, Deputy G. Master.
WILLIAM BISHOP, G. Sec'y.
JAMES B. BARNES, G. Warden.

[SEAL]

On the 11th of December, 1826, Good Samaritan Lodge, No. 3, was instituted at Taunton by the Grand Officers. It was



JAMES WOOD.



composed of mechanics and other workingmen, who were successful in building up a substantial lodge. Among the most prominent of those who were initiated, or joined by card, were James Wood, Thomas Barr, and George Ashworth, names that became historical in Rhode Island and Massachusetts. We would gladly give a large notice to them, and especially to Bro. Wood, but we are limited by the very scant materials we have been able to obtain.

JAMES WOOD.

James Wood was born in the town of Disney, England, in the year 1802, and on reaching his majority, was initiated into a lodge working under the Manchester Unity. His early life was one of toil, but he had a taste for reading and study, and became well acquainted with the English poets. In his mature years he wrote a number of verses, some of which gave evidence of decided talent in that way. When he entered the lodge, he took such an active interest that he was chosen to fill all the places of responsibility, including that of Noble Grand. But, like many others of his class, he was not satisfied with his business prospects in the old country, and turned his attention to America, as a field of better promise. Landing in Boston, in May, 1827, he soon found employment at Taunton, where he met several of his countrymen, who gave him a cordial greeting. On inquiring for Odd Fellows, he found Good Samaritan Lodge, No. 3, in full operation, and having applied for admission, was duly received as a member. Here he was full of energy, and, having passed all the chairs, was admitted a member of the Grand Lodge of Massachusetts. By his advice a number of the members of Good Samaritan Lodge, residing at Cranston, near Providence, Rhode Island, were induced to apply for the institution of a lodge in that State. The following letter will show the part he took in this important movement :

TAUNTON, April 25th, 1829.

To the M. W. Grand Master, Officers and Brethren of the Grand Lodge of Massachusetts.

DEAR BRETHREN:—I am deputed by the Good Samaritan Lodge, Taunton, to write to you for instructions under the following circumstances: The brethren belonging to our lodge, residing at Cranston, near Providence, to the number of ten or fifteen, have come to the resolution of forming themselves into a lodge,

and holding their meetings in Providence, provided they can obtain a charter. And to that end, with our advice and consent, they have withdrawn their names from our books, and intend to commence meeting immediately in some convenient place, to prepare themselves for future events. We have promised to render them all the assistance in our power, and to obtain for them a lodge-book, (for practicing lodge business) if possible, from the Grand Lodge of Massachusetts. We wish to know whether you can grant them one (a book), and what steps they will have to take in order to obtain their charter. Whether you can grant them one as the first lodge of the I. O. F. in the State of Rhode Island, or whether it must be obtained from Baltimore. In short, we wish for all necessary information upon the subject, as you, of course, know the nature of these things better than we do. A speedy answer will greatly oblige yours fraternally, in bonds of F. L. and T. In behalf of Good Samaritan Lodge.

JAMES WOOD, P. G.

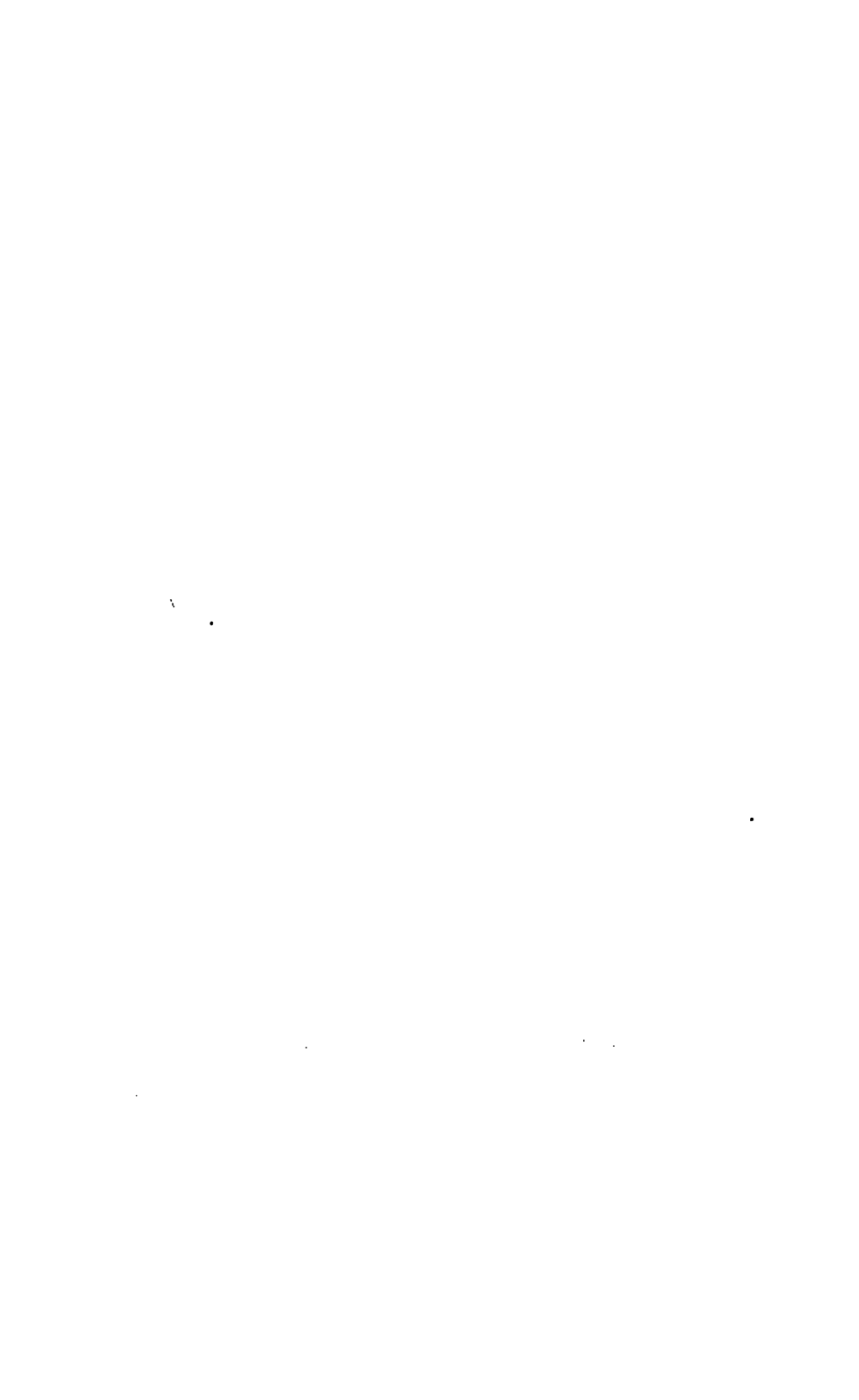
Grand Master Isaac T. Dupee wrote a reply advising an application to the G. Lodge of the United States. In October, 1826, P. G. Benjamin Downing of New York wrote to Baltimore, requesting a warrant for a lodge in Providence, but nothing came of it. But at this time Bro. Wood prepared the necessary petition, and a charter was granted by the G. Lodge of the United States in the month of June, 1829. The charter members were Henry Hobson, Waller McFarlane, John Doran, Francis Chadburn, James Bury and John Bowcock, to form Friendly Union Lodge, No. 1, to be located at Providence, Rhode Island. On the 20th of that month the lodge was instituted by Grand Sire Wildey, assisted by Rep. Small, of Pennsylvania. The G. Sire in his report says: "After leaving Massachusetts, your committee proceeded to Providence, Rhode Island. They here opened Friendly Union Lodge, No. 1, whose charter had been previously granted. Their officers were installed and duly instructed." On this occasion Bro. Wood delivered an able and eloquent address, which was favorably noticed by the newspapers. Subsequently, his brethren, in consideration of his valuable labors in planting the Order in that State, gave him the proud title of "Father of Rhode Island Odd Fellowship."

In 1834 Bro. Wood removed to Rhode Island, and was gladly received into Friendly Union Lodge. Upon the institution of the Grand Lodge of Rhode Island he was elected its first Grand Master; he had also the honor of being chosen the first Grand



THOMAS BARR.





Patriarch of that jurisdiction. He also represented his State in the G. Lodge of the United States in 1846, 1851, 1852, 1864, and 1865. He continued in close communion with Friendly Union Lodge until his death, which occurred on the 17th of January, 1867. Grand Sire Wildey in one of his reports says: "On my return from Massachusetts I called at the village of Cranston, Rhode Island, and had a pleasant interview with Past Grand Master Wood, one of the most devoted and persevering Odd Fellows in the eastern part of our country." His sudden death was a great blow to Odd Fellowship, and an irreparable loss to Rhode Island. He was a man of such sterling qualities as to ensure his usefulness in all his undertakings. His merits were all of that practical sort which enabled him to serve in any capacity with credit and success. His principles were deeply founded in those primary truths which underlie all true charity and fraternity, and his life was a beautiful illustration of his principles. In the circle where he was best known he is yet remembered for his virtues, and held up as a model to the rising brethren of Rhode Island. We have not the space to speak as they deserve of Thomas Barr and George Ashworth, who filled a large place in the operations of Good Samaritan Lodge.

THOMAS BARR.

Thomas Barr was born in Glasgow, Scotland, on the 17th of August, 1792. The date of his emigration is not given, but we find him at Taunton in 1828. On March 8th of that year he was initiated in Good Samaritan Lodge. He now found himself in congenial company. To a certain class of men, lodge life is exceedingly pleasant. It was so to him. He at once became what is called "a worker." In and out of season he was on hand, serving his brethren. In due course he was pressed into the chairs, and soon completed the routine of official duty. He was admitted a member of the Grand Lodge in October 1831. He never faltered or fell away, but clung to the Order until the general wreck. The year 1838 found him at Lowell. Here he found the remnants of Merrimac Lodge, No. 7, which had lost its charter in 1836. He assembled these few in several meetings, and finally induced them to send for Wildey to put the lodge again in operation. The lodge was reopened on the 11th of

October, 1839. Wildey did not reach the State until June, 1841. On the 3d of August, 1841, he reinstituted the Grand Lodge of Massachusetts. Of those found faithful and alive to the situation was Thomas Barr. He had the rare distinction of being made the first Deputy Grand Master at this revival, with Hersey as G. Master, Guild as G. Secretary, and Norris as G. Treasurer. He was again elected to the same office in 1842, and did not retire until the next year, when Chapin and Hilliard came in, the former as G. Master and the latter as G. Secretary. The work was now in readiness to pass to other and newer men. It was far different when he came with Ashworth to Boston for the G. Lodge Degree in 1831. Then there was no hall, no body of membership, and no organization, and a few members were drummed together at a private house. But now all was changed, and Odd Fellowship was safe and prosperous.

He joined Monomake Encampment, No. 4, in 1843, and has, since that time, assisted in obtaining charters for Lowell Encampment, No. 17, and Lawrence Encampment, No. 31. He passed the chairs in his Encampment, and became a member of the Grand Encampment, on its institution in 1844, and was elected G. Senior Warden. "He was a man of marked individuality and great energy of character, a genuine Odd Fellow, who never spared time, money or muscle to advance the interest of the Order. He has hardly ever failed of being present at each session of the Grand Lodge." So says that sterling Odd Fellow, P. G. Rep. Porter, of Massachusetts. He is still alive at the advanced age of eighty-six, and resides at Lawrence, in that State. To the last he has preserved his integrity. In the language of Past Grand Sire Ellison, "Massachusetts Odd Fellows will mourn his loss with a deep sorrow, when he shall be called upon to exchange the jeweled regalia of an Odd Fellow for the robes and crown of the immortal life."

Bro. George Ashworth was born in Lancashire, England, in 1803, learned the trade of calico printing, and in the year 1823 was initiated in Prosperity Lodge, No. 44, of the Manchester Unity. He came over in 1826, and found employment at Taunton, Massachusetts. It was here he met Bro. Barr, and the two Odd Fellows formed one of those intimacies peculiar to our Order, which only death can interrupt. He joined Good Samaritan Lodge by deposit of card, and in 1829 was elected Noble Grand.

He entered the Grand Lodge, October 8th, 1831. Removing to Lowell, he became a member of Merrimac Lodge, and was associated with Bro. Barr in all the details of the Order in that city. He was, when last heard from, living with a married daughter in Lowell, and, like his zealous coadjutor, was seldom absent from meetings of the subordinates and of the Grand Lodge of the State.

Good Samaritan Lodge, No. 3, continued to increase and prosper for several years. Past Noble Grand Wood, of the date of March 26th, 1829, wrote to the Grand Lodge as follows: "The concerns of our own (Good Samaritan) Lodge are in a very flourishing condition; our prospects grow brighter every day, and we hope to hear of the general increase of the Order. Our lodge consists of just seventy members, all worthy and respectable men; thirty-two of whom have been initiated since last March, and there is a prospect of the same ratio of increase next year. We are sorry to say we have not yet procured a seal; if we can get one we will send you an impression before you send to Baltimore. Wishing you all health and happiness, and especially unanimity and brotherly love, we strongly recommend you to exert yourselves for the welfare and advancement of the best interests of our Order. Trusting to your zeal and fidelity, we remain yours fraternally in bonds of F., L. and T. In behalf of Good Samaritan Lodge, JAMES WOOD, P. N. G. Approved: GEORGE ASHWORTH, N. G."

A large portion of the members of Good Samaritan Lodge were operatives in the Taunton Factory, and when the business panic of 1832 came on, the factory was forced to partially suspend operations, which, of course, caused many hands to be discharged and to seek employment elsewhere. By this means the numerical strength of the lodge was reduced; whilst the action of the legislature imposing penalties for administering extra-judicial oaths prevented the making of new members. In his report of 1833, G. Sire Wildey says: "On the 14th of August I arrived at Taunton; I visited the brothers of Good Samaritan Lodge, No. 3. Owing to the neglect of the Grand Lodge, it had fallen into an unprosperous condition. Nearly two years had elapsed since any communication had been received from it, and many of the members having left that section of the State, the lodge has been reduced to eight members only; but those eight worthy, zealous,

persevering Odd Fellows have determined not to suffer the Order to become extinct in the town of Taunton. To enable them the better to carry into effect their resolution of cherishing the Order among themselves and brothers of the town, they are anxious to be taken under the immediate jurisdiction of the Grand Lodge of the United States. After promising to visit them on my return, I again departed for Boston." This was the last effort to keep the organization together, and shortly afterwards the lodge was disbanded and closed up its business *sine die*.

Next in order was New England Lodge, No. 4, whose career, though short, was full of interest. Its first preliminary meeting was held at the house of Past Grand Joseph Lopez; at the second, held on May 17th, 1827, the name of the lodge was selected. Bro. Lopez presided at the meeting. Bro. S. Southwick was chosen Secretary, and continued to hold that office until the last meeting prior to the surrender of the charter, which was held on the 18th of February, 1829. Among the charter members were those already mentioned, and Thomas F. Norris, who was well known in the Order.

The Rev. Thomas F. Norris was initiated in Massachusetts Lodge for Siloam Lodge, as before stated, on the 2d of January, 1826. He was installed as Noble Grand of New England Lodge, July 11th, 1828. Bro. Norris was editor of the *Olive Branch*, a weekly newspaper published in Boston. It was conducted with ability, and had a large circulation. The editor was a gentleman of many excellent qualities, and was an enthusiastic Odd Fellow. The influence of his paper was always given to the Order, and he never failed to give it his valuable assistance. He entered the G. L. on the 14th of July, 1829. At the resuscitation of the G. L. of Massachusetts he was made Conductor, in 1843 Deputy Grand Master, and at the August session of 1844 succeeded the eminent Rev. E. H. Chapin as Grand Master.

Simeon Southwick was made an Odd Fellow in Massachusetts Lodge, No. 1, in October, 1820; he served as Secretary of that lodge, and became Noble Grand, April 1st, 1826. In 1828 he became Grand Secretary of the Grand Lodge. Bro. Southwick was a native of this country, having been born in Danvers, Massachusetts, in 1795. He came of an excellent family, and at fourteen years of age was apprenticed to the pottery business, at which he worked until 1819, when he removed to East Cam-

bridge, where he set up the business. He did not succeed, and in 1821 was engaged by the New England Glass Company, and with a short interval, remained in that employment until his death, in February, 1833. He left a widow and five children, four of them daughters. These latter were all married, and latterly became Daughters of Rebekah. The eldest daughter had four girls, all of whom joined the "Daughters." Another had two sons and one daughter, all members; another a son, who became a member, and the last, a daughter, who became a "Rebekah." We challenge the world to produce such a family record in all the annals of Odd Fellowship.

Joseph Lopez was initiated in Massachusetts Lodge in March, 1825, and was made N. G. on the 1st day of July, 1827. In 1828 he withdrew, and was one of the petitioners for Adam Lodge, No. 6, and on its institution, on the 31st of December, 1828, was elected Warden; he had passed the chairs, and was admitted into the G. Lodge, January 3d, 1828, and on the 5th of June was elected G. Treasurer. Although one of the petitioners for New England Lodge, No. 5, he never became a full member, by reason of the fact that he failed to get the necessary vote for that purpose. He was born in Cadiz, Spain, and in early life followed the sea. He sailed from Boston for several years, and was one of the many acquaintances made by Bro. Barnes, who induced him to join Massachusetts Lodge. In 1828 he abandoned the sea and settled down in East Cambridge, where he was employed by the New England Glass Company, where he remained about twenty-five years. He was of unsocial habits, and so very reticent that members of New England Lodge, who worked by his side for more than twenty years, could not penetrate his mystery or become his intimates. But he loved Odd Fellowship, and was always ready to assist a lodge or brother in distress. He removed to Lawrence in 1855, and died there in December, 1859. But to return to the narrative.

In August, 1828, the finance committee reported that the funds of New England Lodge had not *assumed a distinct form*, consequently the duties of the Treasurer had been very light; the cash receipts were \$32.74 and the expenditures \$39.75, leaving a balance due by the lodge of \$7.01. After this the meetings were not well attended; the membership grew less, and no money came into the treasury, until the crisis came, on

Friday evening, February 13th, 1829, when its last meeting was held. No business of importance had been performed in the interval, and no preparations were made for shutting the doors of the lodge; an adjournment occurred, and no meeting was afterwards convened.

Washington Lodge, No. 5, was instituted at Roxbury in June, 1828. The original members were poor, and a note of \$30 was taken for the charter fee; but they were zealous and devoted to the Order. In September, 1830, Grand Sire Wildey says: "Your committee visited the lodge at Roxbury, and were received with unusual honor; and they are happy to report that the lodge is in a very prosperous condition, and its members worthy the honorable appellation of Odd Fellows. They were disposed to do everything in their power to promote the interests of the Order." But these appearances were fallacious, and leaving no record by which to trace its history, it passed away in 1832.

Adam Lodge, No. 6, was chartered in November, 1828, and so far as we can learn was prosperous for the first two years. But in the latter part of 1830 it began to decline, and was evidently tending to dissolution. On April 7th of that year the rent was in arrear, and paid by a subscription among the members. Of the sum of \$22.92 collected, Bro. Andrews gave ten dollars; Bro. Robinson five dollars and fifty cents; Bro. Arthur five dollars and forty-two cents, and Bro. Albert Guild two dollars. On June 2d, 1830, the lodge elected John Cleaveland, Noble Grand; Albert Guild, Vice Grand; E. Whitaker, Secretary; J. L. White, Treasurer, and Aaron Andrews, Warden. On the 30th of June a Mr. Israel Gates applied for membership, but the committee having reported unfavorably, he was allowed to withdraw his petition. This was dignified and honorable on the part of the lodge, at a time when it was about to dissolve for want of numbers. About this time it was voted, "that at the expiration of the third quarter, the furniture be stored in some convenient place until the lodge shall be ready to make use of it." This was the situation when a special meeting was held November 23d, 1830, at which certain visiting brethren agreed to become members and help the lodge to resume work. On the 1st of December, 1830, Bro. Cleaveland was installed as Noble Grand and Albert Guild as Vice Grand. On January

5th, 1831, Bro. Arthur was expelled by a unanimous vote. At the meeting of February 3d, 1831, Albert Guild was elected Noble Grand; E. H. Whitaker, Vice Grand; Bro. Hayward, Secretary; Bro. Cleaveland, Treasurer, and Bro. Wilde, Warden, and they were all duly installed. The lodge lingered on until its last meeting, held March 21st, 1832, when ineffectual efforts were made to get up a revival, and having conferred the first degree on Bro. Isaac Baldwin, finally closed.

Merrinac Lodge, No. 7, was the last chartered during the first decade; we have nothing to say of this lodge more than has been incidentally mentioned. Its closing scenes will be detailed in the history of the Grand Lodge of Massachusetts.

The Patriarchal Degrees did undoubtedly reach Massachusetts, but there is no record of their having been organized into an Encampment. True, a petition was sent to the G. Lodge for a charter for an Encampment, but on the 14th of July, 1829, it was voted that the petition lie over until a final settlement is made with this Grand Lodge. On the 16th of July the petition was taken up and granted. But a single trace of an Encampment has been discovered; among a file of papers received from the Grand Secretary's office in Baltimore we find the following:

"Bro. ———, there will be an Encampment of Patriarchs on Thursday evening at 8 o'clock at the Hall on Ann Street. By order of the Grand Patriarch.

J. D. YATES, *Scribe*.

"Wednesday 16th, 1829."

We have followed the lamented Ellison in his notes of the story of early Odd Fellowship in Massachusetts—a narrative dry and barren, but gathered together by him with the most painstaking care, and by research into obscure nooks and corners hard to find and yet harder to explore. We only wonder how he could have brought so many minute circumstances to light which had been neglected and forgotten for half a century.

Nearly all subordinate lodges of the first decade still exist. Massachusetts Lodge, No. 1, has 208 members; its revenue for last six months was \$1270.74; relief for same period \$1039.25.

Siloam Lodge, No. 2, ranks next to the highest in Massachusetts in point of numbers. We have been able to obtain, through the kindness of P. G. Representative Wm. E. Ford, an extended

statement of its condition. This lodge was closed for 12 years and 7 months, but opened again on the 16th day of May, 1842. The officers were Solon Jenkins, N. G.; Wm. Ingalls, V. G.; Joshua Davis, Sect'y; and Nahum Brigham, Treasurer. Bro. Brigham is now a hale man, and the last relic of the old members, as he entered the lodge in 1827; he has passed the chairs several times, and after a membership of 52 years, still continues to attend the meetings. Siloam Lodge has, since May, 1842, received 1570 members, and has now the large number of 556; 853 sick brothers have been paid \$34,321; widows to the number of 70 have been paid \$16,000; paid for funeral expenses, \$6015, and donations, \$8039, making a total for benefit and relief of \$64,375. One member is still sick and has already received \$2100. It has furnished the following G. Masters: Rev. E. M. P. Wells, Jno. R. Multin, E. H. Tucker, Wm. E. Ford, Thos. C. Porter and Fred. C. Davis, and can furnish many more competent to fill any position in the Order.

Good Samaritan Lodge, No. 3, and Adam Lodge, No. 6, are defunct, and their numbers now represent modern lodges. New England Lodge, No. 4, of East Cambridge, is the owner of a fine building, which is partially rented and contains an excellent hall. It numbers 265 members, and its P. G. Masters are Rev. Thomas F. Norris and Hon. Wm. E. Parmenter. This lodge had the first public installation in the State. Washington Lodge, No. 5, Boston, is in a prosperous condition. Merrimac Lodge, No. 7, of Lowell, now numbers 336 members. This has always been a staunch and hard working lodge, and has Thos. Barr and George Ashworth on its roll. It has united with other lodges in the ownership of a beautiful building, which is a good investment and an ornament to that city.

We gladly recognize our obligations to P. G. Reps. Porter and Ford, of Mass., for their valuable services, especially in getting up the illustrations for this and the succeeding chapter.

CHAPTER XV.

THE GRAND LODGE OF MASSACHUSETTS.

We have detailed the irregular and unfortunate career of the subordinate lodges in Massachusetts during the first decade. Massachusetts Lodge, No. 1, was the mother lodge, being self-instituted on the 20th day of March, 1820. This organization stood alone for about three years before bearing fruit, but on the 11th of March, 1823, gave birth to Siloam Lodge. It was about this time that the Baltimore movement made its first effort for an extension of legal Odd Fellowship. We have given, in the chapter on the G. Lodge of Md. and of the U. S., a copy of the letter of Philemon Stacy, Sec. of Massachusetts Lodge, to Washington Lodge. The date was March 28th, 1823, and the contents, while covering the whole ground sought for, were far short of indicating a true idea of the workings of the American order by the brethren of Massachusetts. The application was made to Washington Lodge instead of to the G. Lodge of Md. and of the U. S. The petition was by a lodge, and not by five brothers, and the request was not for a subordinate, but for a G. Lodge. But the object was easily understood, and the G. body did not hesitate to overlook every irregularity, and at once joyfully responded to Massachusetts Lodge. We have seen the result in the institution of Massachusetts Lodge, No. 1, under a charter from the Supreme Body, on the 9th of June, 1823. As before stated, G. M. Wildey was also authorized to open a G. Lodge for the State. This was in accordance with the following, adopted by the Baltimore authority on the 13th day of April, 1823:

“Resolved, That a charter be granted to Massachusetts Lodge, No. 1.

“Resolved, That a dispensation for a Grand Lodge to grant charters to other lodges in the State of Massachusetts, be given free of expense to the P. Grands of those lodges, and to be located at Boston.”

We have already related that Wildey was unanimously deputed to convey this charter to the brethren and open the new lodges. He arrived at Boston on the 8th of June, and hav-



MASONIC HALL, ANN ST., BOSTON, 1823.



In September, 1833, this charter was recalled; but when the G. Lodge of Massachusetts was reinstated in December, 1841, it could not be found in the archives, and a new charter was granted in lieu thereof. The original paper was afterwards discovered in the manner detailed by P. G. Rep. Porter to the G. Lodge of Mass., at its February session, 1873. He says: "It is probably well known to many of the representatives, that at the time of the re-establishment of the G. Lodge of Massachusetts, the original charter signed by P. G. S. Wildey could not be found, and we were furnished with another charter. Last year, (1872), P. G. S. J. A. Kennedy, in his researches among the archives in search of historical material, found the original charter, of which he kindly informed our G. Sec., and your representatives were requested by the Board of G. Officers to procure the document, if possible. At an early stage of the session, upon the circumstances being stated to the G. Lodge of the U. S., the R. W. G. Sec. was directed to deliver to your representatives the desired paper; and we are happy to report that it is now in the office of the G. Lodge of Massachusetts."

The original charter being accepted, the following officers were duly elected and installed: Daniel Hersey of Siloam Lodge, G. M.; Henry Solomon of Massachusetts Lodge, D. G. M.; James B. Barnes of Siloam Lodge, G. W.; William Bishop of Massachusetts Lodge, G. Sec.; John Snowden, G. G.; James B. Eaton, G. Con. Proclamation was then made by G. M. Wildey of the formal opening of the Grand Lodge, and after a session spent in mutual congratulations, the new body adjourned. Thus the Order was legally organized in the State, with every means for conducting its business and spreading its principles. At a special meeting held on Monday evening, June 16, 1823, there was a full attendance to take leave of G. M. Wildey. The G. M. made a very appropriate address, setting forth his satisfaction with the fraternal treatment he had received, and urging them to the faithful performance of the duties they had assumed. Whereupon the G. Lodge unanimously passed a vote of thanks, and ordered it to be engrossed on parchment and presented to Wildey. G. M. Hersey replied, thanking the distinguished visitor for his services; and thus ended the first mission of the founder to the Odd Fellows of New England. This visit gave an impetus to the Order far beyond what appears on this record.

This was caused by Wildey's social qualities, his burning zeal, the interesting account of the movements of the Order in England, and his prophetic visions of its future greatness in this country. During his brief stay he endeared himself to the brethren, and left many pleasant memories behind him.

DANIEL HERSEY.

G. M. Daniel Hersey was born in Hingham, Massachusetts, on December 14, 1786. He was but six years old when his father died, which deprived him, a few years later, of the education which a country school might then have imparted. Young Hersey was called to work on a farm, and obtained the rudiments in the winter time, after the day's toil was over, in an evening school. But he was fond of books, and the most of his leisure was occupied in reading and study. At the age of fourteen years he was sent to learn the trade of a bookbinder, but the sudden change from outdoor employment injured his health and he was obliged to seek some other employment. After several visits to Boston he entered a wholesale West India goods store, where he remained several years. Business getting dull the firm had to curtail expenses, and in so doing dispensed with his services. The young man immediately conceived the idea of selling West India goods at auction. Having made the suggestion to his employers without effect, he resolved to try the experiment on his own account. He obtained pecuniary assistance from several business friends and made a beginning. Being the first to sell such goods at auction, the novelty of the attempt attracted a large attendance. He persevered with indomitable energy until he established a paying business, which he continued successfully down to the time of his last illness.

It was at the instance of Bro. James B. Eaton, the second N. G. of Massachusetts Lodge, that Bro. Hersey was initiated in 1821. In April, 1822, he was elected N. G. of that lodge, and was re-elected to that office on the 5th of July, 1822. No name stands higher on the roll of early Odd Fellowship than that of the first G. M. of the G. Lodge of Massachusetts. He gave to the Order in its infancy his time, his money, and his influence, and was always in the front among those who understood and cherished the principles of the institution. It was by his courage



DANIEL HERSEY.



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and faithfulness that the little band of the early lodges were encouraged, and by his persuasive and magnetic words they were filled with zeal in the cause. To him, above others, has been awarded the honor of divesting lodge meetings of the convivial feature, and imparting to the proceedings an elevated tone of moral excellence. He continued to manifest the most ardent attachment to the brotherhood to the close of a protracted life; and lived to see the Order emerge from poverty and obscurity to wealth and fame. During his career he was the recipient of several substantial tokens of the esteem in which he was held by his brethren. He died in Boston, on the 26th of May, 1858, at the ripe age of seventy-one years and five months. His remains were followed to the grave in Mount Auburn by almost the entire brotherhood of the State and a large concourse of mourning friends.

We must not fail to record that Bro. Hersey, at the revival of the Order in 1841, was made G. Master and afterwards was elected a Rep. to the G. L. U. S. He served during the session of 1843, and was an active member of the body. He had also the honor of being nominated for D. G. Sire at that session, and was complimented with a respectable vote for the position.

But little is known of the personal history of the Grand Officers during the first decade; what we have been able to learn of James B. Barnes has been already detailed. P. G. William Bishop was an Englishman and followed the business of a gunsmith. He was a man of observation and industry, and was prompt in the discharge of duty. In June, 1827, he was elected G. M., but resigned at the next meeting. P. G. James B. Eaton was a valuable member and gave much assistance to the early lodges. He was one of the originators of the Order in the State, and his residence on Federal Street was the place where Massachusetts Lodge held its first meeting. He was its second N. G., and continued to fill many official positions for several years.

The first regular session of the G. Lodge of Mass. was held on the 20th of July, 1823, when the G. M. announced the death of P. G. James Encill; and the lodge adjourned to attend the funeral. The record says: "The lodges having accompanied him to the place of interment, the funeral obsequies, according to the rules of the Order, were performed by the G. M. of the State." On the 29th of August, 1823, a special session was called

to consider a communication from the G. Lodge of Md. and of the United States. The subject of the letter was Joseph Batson, who has been referred to as an expelled member of Mass. Lodge, No. 1. It seems that Batson had found his way to Baltimore, and was loud in complaints of the brethren in Massachusetts. His stories seem to have made some impression, as John P. Entwisle, the G. Sec. of the G. Lodge of Md. and of the U. S., wrote to the G. Lodge of Mass. and suggested that Batson might not be deserving of such severity, and recommending that his case should receive further consideration. The G. Lodge of Mass. returned a harsh reply, upon the receipt of which, Batson was precluded from participating in the privileges of an Odd Fellow whilst in Baltimore. G. Sec. Entwisle then replied to the letter from Mass., with the official sanction of G. M. Wildey. This letter is full of gentleness, and bears every mark of a disposition to make any concession for the sake of peace. G. M. Wildey also, on the 25th of July, 1823, added his efforts to those of Entwisle to heal the breach. But these advances were not met in the same spirit; to the contrary, the ignoble quarrel with this worthless man was visited upon the Baltimore brethren by studied neglect to make reports, and a stubborn refusal to answer any letter which came from the supreme authority.

The meetings of the G. Lodge were irregular, and the sessions, when held, were almost entirely occupied with the consideration of disputes between the subordinate members and between the subordinate lodges. Thus charges were preferred by Bro. Jacob Myers against G. A. Gamage, P. N. G. of Mass. Lodge, for detaining the book of lectures and degrees. Instead of dealing with the matter as a local question, the G. Lodge notified the G. Lodge at Baltimore of the facts. Acting G. Sec. Fennell replied in a letter, dated Baltimore, March 25, 1824, as follows: "With respect to the affair of Bro. Gamage, the G. Committee, without hesitation, declare it to be an occurrence the most inconsistent and entirely contrary to the laws and constitution of Odd Fellowship. Should Bro. G. persist in refusing to give up the degree book hereafter, he will hear from us expressly to that effect. Concerning the balloting for the high chair, the candidates for the same are by no means entitled to a vote, and in the same manner with regard to the N. G. and Secretary. Instances have occurred in our subordinate lodges where the presiding N. G. has

had the casting vote, and the N. G. after his quarter expires is obliged to remain twelve months before he can be re-elected, unless no other brother is qualified for the place. G. M. Wildey requests you to bear in mind his conversation with you about the propriety of having a chest with three locks, in order to have the degree books deposited therein, together with other documents, belonging to each subordinate lodge." As might have been supposed, the suggestion of the strong box was an irresistible temptation to the primitive Odd Fellows to whom it was made. The box was at once constructed, and the old chest with its three different locks still remains in the possession of the G. Lodge of Mass. On September 5, 1824, the sudden death of G. Sec. Entwisle, at Baltimore, on the 1st of July, was announced; and in respect for his memory the G. Lodge immediately adjourned.

In October, 1824, Bros. Watts and Lopez preferred charges against Siloam Lodge, and on December 9th, Siloam Lodge made charges against Mass. Lodge, of stripping the hall on Ann Street of its furniture and regalia, in violation of a contract subsisting between the two lodges. The G. Lodge was in a compromising spirit, and, after many efforts, referred all these matters to a committee for adjustment. After much tribulation a satisfactory settlement was made, and the following letter closed the controversy:

Boston, Feb'y 17, 1825.

G. M. Hersey, Sir:—I am directed by the Siloam Lodge to inform you that the letter of apology received from the Mass. Lodge, as respects their former misconduct, has been unanimously considered and accepted by a vote of the lodge, and now remains for you to act upon. Your obedient and humble servant,

Approved—A. HALL, N. G.

J. S. SLADE, Sec.

On the 9th of June, 1825, the announcement was made of a second visit from G. M. Wildey, and on the 15th we find that officer present with the G. Lodge of Mass. Before leaving he presented the P. G.'s with a brief code of laws which had been devised by the Grand Committee.

GENERAL LAWS.

"1st. No brother is entitled to the Password of any particular chair but the one he has *bona fide* filled. 2d. A brother who is a member of the G. Lodge has a right to express his opinion in

any subordinate lodge, but has no right to vote except he be a member of the lodge. 3d. All subordinate lodges are to pay ten per cent. of all moneys received into each lodge, for the support of the G. Lodge for the use and good of the Order, and each N. G., before becoming a member of the lodge, must bring his percentage, with his books, for the inspection of the G. Lodge, and one dollar for his initiation fee. 4th. Each and every N. G., on leaving the chair, after having duly and legally filled the same, shall take his station on the right of the R. S. of the N. G. elect, so that he may be ready to give any information to the N. G. of anything he may wish to know; and the N. G. who has just vacated the chair is entitled to the privilege of one hour after the lodge is opened, without being subject to a fine."

This code was submitted in writing, and subscribed, "By order of the G. M. of the United States," and signed "Thomas Wildey." Where G. M. Wildey obtained the authority to present this paper, so endorsed, it is impossible to say. It was not in his power, or that of the G. L. U. S., to dictate the adoption of these resolutions, under any law then or since in existence. His action could only be advisory, and must have been so understood. Yet they were not formally adopted, but taken as imperative regulations and of binding force. At all events they were submitted to as the only rules binding upon the brotherhood, in connection with the existing unwritten ancient usages. The third section was strictly adhered to, and was the means by which a treasury came into existence. It is very apparent that the G. Lodge was in no condition to press the claims of the Order in Mass. or elsewhere in New England. Although in operation since June 11th, 1823, no constitution, general laws or by-laws seem to have been adopted in the interim. The organization remained stationary, and no effort had been made to perfect it or to adapt it to the growing numbers of members and lodges. No appearance of aggressive action anywhere exhibits itself, and the arrangement, loose in all its parts, never rises to the dignity of even attempted system. Wildey's "general laws" were indeed a very godsend, and gave to the G. Lodge a position and influence which it had not before possessed.

At a meeting held on the 15th of August, 1825, a petition was submitted from fourteen members of Siloam Lodge, No. 2,

dated July 18, asking leave to form a lodge under the name of the American Lodge of Odd Fellows; but as there was some difficulty in satisfying the G. Lodge of the proper qualifications of the applicants, the petition was withdrawn. It was signed by Isaac T. Dupee, Ellis B. Green, Wm. C. Jenkins, E. W. Baxter, T. R. Hurlburt, J. S. Slade, Levi Whitney, Stephen Titcomb, Isaiah Stoddard, Samuel B. Meacham, Daniel Prowse, Edmund Longley, William Stearns and E. B. Nichols.

But a more effective effort was made on the 2d of November, 1826, when, on the petition of Richard White and others, a charter was granted to form a lodge at Taunton. On the 11th of December the G. Lodge met at that place and proceeded to the "Meeting House"; a sermon was preached by G. Chaplain Rev. J. D. Yates, and the charter was presented to the brethren of the Good Samaritan Lodge, No. 3. The following officers were elected and installed: Richard White, N. G.; Robert Jackson, V. G.; Jos. G. Charnley, Sec. The warrant was in the usual form, with eight colors displayed after the seal of the G. Lodge; the sixth and eighth colors now appear to be the same (mazarine blue), though possibly the latter is purple, but they are both so faded that they cannot be compared. The seal is stamped and pasted on, and the device is not sufficiently legible to be deciphered. The Covenant and Remembrance degrees were conferred upon Bros. White, Jackson, Charnley and Gannon, of Taunton.

On the 31st day of May, 1827, the G. M. issued a dispensation to open a lodge in Cambridge, to Theodore Keating, Thomas F. Norris, Simeon Southwick, Asa Davis, James B. Barnes, George Johnston, E. H. Wheelock, Enoch Robinson, Thomas Thompson, William Hobson, Joseph Lopez and Richard Dascomb. These brethren worked under this authority until Friday, July 21st, 1827, when they convened at Kendall's hotel, at 6 o'clock P. M., for the reception of the G. Lodge, on an official visit for the purpose of investing them with a charter and installing their officers. A procession was formed at 6½ o'clock, under Bro. Jenkins, chief marshal, assisted by Bros. Rice, Andrews and Reynolds, and proceeded to the Methodist Chapel in the following order: Band of music, members of other lodges and their officers, members and officers of the G. Lodge and their banner, the New England Lodge with two banners (the most ancient one of which

is now hanging up in its lodge-room). On arriving at the chapel an appropriate anthem was sung by a choir, prayer made by Thomas F. Norris, Chaplain of the G. Lodge, closing with a hymn; after which Edmund Badger, G. Sec., read the charter, and the G. M. installed the officers of the New England Lodge, No. 4, in ample form. The whole ceremony terminated by the singing of a hymn, an oration by G. M. Hersey, and a prayer and benediction by the G. Chaplain. The procession returned to the hotel for slight refreshment, and after another march partook of a formal collation. After the cloth was removed, a number of toasts were drank, interspersed with songs, until half-past eleven o'clock, when, without further ceremony, each one retired in good order. The following is a list of the officers installed on the occasion: E. H. Wheelock, N. G.; Theodore Keating, V. G.; James B. Barnes, W.; Simeon Southwick, Sec.; and Thomas Leighton, Treas. This was the first public installation in the State, and when we consider the growing opposition to secret societies, then so openly expressed, was a bold vindication of the Order before the public. It was also the first public procession of the Order in Massachusetts, and as such excited a great deal of comment from the townspeople. The newspapers were very complimentary of the respectable numbers and appearance of the gathering. Under such auspices, applications for membership came in from some of the best inhabitants of the town.

On the 5th of June, 1828, a dispensation was granted to M. M. Staniels, John Newhall, Aaron Andrews, Edward Leeds, William A. Wild, John Cleveland and John Reed, to open a lodge at Roxbury. The G. Lodge held a special session at that place on the evening of June 28th, 1828, when a charter was delivered to these brothers for Washington Lodge, No. 5. The subordinate lodge was then opened and the officers were installed and put to work by the G. M. This was followed by a dispensation, granted November 10th, 1828, to P. G.'s Josiah Robinson, John Thomson and Joseph Lopez, and brothers Samuel Harris Hayward Charles Fuller and others, to open a lodge in Boston, to be styled Adam Lodge, No. 6. The charter was duly presented on Wednesday evening, December 31, 1828. The lodge convened at the hall on Ann Street, where G. M. Dupee and his officers were received by the members rising on their entrance. The G. M. took the chair, and was furnished with a list of the officers elected,

whereupon he ordered them to retire to the anteroom, with the G. Marshal, for examination. Being found qualified, they were brought in and duly installed, as follows: P. G. James D. Yates as N. G.; Charles Fuller, V. G.; Louis Pelouze, Sec.; Josiah Robinson, Treas.; and Joseph Lopez, Warden.

In the same manner a dispensation was granted, on the 18th of July, 1829, to P. G.'s William Paul, John Bates, William Howcroft, and certain other brothers, to open a lodge in Lowell. After a number of preliminaries, growing out of the poverty of the petitioners, who, in the first place, wished to be furnished with regalia and have all the expenses paid by the G. Lodge, the following notice was inserted in a newspaper:

LOWELL, September, 1829.

Odd Fellowship.—A lodge of the Independent Order of Odd Fellows will be opened on the 19th inst., (Sept.) at the Merrimac Hotel, at 5 o'clock P. M., when a suitable address will be delivered by the G. M. of Mass., and the officers elect will be installed, and the lodge set out in due form, agreeably to ancient usage and the principles of the institution. By order of the Committee of Arrangements.

On the day appointed, the G. Officers, at the Merrimac Hotel, formally instituted Merrimac Lodge, No. 7. An election being held, the following officers were duly chosen and installed: William Paul, N. G.; John Bates, V. G.; and William Howcroft, Sec. This Lodge had the misfortune to lose its books and papers, and we cannot, therefore, furnish the details of its history. The facts here related were obtained from other sources. It suspended work in 1832, and was reinstated by Wildey, July 19th, 1833. The G. S., in his report in 1833, says: "On the 17th of September I arrived at Lowell, and had the pleasure of meeting with many of the old members of Merrimac Lodge, as well as some brothers from other lodges. Their lodge was defunct, but they stated that they would be much pleased to be again re-opened, could they only get such information as was needed from the G. L. U. S. to preserve their existence and connection with other lodges. Their complaint in regard to their State G. Lodge was similar to that of the brothers of Taunton. I cannot here omit noticing the feelings of affection and respect evinced by the brothers of this lodge towards our beloved Order. They had used every effort to preserve themselves as a lodge, but, finding

their existence no longer possible, they determined, as their last sacrifice to Odd Fellowship, in one funeral pile to destroy every vestige of the Order which was not convenient for them to preserve. Finding them, though thus disbanded, still zealous for the welfare and advancement of the Order, I used my efforts, and, assisted by some of the brothers, obtained a meeting of twenty members, to whom I promised the protection of the G. L. U. S., and over whom I installed officers. I left the lodge in effective operation, and from the unremitted perseverance of the officers and members, I think we may anticipate prosperity to the lodge."

This lodge, under the impulse given by Wildey, went on working for about three years, when it again suspended its operations. In the meantime the charter of the G. Lodge of Mass. had been recalled. No doubt the final blow which subverted the Order in the State, came from the legislature, which, on the 13th of March, 1833, enacted a penal statute against the taking of extra-judicial oaths. This was the act of the anti-Masonic party, which, originating in 1826-7, had now become the ruling element in many of the States. The leading details of this party madness have been set forth in the chapter on the Degrees and Encampment branch. Public sentiment was turned against secret orders, and what dissension had left, was now scattered and disheartened and ready to perish. Under this cloud the sun of Mass. Odd Fellowship seemed to have set forever. But Lowell was yet alive, and, as the story is told by Wildey, was making a desperate struggle for self-preservation. Under these circumstances, N. G. William Paul wrote two letters to the G. L. U. S. of the dates of May 14 and July 13, 1834, stating the legal dilemma and asking the advice of that body. This was furnished, and the following was promptly sent in reply: "Resolved, that so long as the law of Mass. relating to illegal oaths remains in force, the lodges in Mass. be authorized to admit members, confer degrees, and install officers, &c., on the pledge of honor, and that the oath be dispensed with." The letters of Bro. Paul had an enclosure of \$20.00, representing the percentage of \$237.40 for the quarter ending April 14, 1834, the real amount due being \$23.74. But in spite of zeal and energy on the part of Paul and others, the lodge was discontinued, and did not reorganize until October 11, 1839. From that hour it has been a vigorous

lodge, and yet holds its name and rank in Massachusetts Odd Fellowship.

Thus seven subordinate lodges were in successful operation during the first decade. All had a period of prosperity, and some were full of promise, but the evil days came when they went down in a common wreck. We now turn to the career of the G. Lodge itself, which, by reason of many causes, to be set forth, was not only totally inefficient, but on trial proved to be the weakest point in the whole system. It is true the taxes and percentage were not paid by the lodges, and a spirit of insubordination was rife among the brethren; but these will be found to be for the most part the fault of the G. Lodge itself. In 1824 complaint was made to the G. L. U. S., to which G. S. Wildey replied to G. Sec. Bishop as follows:

BALTIMORE, October 17, 1824.

Dear Sir and Brother:—I have sent to G. M. Hersey, by the "Two Sons of Portland," a package of documents, among which you will find some remarks for your two subordinate lodges, (Mass. and Siloam). Let nothing be wanting from the G. Lodge of your State to the subordinate lodges. But they must understand that they must not make laws to suit their own purposes, but must obey the orders of their G. Lodge. They must also understand that they must pay their tenth part, else how can the expenses of the G. Lodge be paid? Each P. G. is required to pay the subordinate lodge to which he belongs, and in consequence the G. Lodge must receive the tenth part. Your G. Lodge ought to have had money enough to pay for everything necessary for conferring the degrees and for the emblems of the Order. In short, it ought to have money in funds that it might assist a lodge to open in an adjoining town as you increase numerically. But the spirit of the Order seems to be lost with you. I hope and trust that some persevering character will be found who will endeavor to make the Order flourish in your State, and not let it dwindle away, as it has the appearance of doing. You must do away with partisan feelings and stick firmly to Odd Fellowship alone.

If the brothers would only study the degrees and act accordingly, there would be fewer disputes, and the lodge would not be turned into a debating society. I visited your State with the hope of finding everything going on in a comfortable manner, and my disappointment was very great. My expenses and my trouble I think nothing of; I only wish to see the Order flourish on this side of the Atlantic. It is all I crave before I depart this life. The next thing is my visiting England, which I intend do-

ing if possible. Nothing would give me greater pleasure than to hear of your State going on amicably, and increasing in membership and brotherly love. You have a great future before you, if you will only harmonize your conflicting elements. I have nothing more to add at present. Give my best respects to G. M. Hersey and all the members belonging to your State, of the Independent Order of Odd Fellowship, and accept the same yourself. From your humble servant and brother.

THOMAS WILDEY, G. M. of the U. S.

In June, 1825, Wildey again visited Mass. The great leader seemed for a time to have imparted a new vitality. The conflicting elements were harmonized by the presence of this self-denying zealot in the cause. But on his departure the discordant elements broke out with still greater violence, and disorder reigned supreme. The G. L. had only a spasmodic existence, with intervals in which it seemed utterly defunct. It would institute lodges, indeed; but beyond that, seemed to have no settled plan or object. On February 1st, 1827, a letter was received from Baltimore, to which a reply was returned by G. Sec. Badger. On June 7th, 1827, an election of officers was held, with the following result: William Bishop, G. M.; Josiah Robinson, D. G. M.; Isaac T. Dupee, G. Sec.; Edmund Badger, G. Warden; and B. Simon, G. Treas. On the 5th of July William Bishop resigned as G. M., and Daniel Hersey was elected to fill the vacancy, and on the 12th he was installed by the Warden and Sec. The G. Lodge did not meet again until December 6th, when Bro. Yates occupied the chair. The next meeting was on the 3d of January, 1828, when Bro. Dupee was installed G. Sec. The D. G. M. elect was not installed, as he had not settled up his accounts as G. Treasurer. This election was so unsatisfactory that the members refused to attend in numbers sufficient to form a quorum.

This deplorable state of affairs was set forth in a letter from G. Sec. Dupee to G. S. Wildey, of the date of April 28th, 1828. He says:

Your letter of March 7th came safely to our M. W. G. Master. At a meeting of the G. Lodge on Wednesday, April 9th, it was read. You express sorrow at the misunderstanding among the members of our G. Lodge. The cause, in part, I will briefly state. At our yearly meeting Bro. Hersey, the then G. M., declined being a candidate. Bro. Bishop was elected G. M.; Bro. Robinson, D. G. M.; and myself, G. Sec

For some unknown reasons Bro. Bishop, at the next meeting, declined to be installed, and resigned. Bro. Hersey was then elected, and the next week was installed. The D. G. M. was not installed, no settlement having been made with him as Treasurer. The year for which they were elected is drawing to a close. Several of our very small number stay away, some holding the opinion that one of the officers was not legally chosen; others are vexed to think he is not installed, and this is in part the cause of our trouble. The package, by the "Two Sons of Portland," was never received. We have, in Boston, two lodges, by name Massachusetts and Siloam; the Mass. is rather reduced, and is anxious to give up its charter. The Siloam has about 120 members, but seldom gets more than from twelve to twenty together. There are one hundred and fifty, or more, Odd Fellows in Boston who belong to no lodge, many of them among our most respected citizens. They took their discharge at different times, in consequence of the continued quarreling among the members of the subordinate lodges. The new lodge at Taunton is doing very well, and likewise the New England Lodge at East Cambridge. A dispensation has been granted for a lodge in Roxbury, by name Washington Lodge, No. 5; its officers will be installed in about a month. A petition has been presented for one in Charlestown, by the name of Adam. Your letter bearing date March 8th has just been received, likewise the one with the package by the "William Wallace." Since we have commenced receiving the percentage, which is about two years, our receipts have been small, as there have not been many initiations. The amount now in our Treasurer's hands may be twenty dollars. We have notes against the Taunton and Cambridge lodges, which will probably be paid as soon as they feel able. You mention nothing in your last about visiting us; we hope you have not given up the idea, your presence here might be of immense use to us.

Yours, &c., in —.

P. S.—From the above communication you will perceive that we are at a loss to know upon what principle our present G. Lodge now acts. We wish to have your opinion respecting the legality of the present officers, and especially the G. M. At present all is confusion. The proceedings of the G. Lodge during the four years of Brother Hersey's office were not regularly kept, and but a few of them during the last year. The papers and letters belonging to the Order are in the hands of every one, scattered throughout the jurisdiction. It would be well to send direct to the G. Lodge here and require a copy of its *annual report*, or any other proceedings you may think proper; in fact, they have none. It is high time something should be done, for the G. Lodge cannot stand upon its present footing. You must be decisive in what you do, and require prompt answers to your letters. You know with what silent contempt they have always treated your communications.

To this very plain statement of the case the G. S. replied as follows:

BALTIMORE, June 18th, 1828.

To P. G. Josiah Robinson :

DEAR SIR AND BROTHER.—I received the letter which you sent through the hands of Mr. J. L. Darn. I am sorry to be obliged to make so many complaints, but what else can I do? Unless I can be on the spot, it is plain to be seen that there is no one who will act. I have done more for your State than for either of the others, and it would give me pleasure to do as much more. You will please let my communications to your G. Sec. be read in open G. Lodge. If they do not open the eyes of your refractory members, I do not know what will. It is impossible for me to visit your State at present. My visits to your State and the other States were made at my own expense. My visit to England was at my own expense; all of which I should not mind if I was a wealthy man. But that is nothing to the time I have sacrificed for the good of the cause. I have been for nearly ten years a complete slave, and I feel that it is time for me to rest. The brother that succeeds me will give up before the first year expires if he does the work I have done. I desire to see the States all right and prospering before I retire from office. I hope you will endeavor to spur the minds of those who ought to come forward; if they will only take a little trouble, one year will settle all your difficulties, and you cannot help but flourish. I will do all in my power to assist you. Please accept my earnest wishes.

THOMAS WILDEY, G. Sire.

The situation was indeed worse than has been yet depicted. Quite a number had before this time concluded to withdraw and set up an independent G. Lodge. This was evidenced by a solemn paper duly signed by the parties; but they were soon discouraged, and having signed an equally solemn renunciation of the project, they dropped back again into their seats without question or censure. Nothing could more decisively prove the utter helplessness and hopelessness of the G. Lodge than the permission granted to commit such daring acts of stupidity and rebellion. On June 28th, the package by the "Two Sons of Portland" came to hand, of which notice was given to the G. S., and he replied as follows:

BALTIMORE, July 2d, 1828.

To the G. M., D. G. M., Officers and Brothers of the State of Massachusetts.

RESPECTED BRETHREN.—I received your last letter, dated June 21st, which gave me great satisfaction. I hope by this time

my letters have given every satisfaction to the subordinate lodges. Don't lay them aside, but keep them in the archives, and let them be read more than once, so that the members may have their contents firmly planted in their minds. It was with feelings painfully acute that I was under the necessity of stating the nature of the conduct of those who were looked up to for information. They cannot be so destitute of feeling as to forget the sacred nature of the obligations they are bound to obey. I entertain the hope that they will hereafter apply themselves to the business of our institution, adhere to its principles, and obey its laws, and thereby regain the confidence of the brethren and the esteem of all good Odd Fellows. It affords me great joy that you have chosen your officers, and I hope ere this they are installed. I trust they will do their duty. Those only who study the principles and act their part in the true sense of the word can feel the same friendly emotions. As to the Mass. Lodge, it must meet only in the place at which the charter was granted, unless permission is given by the G. Lodge; the charter must not be taken from place to place. If the membership falls so low in numbers that they are obliged to resign the charter, they had better do so and join the Siloam. I am of the opinion of Bro. Robinson that a visit to Boston again would be worth the expense; if the delinquents should hear that an officer was coming on they may pay up their arrearages, especially the members of Mass. Lodge. Send me word when you write again about the Encampment. In conclusion, permit me to assure you of my sincere respect and brotherly attachment for your members, and my best wishes for your present and future welfare. Believe me, respected brothers, yours,

THOMAS WILDEY, G. Sire.

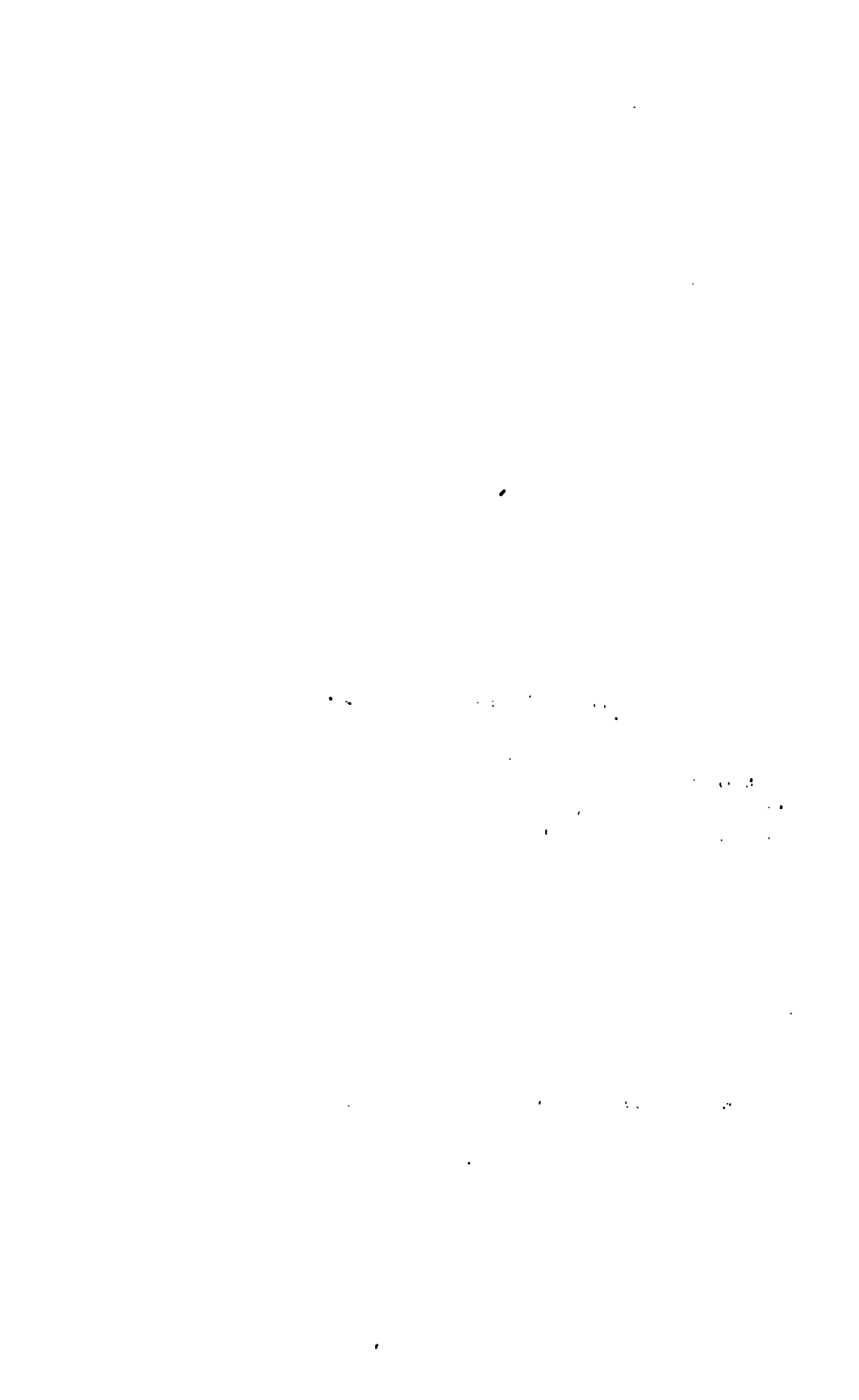
But these efforts were of no avail, so that on the 7th of May, 1829, arrangements were made by the G. Lodge to purchase the effects of Siloam Lodge, and also to receive all books, papers, and keys belonging to Mass. Lodge. The committee to settle with New England Lodge had not been able to find the lodge in session, and were informed that no settlement would be made while the present Grand Master held the chair. But the G. Sire was not idle, and by a letter of the 9th of May urged the G. Lodge to pay some attention to what was passing in the G. L. U. S. He also gives directions for the expected application for a lodge in Rhode Island, and requests at least seven names to be sent to him for insertion in a charter for an Encampment for Mass.

In June, 1829, the G. Lodge elected and installed the following officers: Josiah Robinson, G. M.; Edmund Badger, D. G.

M.; John Thomson, G. W.; J. D. Yates, G. Sec.; and Daniel Hersey, Treas. In July a great event occurred, in the arrival of the Movable Committee, composed of G. S. Wildey and P. G. M. Small of Pennsylvania. On the 8th of July the distinguished visitors were received, with the honors, in the body of the G. Lodge. Under their direction meetings were successively held on 10th, 11th, and 14th July, and everything was harmonious. The members mutually agreed to live in peace; the feud with the G. Master was apparently settled, and provision was made for paying what was due to the Supreme Body. The report of the Movable Committee was not made until September, 1830; it says: "Your Committee then visited Mass., and on their arrival, found the State in great confusion and disorganization. There was no G. M., and no meetings of the G. Lodge, and apparently no person to give information. In this aspect of affairs your Committee waited on P. G. Robinson, whom we ascertained had been elected G. M. some months previously. The Grand Lodge was convened the next day, when your Committee informed them of the object of their mission, and spoke at large upon their condition; having discovered it to be of a nature that required the most urgent consideration. Every regulation of the Order had been neglected and nothing enforced. There was no money in the treasury, nor in those of the subordinate lodges in the vicinity of Boston. A large sum remained due for rent, and almost every member appeared as Treasurer, or as having acted as such. Your Committee waited on as many as they could find, and discovered that some had given and paid away more money than they had received. Others were of the opinion that they had money in their hands, but did not know how much, as no accounts had been kept and the books could not be procured. Confusion existed in every department; and, in sending to Taunton for the percentage, the expenses of the person sent to collect it amounted to more than was due. No person was acting as head, nor was any willing to unite in enforcing the regulations of the Order. In this state of things your Committee determined to place every member on an equality in station, and leave them to select such as would attend to the duties required. A resolution was adopted, requiring those who had money in their possession to pay it over to the G. Lodge, and that in future the percentage should be required to be remitted with the necessary



ALBERT GUILD.



report. It was requested that the G. M. and members should zealously co-operate in advancing the interests of the Order. They promised your Committee to retain all moneys that should be received by the G. Lodge, to send to the G. S. to liquidate the debt due by them to the G. L. U. S. A bond for the amount of the debt was taken by your Committee, who received every assurance that it would be speedily paid. They pledged themselves to sustain the interests, and to secure the approbation of the Order at home and abroad. Your Committee opened an Encampment, which was received with the highest satisfaction. They would give it as their opinion that no State presents a more ample field for the cultivation of Odd Fellowship than Mass., and by proper exertions an abundant harvest might be gathered in. The evils existing are to be attributed entirely to neglect, no State having more excellent members or better men."

The G. Lodge was very liberal on the occasion of this visit, having paid the expenses of the Committee, and at a special session, held August 13th, 1829, voted the thanks of the membership to the pacificators. This effort of reconciliation seems to have exhausted the vitality of the brethren to such an extent that no record appears of another meeting until November, 1830, when Bro. Dupee was elected G. Sec. in an informal way, and he and Bro. Andrews were deputed to look up the effects of the G. Lodge. These were reported to be contained in a trunk in the possession of Bro. James Yates, and the trunk being brought, it was opened, and no lodge property found. Subsequently charges were brought against Yates for this spoliation, and he was expelled. In the midst of this decadence P. G. Albert Guild entered the body, on the 12th of May, 1831.

ALBERT GUILD.

Albert Guild was born in Sharon, Connecticut, on the 30th of August, 1798. When an infant, his parents removed to Ohio, and took up a permanent residence in Trumbull county. The State was then but a Territory, not being admitted until 1802. At twenty-one years of age he had obtained the rudiments of an education, and improved upon it by studious habits and a love for books. The spirit of adventure was abroad, and young Guild was full of the energy which was characteristic of the

pioneers of the West. Having conceived the idea of visiting Massachusetts, he set out on foot to make the journey, with a bundle of clothing on his back and twenty-five cents in his pocket. His journey through a wild and rough country was marked by many adventures and was sometimes full of peril. He eked out his expenses by farm-work, and by prescribing for simple diseases, as he had acquired a superficial knowledge of the healing art. Thus, in course of time he reached Boston, having increased his cash capital from twenty-five cents to one dollar by the way. Here he studied medicine, and managed to live until he obtained a practice sufficient to pay his current expenses. During six years so spent he was quite successful, but was obliged to retire from business by the failure of his health. He then became a dental doctor, and followed that occupation for five-and-forty years. Several of his patients were members of Adam Lodge, No. 6, and easily persuaded him to become an Odd Fellow. Among those whom he knew in the Order was P. G. M. Hersey.

He entered Adam Lodge somewhere between June and December, 1829; his name first appears on the minutes on the 2d of December of that year. Bro. Guild on the 23d of December was elected Sec. of the lodge, and was installed on the 6th of January, 1830. On the 2d of June he was elected V. G., and was chosen N. G. on the 3d of February, 1831. But as no one could be found to act as Sec. he resigned his office, and took that place on the 6th of April. He faithfully discharged this duty until the lodge ceased to exist, on the 21st of March, 1832. As before stated, he became a member of the G. Lodge on the 12th of May, 1831. In September he was named Sec. *pro t-m.*, and on the 19th of October was elected G. Sec. He held this place until the charter of the G. Lodge was resigned, in September, 1833. On the happening of that sad event, the property and effects of all kinds of the Order were gathered as sacred relics, and transferred to his residence, 58 Hanover Street. Here assembled the last of the old guard, and a division by lot was made of the fragments among Brothers Albert Guild, Aaron Andrews, and Eben Smith, to be held in trust until the Order should again require them. Under these auspices this faithful brother did not despair, but above all others believed in the resurrection of the cause. In the nine years of darkness that set-

tled down upon the Order, he alone kept up a correspondence with the G. L. U. S. and the great leader, waiting patiently for the hour when Mass. should kindle afresh the fires of fraternity and scatter the light over all New England.

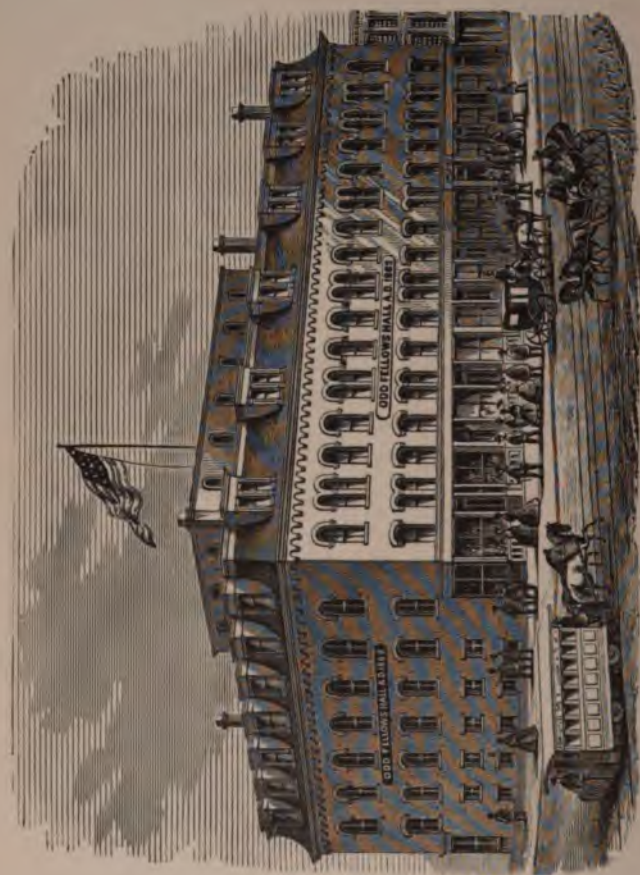
In April, 1841, Bro. Guild would wait no longer, but called in P. G. Aaron Andrews to confer with him for the restoration of the Order. A petition was drawn up for the reinstatement of Mass. Lodge, No. 1, signed by these two brothers, who, after much difficulty, obtained the signatures of Bros. Barnes, Hersey and Smith. A room was engaged at the Shawmut House, on Hanover Street, where the five met on the 11th of June, 1841. While in session, they were astonished to learn of the arrival of P. G. Sire Wildey in the city. The great leader was again on the soil of Mass. with the firm design of replanting the institution among the survivors of the pioneers in that State. The five might well be excited, and delighted also, at such a coincidence; and we do not wonder, when Wildey entered the room, at the exclamation of Guild, "There is the finger of Providence in this, and we shall succeed." Massachusetts Lodge was in this way revived on the 22d of June, 1841, which was followed by the re-establishment of the G. Lodge by G. S. John A. Kennedy, on December 23d in the same year.

Bro. Guild was not unrewarded; he was made G. Sec., and became, by election, the first Rep. from his jurisdiction who ever sat in the G. L. U. S. G. S. Kennedy does not forget this brother in his report of the late events in Mass. He says: "The course of the G. Lodge is deserving of special notice, for the commendable spirit in which they have reinstated Daniel Hersey in the office of G. M., and Albert Guild in that of G. Sec. The long and valuable services of these brethren in the cause, fitted them peculiarly for those important stations in a jurisdiction destined to be second to none." G. Rep. Guild was the sole member from his State in 1842, and had Hersey for his colleague the next year. In the latter year he was a member of the Committee on the State of the Order, and ranked well in his influence upon legislation. On retiring he was appointed District D. G. S. for Mass., Rhode Island and New Hampshire. After he accepted this dignity he did not continue to act as G. Sec. As D. D. G. S., Bro. Guild spared neither time nor money in the cause in New England. To him particularly is due the new birth of 1841, and

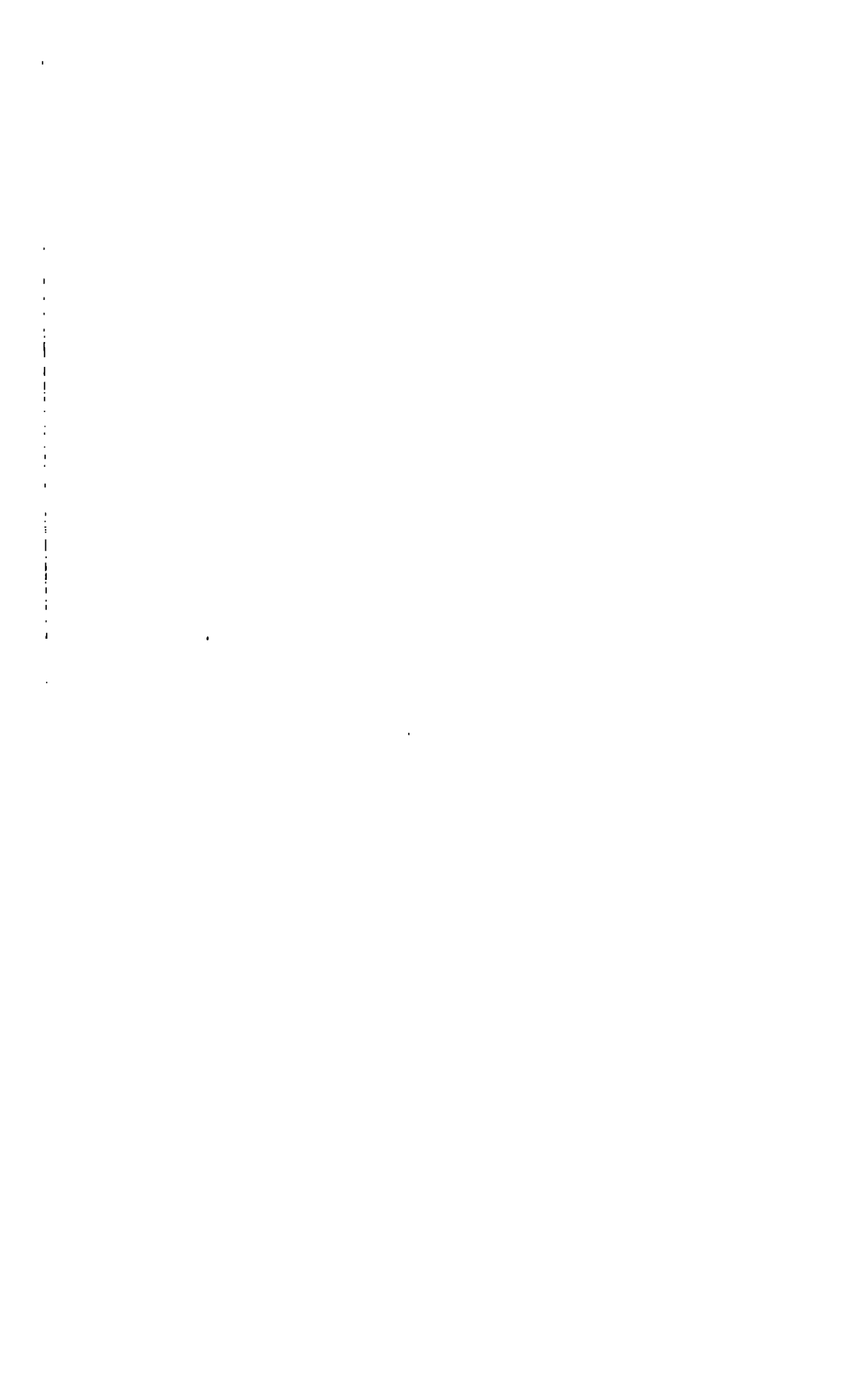
Mass. has not been ungrateful for his services. Those who knew him at this time and afterwards, will bear testimony to his energy and perseverance, his easy and kindly manner, his dignity and purity of character, which impressed all observers with his sincerity as a man and his usefulness as a brother Odd Fellow.

But we turn from this digression to the history of the original G. Lodge of Mass., where we left it in 1831. At this time Bro. Hersey, being Treasurer, made himself individually responsible for the rent of the hall, and had legal process served on him for its collection. Under these circumstances he took possession of all the property belonging to the G. Lodge until he was secured against the debt he had incurred. This continued until March 8th, 1832, when Hersey was superseded as Treas. by Eben Smith. After this there was but one meeting, on the 5th of April following, at which nothing was done. And so the sad scene of gradual extinction was enacted, and when the charter was taken away, in September, 1833, it was only the formal act indicative of a long-past cessation of lodge existence. The effort made by Wildey in reinstating Adam Lodge, No. 6, and Merrimac Lodge, No. 7, in this year, under the immediate jurisdiction of the G. L. U. S., was a mere ripple on the surface, as they passed away again in a few short months. Odd Fellowship, as an Order, was extinct, and no power could then more than galvanize it into a semblance of vitality.

X — X The failure of Odd Fellowship in Mass. was a foregone conclusion. The theory of its working was totally inconsistent with success. It never was, during its first period, more than a loose collection of individuals, and lodges with no common bond of union. The membership was heterogeneous, but among them were many of nature's noblemen. But these were confronted and beset by some of the most troublesome and mischief-making men in the State. This was the fact everywhere at that time, and Mass. was not alone in the possession of unworthy Odd Fellows. In Maryland they were held in check, and whenever they became troublesome were at once excluded. Wildey, located in Mass., would have built up the Order on a basis too firm to have been shaken. His magnetism would have united the better elements, and his popularity made it easy to discard the marplots, who ought to have been expelled in the first instance. Maryland was saved by the personal rule of Wildey, under the guidance of the



WASHINGTON STREET, BOSTON, 1864.



most intelligent of the membership. By consent of all he became the common arbiter. Without him no step was taken. He was also wellnigh ubiquitous. Every lodge was visited by him constantly, and every member looked to him for instruction. Dissension was frowned down as the blackest treason, and but little mercy was shown to those who were forgetful of solemn vows. Under such influences, opposition was crushed out, and such as would not be harmonious were forced ignominiously to retire. Again, Baltimore was the centre of the growing system of organization. Every movement was in furtherance of the plan which had Maryland for its ulterior object. Here was the great charter of American Odd Fellowship, as well as the great Odd Fellow from England. It followed that law and order were the subjects of the profoundest concern, and the assembled wisdom of the best men gave importance and dignity to the laws enacted. Maryland, so favored, could not fail. But Massachusetts had no such advantages. No one man rose so high as to master the situation and control the experiment. The country had but one such man—THOMAS WILDEY. Nor did Massachusetts, like Pennsylvania, organize into system, and by inflexible adherence to written law, lay deep foundations for their structure.

We read nowhere of the adoption of a G. Lodge constitution, of general laws, or of efforts to improve the code of ancient usage. There was no fealty to the G. L. U. S. by the G. Lodge, and none by the subordinate lodges to their G. Lodge. The whole effort was that of individuals, and the G. Lodge was treated more as an expedient than the supreme power in the State. It was the old English plan on American soil, and met the fate of that plan wherever tried, in disintegration and confusion. The true men knew not what to do, and instead of combining for self-protection, for the most part retired. Such as remained were harassed, and at length worn out and defeated by the arrogance of conceited upstarts. They also at length retired, bearing the tattered ensigns of the Order, and holding fast the confidence of good and valiant men.

At least one hundred and fifty of such, in Boston alone, were silently biding their time; and when the better day dawned, came forth to place the Old Bay State in the van of American Odd Fellowship. At the revival, the Order was reduced to sys-

tem, and that system was well-known and practised. Personal government and individual effort were supplanted by a potent organization. The G. Lodge of the U. S. had become a power in the land, and the working of the institution was confined within the limits of wise and useful legislation. Massachusetts entered again upon her work, as a partner in a constitutional arrangement which at once appealed to her heart and head. She needed no training, but at once took her place as the head of the New England family. How she did this, is written on the pages of her career, which has been proud and prosperous. Emerging from the obscure contentions of her early efforts, she has since moved on in unbroken harmony, and nowhere, in Odd Fellowship, is there a purer record or a brighter future for the principles of FRATERNITY.



TREMONT AND BERKLEY STS. AND WARREN AV., BOSTON, 1871.



CHAPTER XVI.

ODD FELLOWSHIP IN NEW YORK.

The history of Odd Fellowship in New York, during the first decade, is not easy of narration. What is known is, for the most part, taken from the writings of Past Grand Sire John A. Kennedy. This eminent brother appears in this book in the chapter on the Grand Lodge of Maryland. But he is only incidentally introduced in that chapter, as he belongs to a later period than that embraced in this work. Led by him, we begin the story of Odd Fellowship in New York, with the independent efforts made at an early day to plant the institution in that State by the process of self-institution. Odd Fellows' lodges had their origin in England, and their idea was no doubt borrowed from the ancient "guild." The congregation of workmen in cities during the middle ages, to escape military service, and to find safety from feudal tyranny, led to associations of tradesmen and mechanics for mutual advantage and protection. These in time obtained permanent charters, securing their rights and granting them peculiar immunities. Each mechanical trade had its separate charter, and these, organized into one, formed powerful bodies. The city or town hall of London, as the seat of these associations in that great capital, is to this day called "Guild Hall." These guilds have each its system of dues and benefits and laws, for the succor of brother workmen on travel or in distress. It seems very probable that in a later day the tradition of these guilds yet lingered among workmen, and that Odd Fellowship sprung from a rude imitation of such institutions.

But another element organized the movement. The early lodges were organized by the landlords of beer-houses, and mainly in their interest. The Hierophant or high priest was known as mine Host, who, in return for the revenue furnished, made his disciples happy with refreshments. These consisted of beer and tobacco. The revenue was made up by a small sum collected on the Warden's axe at the opening, or by the Secretary, before the

member was seated in the lodge. Visitors also paid their share, and a newly initiated member had to pay a score for all who were present. These extras enabled the host to furnish the meeting room and to supply light and fuel. The business was mostly conducted under the proposition of "harmony." This consisted of a recess from lodge work, in which singing and recitations were in order, and the mug and pipe gave zest to the convivial hour. The benefits of the Order were limited to giving temporary aid to a brother on tramp. At every meeting the formal question was asked, "Is there any tramp in waiting?" If a traveler was present, he was admitted and relieved. There was no treasury, but each brother placed his small tribute on the Warden's axe, and made the stranger welcome.

This was what came to this country with the emigrant Odd Fellows. Prior to the year 1800, some of these meetings had assumed the name of "Independent." What meaning this had we do not know, but suppose it very proper to call any or all of them "independent," for they were isolated and had no organic relations with each other. The first known Odd Fellows in this country consisted of Solomon Chambers and his sons, John C. and William E. Chambers, who landed in New York in the year 1805 or 1806. They came from Southwark, London, England, and were builders of row-boats, in which the sons were successful. The father returned to London in 1808, and died soon afterwards. Solomon and his son John were members of the Loyal Westminster Independent Lodge of Odd Fellows, held at the tavern on the Broad Sanctuary, near the Abbey, known as the Westminster Arms, kept by a certain Robert Cuthbertson. Both the father and son passed the chairs in this lodge, the former being Noble Grand in 1801 when his son William was initiated. John was a fine vocalist, and was presented by the brothers with a silver medal, which descended to his son Thomas, now residing in New York city. The first lodge in this country was instituted on the 23d of December, 1806, by Solomon and his two sons, John Meyer, Thomas William Heelas, William Twaites, Benjamin Warry, William Westphall, and Thomas Hodgkinson, the last named being the Host. The lodge was named "Shakspeare," after the tavern No. 17 Fair (now 135 Fulton) Street, of which the host was the proprietor. The chief officers were Solomon Chambers, N. G.; John C. Chambers, V. G.; John Meyer, Secretary ;

Thomas Win. Heelas, W. The office of Conductor was not mentioned. This self-instituted lodge, after many changes, was discontinued after the meeting of September 20th, 1813, at the dwelling-house of William Moore, No. 59 Vesey Street. The property of the lodge was taken possession of by P. G. William Moore, who retained it until the lodge was re-opened on the 23d of December, 1818, by Past Grand William Moore, and Brothers Thomas Hilson, Hopkins Robinson, and James Pritchard of the old membership, and Robert C. Maywood and George Singleton. Each of these was connected either as actor or vocalist with the Park Theatre, except William Moore.

About the second week in January, 1819, George P. Morris and Adam C. Flanagan were initiated. Both of these were young journeyman printers and under age, but the usage in force allowed members to be received at eighteen years of age, and sometimes earlier. Morris soon passed the chairs and became a member of the Committee of Past Grands, which was but a feeble body. But he was ambitiously inclined, and induced the lodge to take a larger title. The young printers brought in a pamphlet with the imposing title-page of, "Constitution and By-Laws of the Shakspeare Grand Lodge of Odd Fellows. Instituted December 23d, 1806; Revived, December 23d, 1818. New York: Printed by G. Singleton. 1819." The name and the new laws were adopted, but no improvement was perceptible by reason of the change. Shakspeare Lodge continued in operation until 1821, when its meetings finally ceased. Before its extinction, Morris and his friends withdrew, and opened a lodge on the 27th of January, 1821, at the house of Edmund Mahaney, No. 89 (now No. 156) Nassau Street. The new society was called Franklin Lodge, No. 2, of Independent Odd Fellows, and Bro. Morris became the first Noble Grand. This lodge worked very well for about two years, and started two others, one by the name of Washington Lodge, No. 3, at No. 37 Bowery, in November, 1821; and the other, in Brooklyn, on the 3d of January, 1822, at No. 49 Main Street, styled Columbia Lodge, No. 4. The former of these closed up in six months, the latter continued to exist, and, in time, obtained the authority for a legal organization.

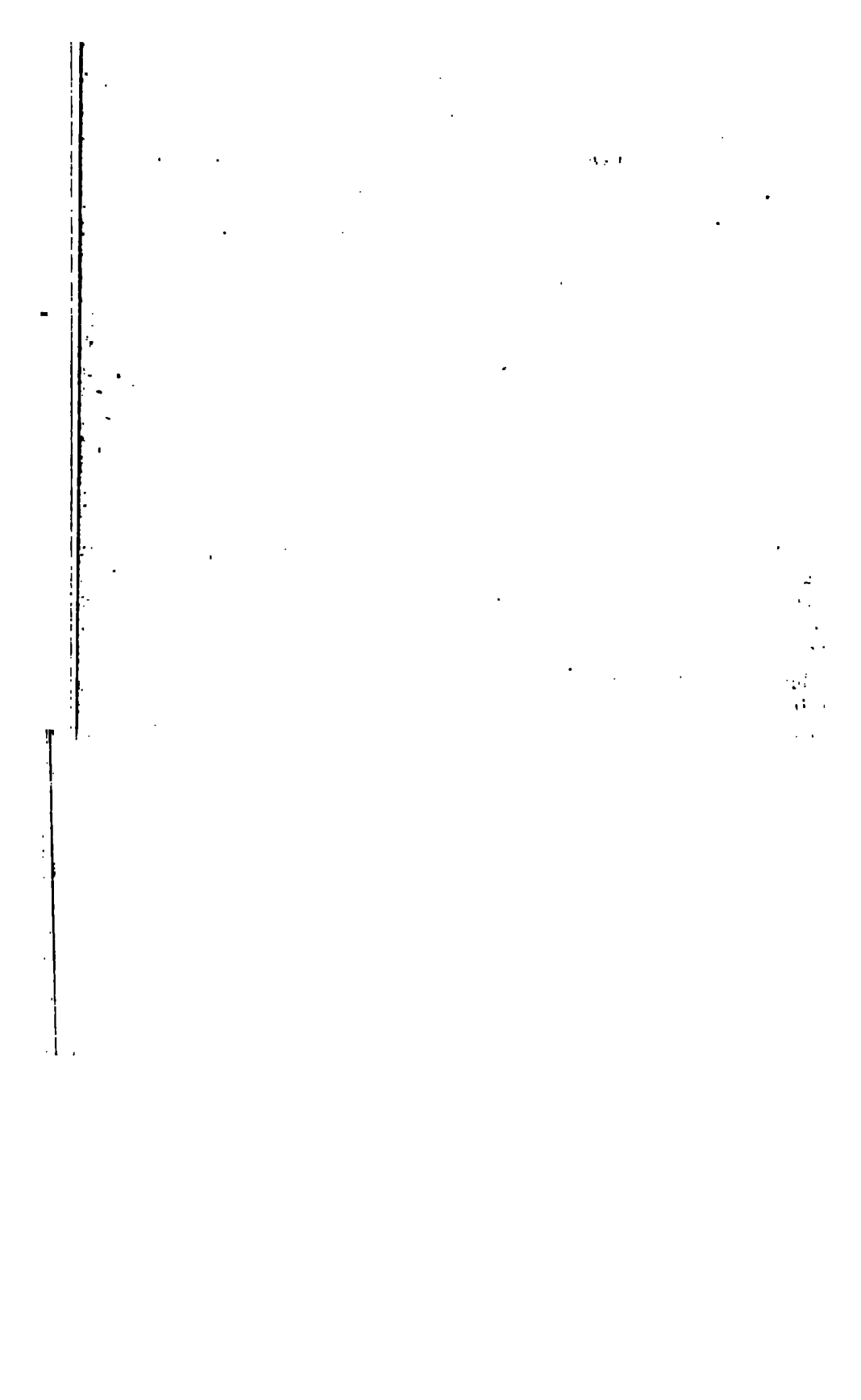
Early in 1822 there were two irregular lodges in existence, Franklin Lodge, No. 2, and Columbia Lodge, No. 4. Columbia Lodge had the advantage of a number of members from the

West of England, who had been instructed in the work, which was then being improved by the Manchester Unity. These were not long in seeking a legal affiliation with the mother Order. At their instance a suitable application was sent to Liverpool, where it was presented to the Duke of Sussex Lodge, No. 2, of "Independent Odd Fellows," and, on November 14th, 1822, a dispensation was duly granted. The instrument was received by the lodge in January, 1823, with the number in blank, which they filled with the unit 1, instead of the number 4 by which they were previously known. Before the paper had reached the brethren, they had removed the lodge from Brooklyn to the house of Bro. James Lovett, sign of "Eclipse and Sir Henry," No. 279 Grand Street, New York. It was here that the lodge accepted, and began to work under the charter received from Liverpool. This done, they at once claimed supremacy as the only legal lodge in the State. A contest at once arose between the two lodges, which was both acrimonious and persistent. This was in the early part of June, 1823, when Benjamin Downing was N. G. of Franklin Lodge, and Russell Watts N. G. of Columbia Lodge. It was in the midst of this angry controversy that Grand Master Wildey, on his route to organize the Grand Lodge of Massachusetts, made his appearance among the brethren.

CHARTER OF COLUMBIA LODGE.

INDEPENDENT ORDER OF ODD FELLOWS.

This Dispensation and these presents, granted from the Loyal Beneficent Duke of Sussex Lodge, of Independent Odd Fellows, No. 2, of the Liverpool District, held at the house of brother James Whittaker, Regent Tavern, Scotland Place, in the town of Liverpool, in the County Palatine of Lancaster, in the United Kingdom of Great Britain and Ireland, to five brothers of the said Independent Order of Odd Fellows, to enable them to open and establish a lodge, under the title of the Columbia Lodge, No. —, to be held at the house of brother James Claridge, No. 49 Main Street, Brooklyn, Long Island, New York, United States. This Dispensation and these presents are not to be altered or amended without the consent of the officers and brothers of the Loyal Philanthropic Liverpool District Grand Lodge, No. 1, of Independent Odd Fellows, as well as of the officers and brothers of the above mentioned Loyal Beneficent Duke of Sussex Lodge, No. 2, of the Liverpool District. It is hereby enjoined that the brothers of the Columbia Lodge meet





'ECLIPSE AND SIR HENRY,' 279 GRAND ST., NEW YORK, 1823.



at such times, and upon such conditions, as are expressed in the by-laws of the Independent Order of Odd Fellows; and that they do, upon oath, see that this Dispensation and these presents be not altered or destroyed; that they do not initiate a person into this our Order, for a less sum than the laws (presented to them with this Dispensation, by the said Beneficent Duke of Sussex Lodge) express, so that the lodge and Order may be kept truly respectable; that they do not open any other lodge of this Order without the consent of the aforesaid Grand Lodge; and that they do appoint officers in the said lodge to execute these presents. In consideration of the sum of two pounds and two shillings, to be remitted to the said Beneficent Duke of Sussex Lodge, for this Dispensation. It is agreed, that the officers and brothers of the Columbia Lodge shall not deviate from the principles of the Grand Lodge; and that, should any dispute arise, so as to cause a matter in question, in said Columbia Lodge, which they cannot conveniently settle, they shall refer the same to a Committee of Past Grands to settle and do justice to the parties concerned in the said matter in question; and that the officers and brothers of the said Columbia Lodge shall comply with this Dispensation and these presents, and observe and conform themselves strictly to the laws of the Independent Order of Odd Fellows, according to the purport, principle, true intent and meaning thereof. It is also agreed, that the brothers of the said Columbia Lodge, by and with the consent of the Liverpool District Grand Lodge, (hereby given) shall elect, appoint and authorize, (from time to time), fit and proper persons as officers, to put in execution and enforce a due observance, (as aforesaid), of the laws and regulations of the Independent Order; and, should they, (the brothers of the said Columbia Lodge), hereafter wish to remove the Lodge, they shall show sufficient cause for such removal. Lastly, it is agreed, that if at any time hereafter it should happen that the said Columbia Lodge should be destroyed by fire or otherwise, the said Beneficent Duke of Sussex Lodge, or any other lodge of the Independent Order, shall relieve their distress in case of necessity. Granted the fourteenth day of November, one thousand eight hundred and twenty-two, by the parties concerned in these presents, who have hereunto subscribed their names and affixed the seal of the Liverpool District, as witness:

N. G., John Dodgson; V. G., Robert Bulmer; Sec., John Ackers; G. M., James Clarke; C. Sec., George Bradgate; and thirteen P. G. M.'s and P. G.'s.

Willey, as before narrated, found Franklin and Columbia Lodges engaged in a vigorous contest for the supremacy. The situation reminded him forcibly of the condition of the Order in Maryland during the first two years of its existence. He arranged

to meet the members of the two lodges on the following day (June 4th), at the house of Bro. Grover, No. 147 Grand Street, where Franklin Lodge held its meetings. At the time indicated, representatives of both lodges were present, but there was no regular lodge meeting, by reason of the mutual jealousy of the parties. Finally it was agreed that Wildey should preside over them as an informal meeting of Odd Fellows. He took the chair, and made a similar statement to that made by him in Philadelphia. Although he enforced his suggestions by suitable arguments, they were of no avail. The members of both lodges refused to treat with the chairman until he should express an opinion of the validity of the dispensation granted to Columbia Lodge. As a question of policy it was well calculated to test the capacity of a man of more experience than the Grand Master; if he decided against it he, in effect, brought his own charter in peril, which had been granted in the same way; if he decided for it, he might raise up a rival with as valid a claim as his own. But he did not regard the consequences, and at once saw where the merit of the question lay. After calm consideration he pronounced the document "a legal and authorized charter." The members of Franklin Lodge left the room for consultation, and it was arranged to meet again in the same place that evening; but when the time came, only one member of Franklin Lodge, Benjamin Downing, the N. G., appeared. He announced, in behalf of his members, that they would neither consent to a reconciliation nor enter into any arrangement of compromise; they were determined never to recognize as valid the charter of Columbia Lodge. The N. G., however, remained at the meeting. It was then decided to apply to the Grand Lodge of Maryland and of the United States for a dispensation for a Grand Lodge of the State of New York. The Grand Master thereupon received the application, and announced that the warrant would bear date from that day (June 4th, 1823). He then instructed the qualified members who were present, in the degrees of the Order. This was so satisfactory as evidence of the advanced proficiency of the Order in Maryland, that they were easily induced to go further in the same direction. Columbia Lodge, therefore, agreed to surrender its dispensation to the Grand Lodge of Maryland and of the United States, and to receive a free charter in lieu thereof, bearing even date with the Grand Lodge warrant. The Grand Master omitted to give in-



BENJAMIN DOWNING.



structions with regard to the formal application to be made to Baltimore, and in the excitement the matter was referred to the Noble Grand of the Lodge. We shall narrate the further proceedings by these brothers when we shall have given particular attention to the N. G. of Franklin Lodge.

BENJAMIN DOWNING.

As before stated, this brother was the only member of Franklin Lodge who remained after Wildey had given his decision in favor of Columbia Lodge. He was born at Stamford, Connecticut, March 10th, 1784. At the age of 14 he was put as an apprentice to a man named Tillou, in New York, and remained with him three years, when, in consequence of ill usage, he left, and found his way to Newport, Rhode Island. From that and several other places he made voyages to foreign ports. During the embargo in 1807 he was in England, and there made the acquaintance of Odd Fellows. It was at Harwich, in the south-east part of England, that he was initiated in the Duke of York Lodge, on the 10th of January, 1808. His reception as a member indicates the loose manner in which the affairs of the Order were at that time conducted. He was simply a denizen of the country, and had no fixed residence; but this was no obstacle. He afterwards wandered over the country, supporting himself by chair-making, which was his trade. His story, as related by himself, was eventful. Sometimes he was wretchedly destitute, and had no place in which to lay his head. His greatest peril was from the press-gangs; once he was captured, but found means of escape. To avoid them he was compelled to hide away and seek shelter in the most secret places. In all his troubles he had the countenance and aid of the brotherhood. Sometimes, when hungry and foot-worn, he entered a provincial city a homeless tramp. On such occasions he rarely failed to find a lodge of Odd Fellows, and in his woful plight sought their assistance. His testimony is conclusive as to the fraternal conduct of the brethren. They placed him in the most comfortable chair and made him welcome. The foaming mug was always presented, and his body refreshed with the invigorating beer. He was then usually requested to retire for an interval, and when recalled, was presented with a fraternal donation, which had been collected on the War-

den's axe. At times they went further; a committee found him supper and lodging, and in the morning paid his fare on the stage to his next stopping place. At length he found the means of leaving that country. He shipped on board a vessel bound for St. John's, New Foundland, and in due time reached that port. Here he was again in danger of impressment, but was protected by the owner of the vessel, who was an Odd Fellow. He did more, for wishing to visit Boston, and finding the embargo raised, he chartered a vessel, and, taking Downing on board, in due time arrived at that city. Here, presenting him with some money and a suit of clothes, they parted, and Downing found his way to New York, after an absence of eight years. Surely this narrative, even if somewhat overstating the facts, is strong in its evidence that the early Odd Fellows were loyal and true to each other in a remarkable degree. We doubt not that a history of the early lodges would be found full of such incidents, and that the Order was then, as now, a blessing to the poor and afflicted, as well as a bond of unity.

Downing's return was in the year 1809. In the same year he married and settled in Rhode Island. Here he engaged in the coasting trade, and was often in New York city. He had not been able, after many inquiries, to find Odd Fellows in his rambles, although he had often heard them spoken of as existing in the country. What he did hear was not by any means to their advantage. But at length he met with more success. He was sitting in a bar-room in New York, when he heard some person use the phrase, "Noble Grand." He was at once attentive, and soon learned of the existence of the Order in that city. He applied, and was admitted to membership, and took a leading part in his lodge. When Wildey arrived at New York Downing was Noble Grand of Franklin Lodge, and was the only member who submitted to the decision which proclaimed his lodge irregular. He did not join in the application to Baltimore for a charter, but was present at the opening of the G. Lodge of New York as one of its members. His memoir, published in the *American Odd Fellow*, 7th vol. 127, does not state the facts correctly. He asserts that it was Franklin Lodge and its members that organized the Wildey movement, when the contrary appears, see Journal 57. The fact is that Franklin Lodge at first held aloof, but finally surrendered its organization and was merged in Columbia Lodge. On the 5th

of November, 1825, he joined Columbia Lodge, and when in the city was a regular attendant upon its meetings. Here he remained until 1830, when he was often absent, and gave but little attention to the Order until 1840. In 1872 he was a member of Columbia Lodge, and resided at Yonkers, New York. We believe that he afterwards went to the Western country, and may yet be living. He is once mentioned in the proceedings of the G. L. U. S., Journal 83, as requesting a warrant for Providence, R. I., and the Secretary was authorized to instruct him how to proceed to obtain it. This seems to explain a statement in his memoir, that G. S. Wildey, when at Boston, gave him an irregular warrant to institute the Order in that State. At all events he was of the old stock of sterling, yet wandering mechanics, who never understood the new movement.

His story is instructive, telling us of the old methods and of the singular men who used them. Of these he was a good type. True and firm to his colors, he never resigned the Order, but held fast his confidence, and became an honored veteran in the cause. In his life he was tried by every form of poverty and distress, and always found help in Odd Fellowship. No taint ever attached to his character, and we may well name him as one of the ancients of whom none need be ashamed.

But we return to the action of the New York brethren, which followed their interview with G. S. Wildey. A correspondence was at once opened with the Baltimore brethren, which resulted in a formal application for a Grand Lodge charter. The Grand Committee met on the 15th of June, 1823, and resolved unanimously, "That a charter be granted as prayed, and that the Grand Lodge be located in the city of New York." This instrument was immediately prepared and transmitted to New York, to await the return of Wildey from Massachusetts. In due time he made his appearance, and on the evening of June 24th, 1823, met the Past Grands at the house of Bro. James Lovett, at No. 279 Grand Street. Those present were John B. Robinson, James Simister, James Claridge, John Grant, and Russell Watts. The Grand Master then read the following:

CHARTER OF THE GRAND LODGE OF NEW YORK.

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: The Grand Lodge of Maryland and of the United States, by authority of a Grand Charter, granted

by the Duke of York Lodge, held in the borough of Preston, County Palatine of Lancaster, England, doth hereby grant this Grand Charter to five Past Grands of the Order of Independent Odd Fellows, residing in the State of New York, to form a Grand Lodge for the said State, for the encouragement and support of brothers of the said Order when on travel or otherwise. And the said Grand Lodge, being duly formed, is hereby authorized and empowered to grant Warrants or Dispensations to true and faithful brothers, to open lodges according to the laws of Odd Fellowship, and to administer to the Past Grands all the privileges and benefits appertaining to the Grand Lodge, and to enact by-laws for the government of their lodge. Provided, always, that the said Grand Lodge do act according to the order, and in conjunction with and obedience to the Grand Lodge of the United States, adhering to and supporting the constitution thereof. In default thereof this charter may be suspended or taken away, at the decision of the Grand Lodge of the United States. And further, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damages or destruction of the Charter, whether by fire or other accident; provided proof be given that there is no illegal concealment or wilful destruction of the same. In witness whereof, we have displayed the colors of our Order, and subscribed our names and affixed the seal of the Grand Lodge of Maryland and of the United States, this fourth day of June, A. D. one thousand eight hundred and twenty-three.

[SEAL]

THOMAS WILDEY, G. M.
JOHN WELCH, D. G. M.
THOMAS MITCHELL, G. W.
JOHN PAWSON ENTWISLE, G. S.
JOHN BOYD, G. G.
WILLIAM LARKAM, G. C.

Past Grands :

DUNCAN McCORMICK,	THOS. SCOTCHBURN,
JAMES SEED,	WILLIAM WILLIAMS,
JOHN NELSON,	WILLIAM ANSTICE,
WILLIAM TONG.	

After the reading of the charter, G. M. Wildey proceeded to obligate the Past Grands in due and ancient form. The following officers were then elected and installed: John B. Robinson, Grand Master; James Simister, Dep. Grand Master; John Grant, Grand Warden; and James Claridge, Grand Secretary. Russell Watts was appointed and installed as Grand Guardian. The charter was then delivered into the possession of the Grand Lodge. A committee was immediately appointed to report a constitution

and by-laws, but no such documents have been found. It is presumed that they were never reported. The immediate effect of this action was the dissolution of Franklin Lodge. The Grand Lodge, therefore, commenced operations with but one subordinate, to which there was no addition for the space of two years and a half. In December, 1825, a charter was granted to Friendship Lodge, No. 2, located at the small manufacturing village of Pleasant Valley, in Dutchess County. This lodge, however, never amounted to such importance as to be at any time represented at a session of the Grand Lodge. The membership was limited to operatives in a cotton mill, to which class the lodge seemed to be closely restricted. The charges for institution and the lecture books for this lodge were not paid for in the first instance, a liberal credit being granted. But within eighteen months after the opening, the leading members solemnly protested against this debt, and in the name of ancient usage, questioned the right of the Grand Lodge to the exercise of its just authority. The lodge not only failed to contribute to the support of the Grand Lodge, but by a singular inconsistency appealed from the payment of taxes to the Grand Sire. This appeal was an able paper, which must have been prepared by some one superior to those whom it represented. The answer to this paper was a strong defence of legitimate authority, but it failed to impress the membership with a sense of the false position they had taken.

LETTER FROM MEMBERS OF FRIENDSHIP LODGE, NO. 2, TO GRAND SIRE WILDEY.

PLEASANT VALLEY, DUTCHESS COUNTY, N. YORK, June 29th, 1827.

Sir:—We, the undersigned, in our private capacity, address you, fully confident, from your high standing and private worth, that an answer will be extended. We are members of the same Order as yourself, have the same fellow-feelings for our brethren, and are strenuous supporters of the Independent Order of Odd Fellows, are members of the Friendship Lodge, at Pleasant Valley, in the State of New York. Our lodge has been organized about 18 months, has been truly successful, and is still doing well. Our present communication is for the purpose, if possible, of aiding and assisting in the re-establishment of our Order in its original purity, and in accordance with its name, viz: the Independent Order of Odd Fellows. We have been very lately subjected to an impost which we think does not in any way correspond with the title "Independent," we mean the subjecting of

our lodge and others to an annual tax of ten per cent. on our receipts to the Grand Lodge for the support of the same. Your late visit to England has convinced you, no doubt, that no such impost is there exacted. Why, therefore, is it here? Are we, as American Odd Fellows, less independent than our brethren in Britain? Why then should our Grand Lodge assume the right to collect this tax? seeing that it is altogether inconsistent with the very spirit of the Order, which, if conducted on true first principles, is likely to stand second, nay first, in the estimation of the citizens of these States. But for us to be independent, we should be really so, without the idea of being tributary to any lodge whatever. That the co-operation of every member is necessary to support the laws of the Grand Lodge, we grant; provided the Grand Lodge be formed of delegates from the lodges of the State in which they may be located. But for a Grand Lodge, in its strength, without the assent of the lodges within its jurisdiction, to assume to dictate law, collect tenths, and do other business, without even the presence or concurrence of the representatives of our lodges, is, in our opinion, derogatory to the true interests of the Order; and unless our Order, in its wisdom, makes such alterations and amendments for the satisfaction of the fraternity (or a majority), we are fearful it cannot attain the full measure of its worth. We do not express these views with the design of creating divisions, strifes, &c., among us; but we believe that a crisis is not far distant, when the steadfastness of every member will be required to prevent division and discord in the Order. Another subject we wish to bring to your attention, viz: the right of subordinate lodges, by the consent of the Grand Lodge of the State or district (as the case may be), to grant charters and open lodges, they, the subordinates, receiving the emoluments.

We perceive, by our charter, that we are not allowed to open lodges, and that the Grand Lodge assumes the right, exclusively, of opening lodges and retaining the fees. If we are correctly informed by a visiting European brother, charters, such as are held by the Grand Lodges in the United States, are given to every lodge in Europe, and therefore cannot give the powers exclusively claimed by the Grand Lodge of the United States, or of the different States. We therefore presume that the construction which retains the sole power in the different Grand Lodges, is unconstitutional and inconsistent with the spirit of our institution. A reference to your charter from the Duke of York Lodge at Preston will, we presume, convince you that what we here state is correct.

On the subject of communications between the Grand Lodge of the United States and those of the different States, something is wanting. We have only one notice from our Grand Lodge for more than six months, (except the one relating to the tenth),

and are entirely ignorant of the progress of the Order. Sometimes we hear of a lodge, here and there, but even that is accidental. A system of interchange between our lodges, for the information and prosperity of all, is of importance. As before stated, we are determined supporters of the laws, and wish for the co-operation of every independent Odd Fellow. Thus, having stated some of our opinions, having in view the welfare of the fraternity, and hoping for the promotion of the interests of the Order generally, and of every member in particular, we subscribe ourselves respectfully yours,

BENJAMIN OWEN,
JAMES READ,

JEREMIAH CLEARWATER,
JOHN ATKIN,

JAMES KAY.

As before related, this letter was promptly answered. It was signed by William Williams, Grand Secretary, and was instructive upon all the points in which these crude Odd Fellows were defective. It closed by turning them over to the Grand Lodge of New York, and disclaiming any power to interfere on the part of the Grand Lodge of the United States. At the same time a letter was written to the Grand Master of New York, calling attention to Friendship Lodge and the complaints of its members. The letter reproves the Grand Master for not having forwarded information to the subordinates, so that no occasion should be given to trouble the supreme authority on the part of the lodges. It closes with a request that special information be sent at once to the Pleasant Valley brethren. The tone of the letter appears by the following: "there is no other State that we have such trouble with as yours."

On the 24th of April, 1826, a charter was granted to Hope Lodge, No. 3, to be located at the city of Albany. A notice of what is known of this lodge will hereafter appear. The next charter was to Strangers' Refuge Lodge, No. 4, located in New York city, early in 1827. The original members were five or six, who had all been initiated in England. These Englishmen very soon became dissatisfied and rebellious. They had been organized without the payment of any of the expenses, and yet they promptly refused to pay the revenue of ten per cent. to the Grand Lodge. The Grand Lodge then demanded the amount due for the charter, and degree and lecture books, but this was repudiated, and the Lodge dissolved the connection and set up on its own account. The Grand Master expostulated, and offered terms of

compromise, which were all rejected. Last of all, the lodge and its members were threatened with the coercive power of the law. At this juncture Grand Sire Wildey wrote them, imploring their return to reason, and pointing out the dangerous tendency of such conduct; but it did not avail. They wrote him an insolent reply, and claimed the *honor* of expulsion. The Grand Lodge of New York gave them due notice to conform to their obligations, and, meeting no response, inflicted upon the lodge the extreme penalty. This action was accepted as a boon of independence. The lodge assumed Grand Lodge powers, and proceeded to issue a, so-called, dispensation to several persons in Paterson, New Jersey. The act was not only unlawful, but dishonest, as they furnished lectures and degrees, with the pretence that, thus armed, the members of the spurious lodge could obtain admission into any lodge of Odd Fellows. The Movable Committee, however, claimed and received the charter fee, and proceeded legally to organize Benevolent Lodge, No. 2, of New Jersey.

These two mutinies sorely tried the patience of Grand Sire Wildey, and well they might. The Englishmen who formed them were no doubt imbued with the traditionary lore of the Order. They saw in the lodges mere appendages to a public-house, and in each of them a separate and independent organization. A lodge was a supreme power in itself, and was a Grand Lodge to such as were by it chartered, and only partially subordinate to the originator of its own existence. The central idea of the Ancient Order was independence, and hence it was composed of fragments, with no cohesive power to keep them together. The infant Manchester Unity was an innovation on independent action, and a protest against separate and generally jarring interests. Hence a union of several independent lodges, under one government, was properly styled the Unity. Wildey knew this, but did not put it in as strong a light as he might have done. The Order in England had not yet been absorbed in the Manchester movement, which was yet to be fully understood by its movers themselves. The organization there was far behind its theory, and "ancient usage" had more authority than recent legislation. He therefore tried to excuse the system in this country by its analogy to the Manchester arrangement, and we cannot, therefore, wonder that he failed to convict the recalcitrant of their absurd position.

The disloyalty of these lodges to the American system, indicates very plainly the infirmity of the early efforts in this country. The first members were English Odd Fellows, saturated with the idea of lodge independence. The word independent was a snare and delusion to these simple minds. As the distinctive epithet by which they were recognized, they held the idea it conveyed in deepest reverence. The self-assertion of the old traditions upheld this sentiment. No doubt the name was taken on some occasion when lodge freedom was invaded, or when efforts were being made to consolidate, as in the case of the London Unity. They therefore felt that, in parting with supreme power they were losing their independence, and aiding in the destruction of Odd Fellowship. This was the spirit which at first prevailed in Maryland; which sowed dissension in Massachusetts, and finally overturned the Grand Lodges of both the latter States. The whole of their policy was confined to individual influence, and that without any well-known rules of action. In one thing they were true men, and in that were individually united. They were lovers of good fellowship, and were kind to each other in misfortune. Although the lodges were scenes of brawling and heated discussions, fed by strong drink, yet in all the disorder there was a heedful ear to the cry of a brother in distress. The life of the principles was indeed present, but in a body so defective that there was no healthful exhibition of its workings. With them it was impulse without principle, good intentions without method, fraternity without a common bond, a body without a head, and a loose collection of men without the cohesive power of law and order. Wildey deeply sympathised with their sentiments, their habits and their policy; he had been one of them, and always a chief; but better counsels led him to higher aims, and new associates employed his powers in the nobler task of fraternal organization.

In September 1827 a charter was granted to Past Grand Russell Watts and Brothers John Snyder, John Osborn, Isaac L. Welsh, and Peter H. Snyder, to open a lodge in Albany. The organization was completed on the 7th of November, 1827, by the opening of Philanthropic Lodge, No. 5. There is no authentic knowledge of the financial condition of the lodges at this time. The half-yearly receipts of Columbia Lodge are reported as

\$59.50, and no other return appears to have been made. On the 16th of December, 1827, final action was taken for the expulsion of Strangers' Refuge Lodge, No. 4, which was extended to all who were its members on the 22d of August ultimo. This was duly confirmed by the Grand Lodge of the United States in May, 1828. In the meantime a singular scene was being enacted in New York. Strangers' Refuge Lodge was dissolved, but on the 20th of January, 1828, paid for its dispensation and degree books, and seemed to be quite in favor with the Grand Lodge. This state of things continued until the Movable Committee, in June, 1829, adjusted all differences and reinstated the lodge.

The hot blood and quick temper of this lodge descended to the successors of the original mutineers. When nearly every lodge had dispensed with "Harmony," this lodge would not agree to its abolition. The Grand Officers visited the session and urged conformity to the new rule, and were rewarded for their persistency with personal violence. This was in defence of "ancient usage," but the Grand Lodge punished the outrage by a sentence of expulsion at the August session of 1835. The best of its members then opened a new lodge, but on the 4th of November, 1846, the lodge was again revived, and was prosperous for twenty years. But misrule and confusion came again, resulting in an unlawful division of the lodge property among the evil disposed. Accordingly the lodge was again expelled on the 15th of August, 1866. The members who had not participated in this act of spoliation again revived the lodge, and it has since been a true and loyal member of the Order. The Grand Lodge, on the 16th of May, 1828, resolved that the subordinate lodges be allowed to fix the fee to be charged for initiation. This seems to be the first mention in the early records of the price for initiation. When prices are named they always refer to the degrees. The price in Washington Lodge, Maryland, 1823, was one dollar; when Past Grand Sire Kennedy was initiated on the 18th of February, 1831, the price in Maryland was five dollars.

In July 1828, Past Grands were allowed to vote for Grand Officers by proxy. This was the last recorded meeting of the Grand Lodge of New York which is extant, until the subsequent revival of the Order. It began its career with but one subordinate, which had increased to five. Its membership was not of that sort which ensures success. To the contrary, it was composed of

elements which made failure certain. Its Past Grands were fit representatives of the English and Scotch operatives who brought Odd Fellowship across the Atlantic. These were singers, toasters, reciters, drinkers and smokers, who elected officers and conducted fraternal meetings. The chief of such a company was usually a favorite brother who was a tavern-keeper, and by virtue of such distinction, the host. This body of men were, without a total reformation, an absolute hindrance to the work of Wildey. They were his personal admirers and followers, and he was their natural leader. Yet Wildey, without losing his convivial magnetism, was wedded to a new system, of which these simple souls knew little, and which they could scarcely tolerate. Nothing but Wildey's name and influence brought them under these new conditions, and in his absence they spurned them as fetters upon the Order.

The connection of New York Odd Fellowship with the supreme head was in the meantime merely nominal. In 1825 the Grand Lodge objected to Baltimore as the permanent seat of the Grand Lodge of the United States, but did nothing further. During the rule of Wildey, which terminated in 1833, it had no elected representative, but was present by proxies. Thomas Scotchburn was its proxy in 1825, and Richard Marley for the years 1826-7-8-9 and 1830-1 and 2. In 1833 John Pearce, of Pennsylvania, was the proxy. The first representative elect was Charles Mowatt, who took his seat October 6th, 1834, and served also in 1835. In 1836 Frederick Leise was the representative. In 1837 no one appeared, and in 1838 John A. Kennedy made his appearance and put the State foremost in the legislation of the Order. No reports were made until in 1828, when the table shows number of lodges four, expulsions thirteen, and the other items blank. In 1829 the number of lodges reported was six, and expulsions one. In 1830 the Movable Committee reported having opened an Encampment in New York, and the table contains seven lodges. In 1831 the number of lodges was four, in 1832 and 1833 six each; in 1834 we find the first detailed report: number of lodges 9, initiations 136, suspensions 25, expulsions 4, contributing members 348, and revenue \$1622.78.

The lowest point of decadence was reached in 1833. At that time eleven lodges had been opened, of which but six remained. The Grand Lodge had before this time become a sort of nullity.

In 1828 and 1829 a controversy arose about its location, and so feeble was the voice of the membership, that the Grand Master by his own act removed the seat of the Grand Lodge from New York to Albany. This was without the sanction of the Grand Lodge of the United States, and in defiance of the brethren of New York city. Charles Mowatt was by this body elected Grand Representative in 1834-5, and Frederick Leise by the New York brethren in 1836-7. During this time the Grand Sire recognized the Albany organization as the Grand Lodge of the State. On October 10th, 1835, he reports: "On my arrival in New York I was hurried off to Albany, accompanied by G. M. Leise and other members of the Grand Lodge about to assemble in that city. On my arrival there was a meeting of the Encampment, and I assisted in installing their officers, furnishing them with necessary information, and receiving an assurance that no exertion would be wanting on their part to ensure success. The Grand Lodge assembled next day, being better attended and receiving more full reports than at any previous session. I made the requisite inquiries, and found them conforming, in every particular, to the usages of the Order. Harmony and prosperity exist among the members, presenting a flattering prospect, and a guarantee of a greater increase than heretofore. I assisted in installing the officers of the Grand Lodge, and was much pleased with my reception. On my return to New York city I visited the Encampment, and was received by the brethren in the most cordial manner, and found the Order flourishing in that city."

This condition of things seems to require further explanation. The first Grand Master was John B. Robinson, who had the honor of originating Pennsylvania Lodge, No. 1. He was succeeded by Thomas E. Smith, Alexander Tulloch, and Russell Watts. Ennion Hussey, until this time, (July 1828), was the Grand Secretary. Watts on June 23d, 1823, was installed the first Grand Guardian. He was a tailor by trade, but became a type-caster, as the more remunerative employment. He afterwards found his way to Albany, and is supposed to have aided in the institution of Hope Lodge, No. 3, in April 1826. It is related by Past Grand Sire Kennedy that Watts, being sent by an employer to New York, in 1828, to buy copper, returned without the funds entrusted to him; but the money was not thrown away, for he had given a grand entertainment, and had been elected

Grand Master. He brought back with him the regalia and books of the Grand Lodge, and immediate preparations were made for transferring that body permanently to Albany. This was not difficult, as the members in the city of New York were utterly demoralized, and those of Albany a picked body of excellent men. We mention John V. N. Yates, John O. Cole, Joseph Barton, William L. Osborn, Daniel P. Marshall, Charles Dillon, Jacob Henry, Richard Starr, Alexander Cameron, William LeLachure, Malcolm McPherson, and P. H. Snyder. These gentlemen were incomparably superior to the membership in New York, and formed a Grand Lodge to which that before held was notably inferior. What wonder then that Wildey should hail the change as an augury of good, and that a mind which mainly sought for results should have been little careful of the means?

But in 1836 there was a great change. The Order began to look up again in New York city and to claim a voice in the Grand Lodge. Its Past Grands pointed to the constitution which seated it in that city, and claimed three-fourths of the members, etc. A protest was presented to the G. L. U. S. against the election of P. G. M. Leise as a representative in the Grand Lodge of the United States. This protest was presented and referred to a select committee with the credentials of Bro. Leise. This committee was composed of James L. Ridgely, James Gettys, Henry Wolford, Chas. A. Zeitz and Thos. Wildey. The report declared the special meeting at Albany unlawful, and that Bro. Leise was not entitled to his seat. It was then, on motion of Rep. Pearce, "*Resolved*: that a committee be appointed by this Grand Lodge, to examine into the situation of affairs in the State of New York, and to make an effort to adjust the difficulties existing in its Grand Lodge, and that said committee proceed, if necessary, forthwith in discharge of the duties assigned them." And the following members were elected, D. G. Sire Pearce, P. G. Sire Gettys, and P. G. Sire Wildey. These brothers, on the 17th of May, 1837, reported that they had failed to reconcile the difficulty, and were discharged, and another committee was appointed, "to inquire into the expediency of forfeiting the charter of the Grand Lodge of New York." On the same day the committee reported the facts herein recited, and that they had been treated with neglect and contempt by the Albany brethren, who had expelled P. G. M.

Leise, and suspended the subordinate lodges in New York city, without waiting for the action of the Grand Lodge of the United States. They reported two resolutions, which were adopted. First, That the New York Grand Lodge Charter was forfeited, and authorizing the Grand Secretary to demand its charter and effects; and, secondly, appointing a committee to meet at Poughkeepsie, and summon Bro. Van Vetchten of Albany and Bro. Leise of New York, and such of the Past Grands as could be assembled, to re-organize the Grand Lodge of the State. The committee consisted of P. G. Sire Wildey, and Reps. Gettys, Pearce, Lucas, Sanderson and Ridgely.

This committee was met by the parties interested, but had no success. They say: "The members from the city of Albany persist in demands which, (in the opinion of the committee), are not made in the spirit of Odd Fellowship, and are such as the brothers of the city of New York cannot assent to; that the members residing in the city of Albany still refuse obedience to the decisions of the Grand Lodge of the United States, and still claim to act as a Grand Lodge, and as such have recently elected Grand Officers." The committee reported a resolution, which was adopted, providing for calling the Past Grands of the State together and forming a new Grand Lodge. The result appears in the minutes of the session of October 1st, 1838—Journal 263. The committee of the Grand Lodge of the United States, I. O. O. F., appointed by resolutions of October 3d, 1837, convened for the purpose of their appointment in Newburgh at 10 o'clock A. M., November 21st, 1837, pursuant to notice from the Chairman. Present, Andrew E. Warner, proxy Representative of the District of Columbia, and P. G. Sire Thomas Wildey, in place of the Representative of Virginia. Bro. J. A. Kennedy was appointed to act as Secretary. The committee immediately proceeded to business by announcing their readiness to receive applications from the lodges; when the following lodges made formal application for a Grand Charter, namely, Columbia Lodge, No. 1; New York Lodge, No. 10; Gettys Lodge, No. 11; Germania Lodge, No. 13; Teutonia Lodge, No. 14; and Perseverance Lodge, No. 17. There being no other application, the committee ordered that a charter be granted to them. Previous to the election of Grand Officers, the following credentials were presented: From Columbia Lodge, No. 1, for twenty-four Past Grands; from New

York, No. 10, for fourteen ; from Gettys, No. 11, for thirteen ; from Germania, No. 13, for eight ; and from Perseverance, No. 17, for eight ; making in all seventy-five Past Grands.

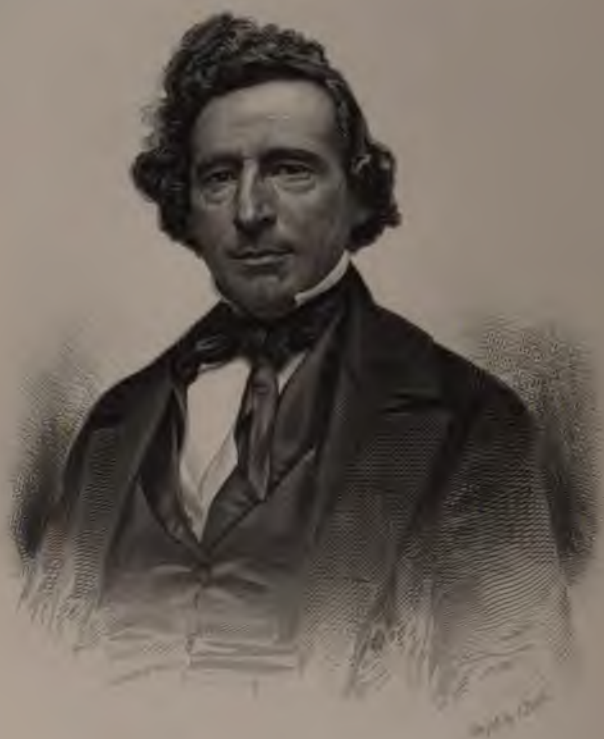
On the call of the roll the following answered to their names : From Lodge No. 1, C. McGowan, J. Booth, Jr., Wm. H. Colyer, Wm. A. Taylor, Joseph D. Stewart, Wm. Y. Clark, Joseph Patterson, M. Kelly, Sam. McDonald, E. Seaborne, W. Charlick and James Cole. From Lodge No. 10, W. Small, C. W. Riddell, J. R. Young, J. Bale, E. Wainwright, S. D. Alexander, C. P. Van Norden, C. Ashmead, P. H. Green, T. Frost and Wm. Thompson. From Lodge No. 11, J. Alcock, J. A. Kennedy, F. H. Macy, J. Marrener, S. J. Pooley, J. C. Pooley, M. Nutting and J. B. Vandusen. From Lodge No. 13, Jos. Bayer, J. M. Eisenmann, G. Chatillon, F. Hartig, C. Kinkele and H. Bosheit. From Lodge No. 14, C. Nordmeyer and F. Muhlmeister. From Lodge No. 17, Wm. H. Youngs, J. Naylor, P. Glover, Wm. Carew and J. Wilkinson. Forty-four Past Grands being present a ballot was had, resulting as follows : For Grand Master, James Alcock of No. 11 ; for Dep. Grand Master, Willet Charlick of No. 1 ; for Grand Secretary, Charles McGowan ; and for Grand Treasurer, George Chatillon of No. 13.

The question of location being submitted, the vote stood forty-three for the city of New York and one for the town of Poughkeepsie. Whereupon the blank in the charter was filled with the words, "City of New York." The committee then adjourned the meeting, for the purpose of opening the new body in legal form. The adjourned session was held at Masonic Hall, in New York, on the 23d of November, 1837. Past Grands Kennedy and Ashmead presented the officers for installation, and those elected at Newburgh were inducted into their respective chairs. After this ceremony, Past Grand Sire Wildey delivered to Grand Master Alcock the charter dated the 21st of November, 1837, and a constitution and by-laws for the Grand Lodge, which were accepted. The Grand Master then appointed his officers, who were also installed, namely : Wilson Small of No. 10, Grand Warden ; Samuel McDonald, Grand Marshal ; Marcus Hurd, Grand Chaplain ; E. Wainwright, Grand Conductor, and Wm. H. Youngs, Grand Guardian. Past Grands Green of No. 10, Wilkinson of No. 17, and Nordmeyer of No. 14, were appointed the committee of election and returns ; P. Grands Stewart,

Youngs, and Eisenmann, committee on finance, and P. Grands John A. Kennedy, Theodore Frost, and William A. Tyler, committee of correspondence. On motion, the committee of correspondence was directed to notify the subordinate lodges of the organization of the Grand Lodge, and to instruct them to submit to the proper authority.

And thus again, and we hope forever, was Odd Fellowship firmly established in that State whose boundaries reach from Canada to the Atlantic. The Order had gone down in disorder because it had no great leader or system of digested law. As in Massachusetts, subordination and authority were wanting. The head was sick, and the heart in consequence was faint. A Grand Lodge without constitution or by-laws, standing committees, or rules of order, was simply a mockery of the name. There was no wisdom in council or concert of action. It was a collection of a few Past Grands who had no hold upon the membership. True, there was sometimes a spirited show of boldness and single acts of legitimate authority, but these were only the exceptions. The scanty minutes indicate no attempt to crystallize into a working body or to enlarge the scope of the effort. There were good intentions without prudence and zeal, but idle controversy took the place of action. The result was inevitable, confusion, and for the time, ruin. But while the leaders and the Grand Lodge were falling together, the subordinates were gaining strength and influence. Good and true men came to the front. Better and wiser counsels prevailed.

It was not the Grand Lodge of the United States which saved the Order, nor was it Wildey. The Grand Sire had retired. His visits to New York were beneficial indeed, but not effectual. In fact he was helpless in such a crisis. But the hour had come, and with it the men. Chief among these was John A. Kennedy, — a man soon to be honored from the St. Lawrence to the ocean, a name which became historical in the Order, wherever Odd Fellowship was known and practiced. His education for the work was singularly complete. Fresh from association with Wildey and Ridgely, the old and the new guard of Maryland Odd Fellowship; a Past Secretary of the Grand Lodge of Maryland, and a leader in that body, he was fitted, above all others, to lay deep foundations for the great revival. It is to his hand that we must trace the systematic beginning of the resuscitated Grand



John A. Kennedy



Lodge. Hence a constitution and by-laws and regular committees. Those who knew his executive power and administrative skill will recognize at once the mind of a master. Wildey reached New York when the subordinates were without a head, and the Grand Lodge was in the throes of dissolution. Wildey was in despair unless the Albany junto could control the discordant elements. This was his only remedy. Tradition tells the story, which was quite dramatic. When the Grand Sire visited Albany in 1829, he was, as before related, delighted with what he saw. When he was returning to Baltimore, he met the Past Grands of New York City at the Bull's Head, in the Bowery. They were utterly disorganized, and had nothing to propose. He was equally helpless and had no remedy. But the great leader could not hear of failure with meekness or patience. We see him now as his burly form quivers with indignation; he confronts them with upbraiding looks, and in his blunt and crushing manner exclaims, "I have tried you for six years, and find that you are not fit to work a Grand Lodge."

The new birth came from another direction. It came from the body of the Past Grands of the subordinate lodges that yet held the Order together. Kennedy had cast in his lot with them and inspired the movement. The Grand Lodge of the United States and its committee had been deceived in their expectations from Albany. In this dilemma the New York city lodges, with closed ranks, came to the rescue. The committee was captured and gladly helped the effort. Ambition and personal rivalry were laid upon the altar of fraternity. Law was at length supreme. The Order, at one stroke, ceased to be local, for the tie with the head of the Order was intelligently knotted with the three-fold cords of a common interest, a common government and a common mission, and the Empire State was saved to them and us, and to humanity.

JOHN A. KENNEDY.

The subject of this memoir was born in Baltimore, on the 9th day of August, 1803. His parents were of Irish descent, and their condition was humble; they were therefore not able to give their son the advantages of an education. At a proper age he was apprenticed to a trade, and in due time became an excellent house and sign painter. G. Secretary Ridgely made his ac-

quaintance at an early day. He was just entering professional life as a lawyer, and having need of a sign, called upon Kennedy. He found the young mechanic much disposed to conversation, and full of information; it followed that the sign was neglected. Much as the young attorney desired to see his name displayed, he was diverted from that subject by the interesting discussions that followed. - Kennedy was a Jackson man and Ridgely a Henry Clay Whig, and each was delighted to find in the other an eager and enthusiastic disputant. From politics they passed to other matters, and Ridgely, who had just entered the Order, naturally introduced the subject of Odd Fellowship. The young painter was prejudiced against the Order and did not spare his censure, while his customer was full of laudation. The sign was at length completed, but the young men still continued to meet for conversation. Ridgely not only urged the principles of the new society, but produced such publications in its favor as he could find. The painter was dogmatic in the highest degree, a trait which afterwards became a ruling element in his character. His self-reliance and the bold assertion of his views gave him great force of expression. All this was intensified by his knowledge of facts which were not creditable to the new Order. The intemperance and boisterous mirth which characterized the meetings were particularly the objects of his sarcasm. In the meantime the enterprise was assuming better shape. The reform element was beginning to rule, and the objectionable features were gradually passing away. Above all, an Odd Fellows Hall was projected, whose completion would divorce the Order from the public-house. When the programme for the dedication was announced, Kennedy was greatly struck with the proceedings contemplated. He called upon Ridgely and expressed his surprise, and made many inquiries. He seemed particularly pleased at finding so many of the best citizens entering the Order in advance of the day fixed for the final ceremonies. A sudden impulse seized him, and at Ridgely's instance he allowed himself to be proposed as a member. He was accordingly initiated by Gratitude Lodge, No. 5, on the 23d of February, 1831.

That he was an active member may be judged from the fact that he filled five offices during the next fifteen months, and entered the G. Lodge of Md. on the 19th of May, 1832. Here

he became a leader in every reform. He was particularly active in organizing a plan for the education of orphans, and was Secretary of the Board from May, 1832, to March, 1834. On the 20th of January, 1834, he was elected G. Sec., and his friend Ridgely, G. M. on the same ticket. This office he resigned on the 15th of April following, preparatory to his removal from the city. During his career in Maryland he was never idle. His services in adjusting the hall debt and placing it on a stable basis were invaluable, and no one exerted a greater influence in organizing the G. Lodge into a working body. His practical mind left its impress in every direction, and gave a fresh energy to the struggling cause. He did not neglect the higher degrees, but attached himself to Salem Encampment, No. 2, where he performed valuable labor. With the best wishes of his Maryland brethren he left that State in the spring of 1834.

The aspiring young mechanic felt that his ambition could be better gratified in New York than in Baltimore. He was already a leading spirit among his companions, and was conscious of great powers, and desired the opportunity for their exercise. Immediately on reaching his new home he joined Gettys Lodge, No. 11, which had been instituted only a few months. Through his agency Mount Hebron Encampment, No. 2, (now No. 4), was soon after chartered and he became its first High Priest. Early in 1835 he organized the Odd Fellows' Hall Association of New York. He was its first Secretary, and on its incorporation was chosen President, and continued in that position until his death. It is due to him that the enterprise was successful and the edifice constructed; it is a monument to his prudence and energy. On the 19th of September, 1838, he was elected G. Representative, and took his seat in October in the G. L. U. S. At the annual session of 1839, he became G. Master, and aided in August of that year in opening the G. Encampment of the State. In 1841 he returned to the G. L. U. S. as proxy for Delaware, and at the annual session of that year was elected G. Sire. This was a great compliment, as Kennedy had performed but one year's service in the body.

It is only necessary to examine his administration to see the wisdom of his choice. Whatever separate qualities existed in his predecessors, he possessed in the aggregate. His character was stern, and inflexibility was his chief characteristic. The sys-

tem was being slowly formed, and the routine of uniformity was the necessity of the hour. To his other qualities were added a zeal and energy unusual, and a clear comprehension of every question. The result was a marvel of attention to duty under the existing laws. Such was his interest in the Order that it seemed to be his only concern. In every part of his great office he was proficient. He presided ably, and was cognizant of every movement and its tendency. When he took a position nothing could move him, and no man, alive or dead, more deeply impressed his personality upon everything that he touched. But this did not detract from the genial nature which underlay the firmness of his exterior. Among his intimates he was not only kind, but tender, and no Odd Fellow was more faithful than he to the obligations of fraternity. A perusal of his reports will exhibit the vigor of his talents and his laborious attention to his duties. These documents are masterly performances, in which his business capacity appears in every paragraph. In fact they are models which have never been surpassed by his able successors. It was during his term that the question of a reform of the ritual was agitated, and he was one of its leaders. It followed that in 1845 he was on the committee whose able and thorough revision was unanimously adopted.

But he had a public history outside of the Order. He began in New York as a journeyman painter, but subsequently entered into business on his own account. In the meantime he devoted much of his time to politics, with marked success. His first public position was that of a member of the convention to revise the State Constitution in 1848. In 1854 he was Councilman from the Ninth District, and at the close of his term was appointed Superintendent of Castle Garden. Here his courage, in the protection of emigrants from imposition, made him many enemies, and often put his life in jeopardy, but his capacity became the more conspicuous to the public. In 1858 he was elected to the Board of Supervisors, but resigned in 1860, to become Superintendent of the Metropolitan Police. In this arduous position he won golden opinions from all classes of citizens. It is well known that such a position is one requiring the highest executive qualities. The great force under his control was in fact a military organization, requiring a leader of decided capacity to insure its efficiency. The *N. Y. Herald* said: "The changes effected in the Police

Department by Mr. Kennedy in his new sphere are numerous, and it can be fairly said that he has brought the force to an admirable state of discipline." His services were such as will not soon be forgotten. The *Herald*, in speaking of them, says: "The courageous conduct of Mr. Kennedy during the 1863 riots is a tradition among the police, and how he and his friend, Thomas C. Acton, rushed into the thickest of the fray, regardless of whether they lost their lives or not. To his dying day Mr. Kennedy was never free from suffering, caused by the murderous shower of stones thrown at him in Forty-Fifth Street and Lexington Avenue, when he was about addressing the rioters, who, upon learning who he was, pelted him with stones and brickbats, and one of his legs was so injured that it remained, after splinters had been taken out of it, an open sore for years. The men under his command knew that his only ambition was to have the force made as effective as possible, and that his judgment was good and his bravery unquestioned." After nine years of indefatigable work he resigned this position and became President of the Avenue C. Railroad, and more recently was appointed Collector of Assessments, which office he held at the time of his death.

But to return to his connection with Odd Fellowship. It will be seen in our history of the degrees that he was an active agent in the revision of 1845. He had deeply studied the subject and was a zealous reformer. His part of the work was well done, and to him we owe the installation and other forms now in use. In one department he stood alone. No Odd Fellow was as solicitous as he for the preservation of our early history. It was his special work for years to commune with the pioneers and learn from them the events which controlled the destiny of the infant Order. In connection with G. Sec. Ridgely he explored the hidden past of the Order in Maryland, and but for him our chapter on Washington Lodge would have been entirely unsatisfactory. His researches into the history of the degrees were particularly exhaustive, and the first portion of that chapter has been framed upon the model of his notes on that subject. Much of his work was not suitable for our use, but as a whole it affords the strongest evidence of his persistent zeal and energy. His desire for the possession of facts shedding light upon any matter pertaining to the Order, was a passion which never forsook him. In fact, he was not only foremost, but alone in this important

matter. His relations to the Order were intimate and absorbing to the last. He kept up a large and varied correspondence with most of the old leaders, and was generally present in the G. L. U. S. so long as he was able. His subordinate lodge and Encampment were always dear to him, and their members were as part of his own family. By the Order in New York he was held in esteem and reverence as its greatest leader. He found it scattered, poor and weak, and left it united, rich and powerful. Aided by a faithful remnant, he entered the contest with an activity and judgment that assured success. But his reputation was national; and of all the men after the first decade, not one has made a deeper impression upon his contemporaries. His fame as an Odd Fellow will increase with years, and no man better deserves the wreath that he so nobly wears.

But our limits and plan do not allow more than a brief sketch of this great Odd Fellow, as he did not belong to the first decade. One of his last letters was to G. Secretary Ridgely. It was full of vitality and of the spirit of the Order. A few days afterwards, on the 20th of June, 1873, he died. His funeral was an ovation from the leading men of his adopted city, and his brethren followed him to the grave in the deepest mourning. The address by Bishop Janes did full justice to his memory, and all felt that a noble spirit had departed. Very recently a monument was erected over his tomb by a committee of the G. Lodge of N. Y., of which George W. Dilks, P. G. M., was the efficient chairman. And thus a great man in the Order has passed away, a representative of the Grand Sires who have so ably presided over our institution. G. Sec. Ridgely has lost a deeply attached and venerated friend, and Odd Fellowship a member whose name is deeply engraven in the annals of fraternity. The announcement of his departure cast a pall over the G. L. U. S. of 1873. That body hung with grief and pride upon the words of Medole, Fitzhugh, Ellison, and Ridgely, who in turn uttered his panegyric. A reference to Journal 5863 to 5871 will repay the reader in furnishing a memorial which is more enduring than brass or marble. We shall close this chapter with a memoir of an able coadjutor of Kennedy, furnished by P. G. Rep. John Medole, of New York.

WILSON SMALL.

It often happens that extirpating the love of glory, which is observed to take the deepest root in noble minds, tears up several

Foreign news items discuss

11/11/1944 4/19/45 1946

all have high domestic interest

the 5th of the 1944-45



WILSON SMALL.

Foreign newsman discards

11:11 AM. 40 1964 9000

11:11 AM. High domestic letter

11:11 AM. 40 1964 9000



WILSON SMALL.

1. The first part of the document is a list of names and titles, including the names of the authors and the titles of the works. The list is organized in a table with two columns: the first column contains the names of the authors, and the second column contains the titles of the works. The names are written in a stylized, cursive script, and the titles are written in a more formal, serif font. The list is organized in a table with two columns: the first column contains the names of the authors, and the second column contains the titles of the works.

2. The second part of the document is a list of names and titles, including the names of the authors and the titles of the works. The list is organized in a table with two columns: the first column contains the names of the authors, and the second column contains the titles of the works. The names are written in a stylized, cursive script, and the titles are written in a more formal, serif font. The list is organized in a table with two columns: the first column contains the names of the authors, and the second column contains the titles of the works.

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virtues with it; and that suppressing the desire of fame is apt to reduce men to a state of indolence and supineness. But when, without any incentive of vanity, a person of abilities is zealous for the good of mankind—and as solicitous for the concealment as the performance of noble and generous actions—we may be sure that he has something more than ordinary in his composition, and has a heart filled with goodness and magnanimity and loving kindness. Such may be said of the subject of this memoir.

Wilson Small was born in the City of New York on the 13th of February, 1810. In consequence of the narrowness of his father's fortune, being a gentleman of small estate, Wilson was, in his youthful days, deprived of the benefits of a liberal education, and progress in his studies was terminated at an early age; for in 1822, being then only 12 years old, he entered the establishment of Roswell White, manufacturing jeweler in Dey Street, and served an apprenticeship faithfully and creditably. He adhered to this business for a livelihood until 1837, when every mechanical pursuit and mercantile interest was prostrated by financial depression and disaster. Shortly afterward he entered public life, and has continued in it nearly ever since.

Drifting from one position to another, and gaining in political popularity, in 1847 he was elected to serve the city in the State Legislature, and was returned in 1848, and again in 1849. In 1850 he was selected to represent the tenth Ward in the Board of Assistant Aldermen; and, although the Board stood politically 8 and 8, he was elected as its President, and presided to the satisfaction of both parties. He was subsequently tendered the nomination for Alderman of the same Ward, but declined its acceptance, and again turned his attention to the legitimate channels of trade. An opportunity offering, he united his services with the West Street Foundry, an establishment then famous for its production of boilers and engines for steamboats. This led to his connection with the ferry established between Canal Street, New York, and Fort Lee, about nine miles distant, on the west bank of the Hudson, and his acceptance of the position of captain of the old steamboat "Boston," then running on this line. As this business did not prove to be either profitable or suited to his taste and ambition, he finally disposed of his interest in the ferry to Messrs. Hogg & Delamater, and again entered the field of political service and preferment, and was assigned to the

responsible position of Water Purveyor, under the control of the Croton Aqueduct Department. In 1856 he was appointed Court Clerk, and in 1857-8 served as Receiver of Taxes in the Department of Finance. His next appointment was that of one of the Deputy Collectors of Assessments, by the Street Commissioners, which he filled in 1860-1. He was then made Deputy Superintendent of Repairs and Supplies, and subsequently promoted to Superintendent, under the immediate control of the Department of Public Works, which office he held until 1873, when a change in the dominant politics of the city government gave him a leave of absence of several months' duration. In 1875 he was appointed Judgment Clerk in the Superior Court, which position he occupies at the present time.

He was a member of the old Volunteer Fire Department for about 16 years, and was one of the assistant engineers under Chief Engineer John Riker, and afterward under Cornelius V. Anderson. He served in the force until reorganized as a paid fire department in 1865. He was also selected as one of the Trustees of the Fire Department Benevolent Fund for the care of aged and disabled firemen, and the protection of widows and orphans of deceased members; which joint trust he still maintains with efficiency and honor.

He was one of the incorporators of the Odd Fellows' Hall Association of the city of New York, and has been on the Board of Managers since its organization in 1844. At the death of P. G. Sire Kennedy, Wilson Small succeeded him as President of the Board, an office he now holds.

In the Public School Department he served as School Trustee and Commissioner from 1843 until about the year 1868, and made an excellent and efficient officer in either capacity.

In 1843 he united with the Order of Druids, and was a member of Sylvan Grove. In 1846 he joined Manitou Lodge, No. 106, F. & A. M., in which he still retains membership, and has attained to the 33d Degree in that fraternity.

In politics he has ever been a consistent Democrat, and a zealous and influential member of the Tammany Society; of which he was a Sachem for many years, and also its Treasurer. In the past few years he has occupied the office of Sagamore.

When a young man he was strongly prejudiced against secret societies, and avoided association with them, until induced to join

the Order of Odd Fellows in 1833, when his narrow-minded views gave place to more liberal sentiments, and he at once became deeply interested in the humanitarian work of the Order, and has been a faithful and zealous co-worker in this field ever since. He was initiated in New York Lodge, No. 10, on the 3d of July, 1833; which then held its meetings in Timolat's Bath House, a small two-story yellow building, on the south side of Pearl Street, between Centre and Elm Streets. On the night of his initiation he was appointed L. H. S. of N. G., and at the commencement of the ensuing term he was made R. H. S. of N. G. He then succeeded to the chairs of V. G. and N. G. in successive order, and was admitted to membership in the Grand Lodge of New York in August, 1834. As the constitutional provisions of the Grand Lodge at that time required all sessions to be held in the city of Albany, P. G. Small manifested no general interest in the workings of that body beyond an occasional visit, prior to the removal of its seat of government to the city of New York, August 24th, 1836, when it met in Masonic Hall, then on Broadway, second building south of Pearl Street. The first appointment of P. G. Small was that of G. Guardian, into which office he was inducted on the 26th of September, 1836. The disaffection in the Order growing out of the removal of the Grand Lodge from Albany to New York, led Bro. Small into active participation in the exciting transactions that ensued, and brought him into intimate relations with John A. Kennedy, that were only terminated by the death of the last named. That the interest of the subject of this notice in the Order never flagged for a moment, the pages of its recorded history furnish abundant evidence. At the reorganization of the G. Lodge by a committee of the G. L. U. S., under a charter dated November 21st, 1837, the officers were installed by P. G. S. Wildey—among whom was Wilson Small as G. Warden. At the annual session of 1839 he was chosen as Representative of the G. Lodge to the G. L. U. S., as the successor of John A. Kennedy, who was elected G. Master of the jurisdiction. As the supreme body failed to hold a session for want of a quorum in that year, Rep. Small did not perform any service in that capacity until the session of 1840, when he was made chairman of the Finance Committee. On the 5th of August of the same year he was elected to succeed John A. Kennedy as Grand Master of New York, and was installed on the 7th.

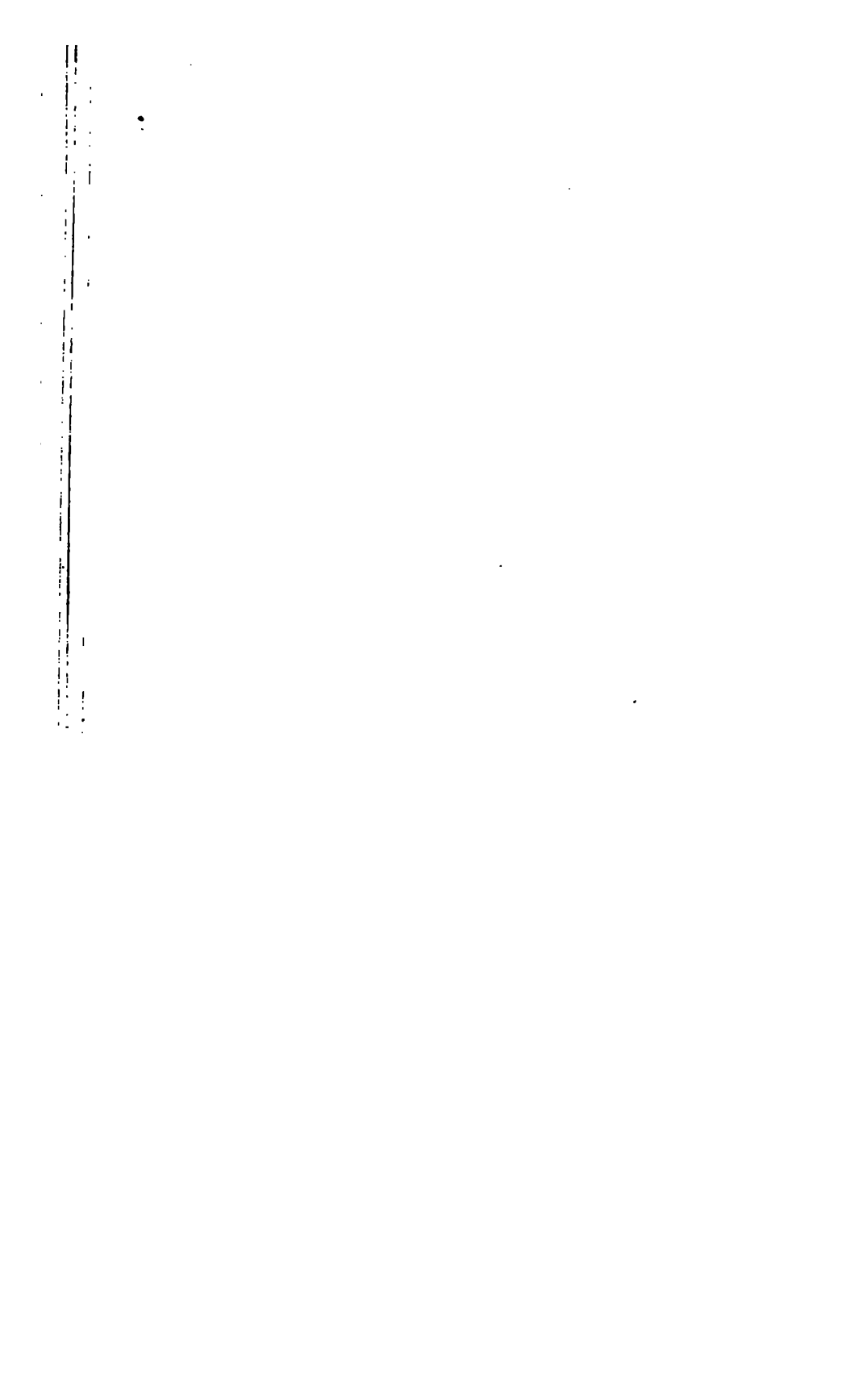
His administration was a remarkable success, as may be inferred from the increase in lodges, 16; in initiations, 2833; in contributing members, 4147; and in lodge receipts, \$30,450.17. This rapid stride will be better understood when it is stated that the previous fiscal year closed with 28 lodges, 3912 members, and \$16,259.34 lodge receipts. At the annual session in 1842, he was again honored by the G. Lodge to represent it in the G. L. U. S. for the term of one year, during the administration of his friend John A. Kennedy as G. Sire, to whom he was bound by stronger ties than those of ordinary friendship. Singular to relate, he again succeeded Kennedy, as chairman of the Committee on Petitions. On the occasion of the re-establishment of the Grand Lodge of Massachusetts, in the city of Boston, on the 23d of December, 1841, P. G. Small rendered valuable assistance to Grand Sire Kennedy, of which he made honorable mention in his annual report. In April, 1843, Grand Sire Kennedy issued a special commission to P. G. Rep. Small to open and institute a Grand Encampment in and for Connecticut, which duty he performed in New Haven, on the 20th of that month. Early in the same year he deputized Bro. Small to proceed to Boston and institute Massasoit Encampment, No. 1, the duties of which trust he discharged on the 11th of February, 1843. At the opening of the annual session in 1843, his friend Kennedy made him Grand Marshal *pro tem.* of the G. L. of U. S., in recognition of personal aid and valuable services during his administration. Shortly after Bro. Kennedy's advent into New York, he conceived the necessity for an Encampment to be located in that city, and was among the applicants to No. 1, at Albany, for the charter for Mt. Hebron, No. 2. On the night of its institution, in 1834, he proposed his co-laborer, Bro. Small, who was duly initiated at the same meeting. In 1839 Bro. Kennedy induced Bro. Small to withdraw from No. 2, and become one of the petitioners for a charter for No. 3, to be known as "Mt. Sinai Encampment," which was instituted in Shakspeare Hall, Duane and William Streets, New York, July 13th, 1839, with the requisite number of subordinates. Bros. Kennedy and Small immediately inaugurated measures for obtaining a charter for a Grand Encampment, as a new field in which to exercise their labors and interests in the Order. The dispensation was accordingly applied for, and the Grand Encampment of New York was duly instituted in the

rooms of Knickerbocker Lodge, Shakspeare Hall, New York City, on the 18th of August, 1839, when Bro. Small was elected and installed Grand Senior Warden. In 1840 he passed the chair of Grand High Priest, and in 1841 was made Grand Patriarch. In December, 1840, he withdrew from Mt. Sinai, No. 3, and became a petitioner for Mosaic, No. 6, which was instituted in the same month, at the corner of Grand and Clinton Streets. He subsequently reunited with Mt. Hebron, No. 2 (now No. 4), in which he still retains membership. While his aims and services and judgment toward the Order were not measurably co-ordinate with those of Kennedy, they were, to a large degree, coadjutant. He was a sincere admirer and an earnest supporter of Kennedy and all his plans for the elevation of the institution and the spread of its principles and benefits. From the day they first met, their attachment to each other was deep and lasting—their confidence unshaken—their manly regard untarnished. In the demise of Kennedy, they parted as they lived—friends and brothers.

Thus has Bro. Small served the Order for nearly half a century. His love and admiration for the institution and its noble principles are as fervent and sincere to-day as in the past. Although in the 69th year of his age, he is, to all appearance, in the prime of life. He occasionally visits the annual sessions of the G. Lodge, but seldom participates in the debates or legislative proceedings. Whenever an occasion arises that makes it necessary for him to come forward, it is invariably with reluctance, to perform a duty, not to court applause, which has no charms for his pure and noble mind. His addresses are always distinguished by their brevity, compression and close application to the point. His life has been set off with that graceful modesty and reserve which make even virtue more beautiful. His humanity appears in the minutest circumstances of his conversation. You find it in the benevolence of his aspect, the complacency of his behavior, and the tone of his voice. As a devout and devoted member of the Episcopal Church, his religion is sincere, not ostentatious and affected. In acknowledging God he finds the purest satisfaction in walking in His fear. He recognises a religion of practice as one which teaches light and truth, love and charity. His faith has never deserted him in all the vicissitudes of existence, and he has shown in his life how a well-founded trust

may bring happiness to the human heart. In his political career he has contributed much to the establishment and propagation of educational and industrial interests, and to the prosperity of his native city. He has always been true to this great aim. His character as a citizen, an official and an Odd Fellow, is uniform and consistent with itself, and has ever been held in the highest estimation and appreciation. His sense of honor is lofty and keen, his integrity stern and inflexible; his principles are founded in reason and supported by virtue; and, therefore, are not at the mercy of ambition, avarice or resentment. His views are no less steady and unshaken than just and upright.

In private life he has ever excelled in those qualities that render a man worthy of all honest praise, love, respect and emulation. May the remembrance and contemplation of his many good traits of character inspire others with a desire to imitate them.



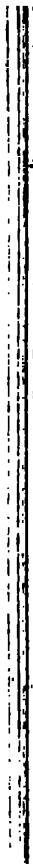


ODD FELLOWS' HALL, GRAND AND CENTRE STS., NEW YORK, 1849.





UPTON'S HOTEL, DOCK ST., PHILADELPHIA, 1821.



CHAPTER XVII.

ODD FELLOWSHIP IN PENNSYLVANIA.

We can scarcely find language in which to record our pride in reviewing the early history of Odd Fellowship in Pennsylvania. It lacks the incidents of peril and failure and resuscitation, but has in lieu of them a growth and expansion which is so great as to furnish boundless dramatic material. When we look into the origin and subsequent career of its lodges, the other parts of our territory seem to be comparatively barren. In some States Odd Fellowship is tolerated, in others encouraged, and in others is a potent force; but in Pennsylvania the Order is a part of the body politic, and is enthroned in the affections of a great people.

PENNSYLVANIA LODGE, NO. 1.

This lodge was formed in the City of Philadelphia, State of Pennsylvania, December 26th, 1821, at the public-house of a certain John Upton, No. 66 Dock Street, west of Second Street, south side. John B. Robinson, of Franklin Lodge, No. 2, of New York, being in Philadelphia on business, in company with John Upton, invited a meeting of Odd Fellows at Upton's house, through the newspapers, for the purpose of forming an Odd Fellows' lodge. The meeting accordingly took place, the lodge was formed, and appropriately named Pennsylvania Lodge, No. 1. Out of the persons present, the following were selected as the first officers of the lodge, viz: John Pearce, N. G.; James Day, V. G.; John B. Robinson, Sec.; John Upton, Treas.; and Samuel Croucher, Guardian. The lodge, thus formed, has survived through varied fortunes, until the present time, evincing through its extraordinary career a wonderful energy of administration and tenacity of life. The first member admitted was Thomas Hepworth, who was substituted as Sec. in place of John B. Robinson, the latter being a resident of New York, thus constituting the lodge of five resident members. The lodge, now

fully officered, continued to meet at Upton's, and transacted business after the original convivial style of English lodges under the jurisdiction of the Manchester Unity. Success resulted; the members rapidly increased, the accessions chiefly being English and Scotchmen. Gratified with the prosperity which had rewarded their efforts, they began to look about for some legal connection for the lodge. The members were aware that properly chartered lodges existed in the United States, and were desirous of forming a union with such. To this end a correspondence was first opened with the Maryland organization of Odd Fellows. This proved to be unsatisfactory. Subsequently application was made to Columbia Lodge, No. 1, of New York. This lodge had received a charter from Duke of Sussex Lodge, No. 2, of Liverpool District, Manchester Unity. Pending this application, Columbia Lodge, No. 1, united with the G. Lodge of Md. and of the U. S., and became a subordinate to the G. Lodge of New York, which the former supreme body had created. Pennsylvania Lodge, No. 1, thus frustrated in its purpose, and aware that the G. Lodge of Md. and of the U. S. had, through Thomas Wildey, consummated the plan of uniting the scattered lodges of Odd Fellows under its jurisdiction, by adding Columbia Lodge, No. 1, of New York, and Massachusetts Lodge, No. 1, of Massachusetts, to its subordinates, at once listened to the proposal on that subject, and accepted a charter from G. Lodge of Md. and of the U. S., and also a charter for the G. Lodge of Pennsylvania. These two charters bear date respectively 13th of June, 1823. The charter for Pennsylvania Lodge, No. 1, was delivered by G. M. Wildey, without form; but the presentation of the charter for the G. Lodge of Pennsylvania, and its institution, were somewhat formal, on 27th June, 1823. Some historic discrepancy occurs touching this date, but it is of no material importance. (See Journal G. L. of U. S., Vol. 1, page 58.)

JUNE, 1823.

This month forms a memorable epoch in the history of Odd Fellowship in America. Previously the Order was scattered through the chief cities of the Union; in Baltimore, Boston, New York and Philadelphia, and possibly in some cities in the South, wholly disintegrated and unaffiliated; the lodges having no rela-



JOHN UPTON.





tions whatever with each other; little, if any, standing in the community, and less promise in the future. A union was now formed of all into a systematic body, having one law, one ritual and one language for its guidance. The transition was extraordinary and thorough; from confusion and chaos to order and uniformity; from obscurity to publicity, subject to general observation and responsibility. Under such an ordeal, by the wonderful skill and energy of the master spirit, Thomas Wilkey, was a federal union formed in Odd Fellowship, on the model of our national system; a moral temple, than which the world can boast none greater. But we return to Pennsylvania Lodge, and proceed to consider the *personnel* of which it was formed.

JOHN UPTON.

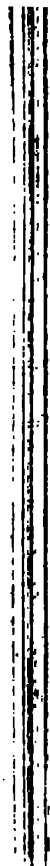
This name is intimately associated with early Odd Fellowship in Pennsylvania. We pass him down to posterity accordingly in his original character, plain and unpretending, and distinguished only by his just claim to respect as a citizen, and to zeal, energy and devotion as an Odd Fellow. It is due to him and to his associates, as the originators of the lodge, that their early transactions and successful movements in the cause should be recorded; that those who have lived to enjoy the blessings which the Order confers, should know and appreciate the source from which they were derived. John Upton was born in the county of Cheshire, England, July 28th, 1772, and was a hatter by trade. Early in his boyhood his taste and inclination led him to adopt a nautical life. He passed twelve years in the British navy, five of which were on board ship with Admiral Nelson; during Nelson's cruise on the Nile, and in his celebrated battle, near Trafalgar, Oct. 1805, with the combined fleets of France and Spain, in which he won the victory but lost his life. Upton retired from the sea as he increased in years, when he worked at his trade. During this period he united with the Order of Odd Fellows, under the Manchester Unity. He emigrated, after the war of 1812, to the United States, and is found in Philadelphia in 1816. He followed his trade in that city industriously, being a skilled mechanic; success crowned his labors, and he was soon rewarded with a competence. He intermarried with an American lady about 1820, when he opened the hotel referred to, where he lived

until his death, Aug. 12th, 1853. His success in his new calling soon enabled him to purchase the premises, and to otherwise enlarge his estate. His widow survived him for several years, and one son, named James L. Upton, a highly respectable and wealthy citizen, still resides in the city of Philadelphia, a part of whose estate consists of the Upton House, No. 66 Dock Street. John Upton sustained during his entire life the character of an honest and honorable man, who was prompt and punctilious in business. He enjoyed the esteem and respect of his brethren and fellow-citizens. For the picture from which the accompanying engraving was made, we are indebted to his son, Mr. James L. Upton.

Dock Street is the exception to William Penn's right-angled plan for the streets in the Quaker City, and mars the checquer-board arrangement Dickens describes as "distressingly regular." Upton's Hotel was located on this street, a few doors west of Second Street, south side, within one square of the Customhouse, then in Second Street, one square from the Pennsylvania Bank, and the old Coffee House, used as a Merchants' Exchange, in Second Street, north of Walnut Street, and one square from the Girard Bank, at the head of Dock, on Third Street. It was in the centre of business, surrounded by the best of buildings and offices. It was a popular first-class house, and commanded a large patronage. As far as our researches have extended, we have no evidence of the existence of any records of Pennsylvania Lodge, No. 1, up to March 8th, 1826. Occasionally we meet with a gleam of light in that direction, from the barren minutes of the G. Lodge of the State, and some fugitive scraps of history, in the form of detached reports and decisions, which have survived by accident or good fortune. Some memorials of that period also have been preserved as traditions from contemporaries and faint surviving recollections. There are, however, on the roll, names which are imperishable. They have left upon our annals such an impress, that the history would be incomplete were we to ignore them. Such of this class as we shall distinguish, are representative men, and specimens of the average early membership.

JOHN PEARCE.

John Pearce, born in England, was a master mechanic. He came to this country, and began business as a plumber, at No. 12





JOHN PEARCE.



South Fifth Street, Philadelphia, under the firm of John Pearce & Co.; afterwards, at No. 76 South Fourth Street, below Walnut Street. He was a Manchester Unity initiate, and earnestly wedded to his form of Odd Fellowship. He was a man of decided character, positive and unyielding in opinion. He represented his countrymen literally in his nature and disposition. He was emphatically a leader in his day. He has left behind him many evidences on the record of an enlightened mind, as well as of a discriminating judgment. His proclivity to self-will and obstinate adherence to his opinions, were his chief peculiarities, and in a great degree limited his influence in the Order. He was successful in his business pursuits, but was altogether too independent in his course as an Odd Fellow to be personally popular. He often displayed a peculiar diffidence, by avoiding personal advancement, although his services and special fitness eminently pointed him out as the proper man for the distinction.

For more than twenty years the journal of the G. Lodge of the U. S. presents him as an earnest, active and efficient member. He was a leading spirit in many valuable enterprises, and always looked forward with lively hope to the future as fraught with the success of Odd Fellowship. When the Order, in its severe trial, needed bold, persistent and true friends, Bro. Pearce acted out his true character, as an earnest, firm and fearless Odd Fellow. No danger, however alarming, nor threat, however portentous, deterred him from a just defence of the Order, whose firm advocate he ever continued to be. The bitter assaults of the Anti-Masonic party in Pennsylvania, where it held high carnival, slandering, denouncing and persecuting secret associations and their friends, had for him no terrors, and did not relax for a moment his zeal and devotion for Odd Fellowship. His characteristic nature well fitted him for this kind of warfare, and he indulged it to his heart's content. He was what the world esteems a good-looking man, always neat and tidy in his apparel, and pleasant spoken. His stature was small, but his frame was square and solid; he usually wore gold spectacles, and altogether presented a fine appearance. His conversational powers were good; he was an agreeable companion, and was remarkable for his taste and general information. He was among the most valuable and useful Odd Fellows of his day, and continued to be a lifelong friend of the Order.

At first he did not develop much energy as N. G. of Lodge No. 1, but this was soon exchanged for great activity, and for a ceaseless devotion to the Order. In the G. Lodge of Pennsylvania, up to May, 1825, he was a quiet member. He then, it appears, received the Golden Rule Degree. In temperament Pearce and Upton resembled each other, but they did not harmonize. This discordance probably arose from Pearce's uncompromising opposition to the convivial feature of the Order. This element of dispute was a growing one, arraying the members on different sides, until it eventually subsided, after the removal of the lodge to Seventh and Chestnut Streets, in March, 1826, when this feature was abolished. Pearce always denounced these indulgences in plain English, which rendered him unpopular with his countrymen. He was elected D. G. M. of Pennsylvania, June 13th, 1826. He was also the second G. Representative from the G. Lodge of Pennsylvania to the G. Lodge of the U. S., appearing there at the May session, 1827. From June, 1827, when he was an unsuccessful candidate for G. Master, his name does not appear on the journal, until April 27th, 1829, when he was appointed chairman of a committee to contract for fixing up the Fifth Street hall, and at the same session his name appears on other important committees. In June, 1831, he was again nominated for the office of G. M. and defeated. In 1832 he removed to New Jersey, and joined, by card, New Jersey Lodge, No. 1, at Camden. Upon the institution of the G. Lodge of New Jersey, Aug. 3d, 1833, he was elected and installed the first G. Master of that jurisdiction.

Bro. Pearce represented New York, as Proxy in the G. L. of U. S. in 1833, and the G. Lodge of New Jersey in 1834 and 1835, at which last session he was chosen D. G. Sire. He presided over that Grand Body at the October session, 1836, and at the May session, 1837, in consequence of the sickness of the then G. Sire, G. Keyser, who died September 19th, 1837. Bro. Pearce, in virtue of his official position as D. G. Sire, would, under the present constitution, have succeeded to the office of G. Sire for Bro. Keyser's unexpired term, but such was not the provision of the then constitution; in consequence of which G. S. Wildey was chosen M. W. G. S. *p. t.*, until the installation of the G. Sire elect. At the October session, 1836, and May session, 1837, Bro. Pearce was a Rep. from the G. Lodge of Pa. to the G. L. of the U. S..

and at the October session, 1838, when he was an unsuccessful candidate again for G. Sire. In 1839, at the session of the G. L. of the U. S. in Philadelphia, Bro. Pearce was D. G. Sire *p. t.*, and at the annual session in 1840 he made a report from the special committee on the New York controversy, which had met in Albany, and at the session of 1841 he again reported from a special committee upon the subject of a diploma form. Since that period his name does not appear on that Journal. He subsequently removed to New York city. In the latter part of his life he became a Methodist minister, and as such, G. Sec. Ridgely met him at a camp-meeting near the city of Baltimore, and had the pleasure of passing a pleasant evening with him. He had at that time fond memories of his early love for Odd Fellowship, and discoursed proudly of its magnificent mission. This was about the year 1865. He died in 1869. His death was announced at the session of the G. L. of U. S. of that year, by Rep. Ross of New Jersey, as Rev. Bro. John Pearce, P. G. Rep. of New Jersey.

This brief biographical sketch presents a representative man of his times, who, in co-operation with his compeers, toiled earnestly for Odd Fellowship when its laborers were few and inexperienced. It covers a period of twenty years, during all of which time he was a zealous, active, and devoted brother to an unpopular cause, but which, in his opinion, was full of good promise. He was called to fill many offices of the Order, from that of N. G. of the first lodge in Pa., to that of D. G. Sire of the G. Lodge of the U. S. John Pearce's name will go down to posterity as the honored cotemporary of and co-laborer with Thomas Wildey, and it will be ever cherished as that of a high-toned and honorable citizen and enlightened Odd Fellow.

His connection with the Order in New Jersey is our apology for a short notice of its introduction into that locality.

NEW JERSEY.

But four States united in forming a G. Lodge of the United States. No new States came in until 1827 and 1829. It was in the latter year that New Jersey was invaded, by the organization of a subordinate lodge. The petition came from brothers George Dare, William A. H. Dare, Howell Stokes, William Middleton,

and George Roseman. The G. Committee granted them a charter for New Jersey Lodge, No. 1, to be located at Camden. This was on the 30th day of March, 1829, and at the close of the first decade. The Movable Committee say, "We visited Camden in New Jersey, and opened New Jersey Lodge, No. 1. We installed their officers, furnished them with necessary information, and left them with a good prospect of success." The early history of this mother lodge has not been preserved. It continued until the year 1835, when its charter was surrendered. It lay dormant until 1847, when the charter was reclaimed. Since that time there has been no interruption to its prosperity, and it is now strong and flourishing, as becomes the first on the roll of the State.

The next movement was made in Paterson. The traditions claim that ancient Odd Fellowship had been already planted in that city. It seems beyond dispute that such was the fact. These informal meetings began in 1828. It is even contended that a regular lodge was instituted under a charter from the Manchester Unity, but no such document has been found. To the contrary, P. G. S. Kennedy attributes the first movement at this place to quite a different cause. We have, in the chapter on New York, told the story of the erratic course of Strangers' Refuge Lodge, No. 4, of that jurisdiction. The lodge was expelled for insubordination. It then set up as a G. Lodge, but had no success in that direction, and was glad to return. A dispensation was granted to open a lodge in Paterson by this spurious body, and the document, dated October 18th, 1828, purporting to be "granted by the Strangers' Refuge Lodge of the Independent Order of Odd Fellows, No. 1, of the City of New York, to five brothers residing in Paterson, in the State of New Jersey, to form a lodge under the name and title of the Benevolent Lodge, No. 1, of the Paterson District," is preserved in the archives of the G. L. U. S. In June, 1829, the Movable Committee healed the breach between No. 4 and its Grand Lodge. On learning of the outstanding dispensation, they gave notice of its invalidity, and requested the grantees to ask for a legal existence. The record of the G. L. of the U. S. is somewhat contradictory of this story. That record as made up, is two months earlier than the narrative. It reports a meeting of the G. Committee on the 10th of April, 1829, to receive a petition. It was

from Brothers John Armitage, Abraham Douckersly, William Williams, John Douckersly, and James McKim, praying for a charter for a lodge to be located at Paterson, New Jersey, and hailed by the title of Benevolent Lodge, No. 2. The prayer was granted, and the lodge opened. Kennedy says the original charter fee which was to have been paid to the expelled lodge, was turned over to Wildey for his G. Lodge. It is probable that the P. G. Sire was correct, as the lodge was not opened until 1830. It was not until August 3, 1833, that the G. Lodge of New Jersey was established. G. S. Wildey presented the charter. The following were elected and installed: John Pearce, G. M.; Crispin Taylor, D. G. M.; William Thompson, G. W.; S. Sutton, G. Sec.; J. R. Graham, G. Treas., and John Pearce, G. Rep. to the G. L. of the U. S.

John Pearce had the high honor of being the first elected Representative of New Jersey, and the second of Pennsylvania. He represented the latter body in 1829.

But to return: James Day, the first Vice Grand of Lodge No. 1, was born in England, and was a dry goods trader, at No. 221 South Second Street, Philadelphia. He was an active member of Pennsylvania Lodge, was highly respected by his fellow-members, and occupied a very respectable standing in the business community. He was chosen first V. G. by common consent, and was regarded with general favor in the organization of the lodge. By some strange perversity, for a man of his position in society and of his education, it turned out, upon his own confession, that he had attended the first meeting at Upton's to form a lodge of Odd Fellows in Philadelphia, and had participated therein, passing himself off as an English Odd Fellow, when in fact he had never belonged to the Order in England or elsewhere. This fact was promptly communicated to the G. Lodge of the State, where, as may naturally be supposed, it gave rise to mortification, mingled with indignation and a general spirit of resentment. The character of the offence awakened unanimity of feeling, which resulted in the following peremptory action, November 22d, 1824:

"Whereas Bro. James Day, by his own confession, has been guilty of imposition and fraud upon the Order, and whereas such imposition and fraud is deserving of censure and punishment, Therefore, be it ordered, that the said James Day be sus-

pended from the rights and privileges of the Order, until the sitting of the G. Lodge of Md. and of the U. S., and his case can be decided upon. *Resolved*, that a copy of these proceedings be sent to each lodge in this State, and to the G. Lodge of Md. and of the U. S." The case thus found its way to the supreme tribunal of the Order, at an adjourned session of that body, held at Baltimore, Nov. 22d, 1824. This being also the precise date of its presentation in the G. Lodge of Pennsylvania, error and discrepancy exist which we cannot reconcile; it is however by no means material. The order adopted in the premises in the supreme body was also peremptory, and in the following words: "*Resolved*, that it be *recommended*, that the said Mr. Day be excluded from entering any lodge of the I. O. F. throughout the globe." This order was considered at a special meeting of the G. Lodge of Pa., held Dec. 16th, 1824, concurred in, and the G. Sec. instructed to inform Mr. Day of his expulsion. Subsequently Washington Lodge, No. 2, of Pa., of which Mr. Day had previously become a member by deposit of his card from Pennsylvania Lodge, No. 1, moved by sympathy in Mr. Day's behalf, which his personal popularity and active service as an Odd Fellow had awakened, appointed a committee to petition the G. Lodge of Pennsylvania to reconsider its decision. This proceeding failed. The lodge was informed that the Supreme Grand Body had confirmed the expulsion.

The lodge was not to be so easily disposed of, but at once addressed a further appeal to the G. Lodge of Md. and of the U. S. To this appeal a response was received declining jurisdiction in the premises, and recommending the presentation of the subject to the G. Lodge of Pennsylvania. These facts being made known to the G. Lodge of Pa., accompanied by a petition from Day for restoration to membership in the Order, March 14th, 1825, the following resolution was adopted: "*Resolved*, that the said James Day be admitted to the rights and privileges of the Order, on condition that he be regularly initiated, provided the concurrence of the G. Lodge of Md. and of the U. S. be had thereto, and that a committee of three be appointed to confer with that Grand Body on the subject." At a special session of the G. Lodge of Pa., held June 14th, 1825, official information was communicated to that Grand Body, of the concurrence of the Supreme Grand Body in the re-admission of

James Day to the Order, upon compliance with the condition imposed, when it was "*Resolved*, that James Day shall be initiated by this G. Lodge, and be entitled to the degrees he has received, upon payment of the amount of fees charged by the subordinate lodge, and that a committee be appointed to convey the above resolution to James Day and receive his answer." At a future day, specially assigned, August 1st, 1825, James Day was regularly initiated into the Order by the G. Lodge of Pa., upon payment of the usual fee, and by special permission was readmitted a member of Washington Lodge, No. 2. He continued for many years thereafter to be a zealous Odd Fellow, highly esteemed and respected by his brethren. The wonder remains, how such a man could have been tempted to this departure from good morals. Thus ends this singular episode in the history of Pennsylvania Odd Fellowship.

The name of John B. Robinson appears on the record as that of the leading spirit, in conjunction with John Upton, in the formation of the first lodge of Odd Fellows in Pennsylvania. After he had witnessed the accomplishment of this purpose, he returned to New York, of which city he was a resident. At the institution of the G. Lodge of New York by Thomas Wildey, G. M., June 24th, 1823, he was installed as the first G. M. of that jurisdiction. We judge rather by the services which he performed in the two jurisdictions than by any special facts noted on the record, that Bro. Robinson was an intelligent and useful member, and one to whose influence and character the Order is largely indebted.

Samuel Croucher was also of English origin, and carried on the business of cooper and gauger at No. 125 New Street, afterwards at No. 22 Sugar Alley. He was the Guardian of the first lodge, otherwise we have no mention of him by tradition or on the record.

PENNSYLVANIA LODGE, NO. 1.

This lodge continued to prosper; the existence of a State G. Lodge had not diverted the attention of the members from the subordinate. No other lodge had been instituted, nor was any in contemplation. Washington Lodge, No. 2, was the next projected, but was not chartered till February 2d, 1824. Little change, there-

fore, was produced in the Order by the formation of the G. Lodge of the State. The all-absorbing interest still centered in the subordinate. There the convivial spirits met, and built their social altar, around which they nightly worshipped, practicing Odd Fellowship literally, as was their wont in England. Pennsylvania Lodge, No. 1, under such auspices, became a success, socially, numerically, and financially, although the jurisdiction was convulsed with the anti-masonic delusion, from circumference to its very center. Odd Fellowship nevertheless maintained its position in spite of this deluge of popular fury. The greater the persecution directed against the Order, the greater the persistent devotion and heroism of the members; thus the severe trials of the lodge strengthened its love for the Order and its tenacity of life. This experience entered into its education and guided its career, adding to its members, resources, and usefulness. Ultimately the lodge rode out this great storm and survived it. It continued to prosper until the end of the first decade of the Order, maintaining its position, filling its ranks with new recruits, and furnishing abundant material for forming new lodges, in which way its greatest depletion of membership arose.

As new lodges increased, the spirit of emulation and jealousy appeared among them and disturbed their harmony. The G. Lodge began to increase and to attract interest, and Lodge No. 1 found its influence, in a great degree, offset by younger lodges. Ultimately, suspecting adverse counsels in the Grand Body, it became unfriendly to it; which alienation increased under the encouragement of a young leader in the lodge, who led it to insubordination. As here begins an important epoch in the history of the Order in Pennsylvania, threatening collision of jurisdiction and endangering its union, the narrative will be given with sufficient detail to render its salient points intelligible. The facts in the matter of the insubordination of Pennsylvania Lodge, No. 1, and the ultimate vacation of its charter by the G. Lodge of Pa., cover quite an extended area, and embrace various complications, but the essential issues lie in a nutshell. We present them condensed only so far as they may be, without the suppression of anything material, or the omission of any principle or practice adjudicated. We have already stated the case generally in the chapter on the G. L. of the U. S.

Thomas P. McMahon, a member of Pennsylvania Lodge, No. 1, was a candidate for the office of N. G. of the lodge. He had not served in the office of V. G. for a regular term, as the law required. To enable the lodge to overcome this objection, it passed a resolution to suspend the law requiring service as V. G., and elected and installed him N. G. Exception was taken to this illegal proceeding, which the G. Lodge promptly sustained. Contemporaneously with this, an appeal came before the G. Lodge from one P. G. Field, who had been arraigned, tried and expelled from Lodge No. 1 for unbecoming conduct. The state of irritation produced upon Lodge No. 1 by the very decided action of the G. Lodge, in enforcing a general law coeval with the existence of the Order, was highly inflamed by the counsels and influence of Bro. McMahon. The revolutionary state into which the lodge was plunged, awakened a corresponding purpose in the G. Lodge to vindicate its authority. Thus the issue was at once raised and the conflict set on foot. The loyal and conservative minority of the lodge protested in vain, and ultimately sixty-nine of the membership of Lodge No. 1 presented formal charges against T. P. McMahon, their N. G. Subsequently a second charge was preferred against Bro. McMahon.

These charges were referred to a committee, who reported unanimously, that the charge "of subverting the G. Lodge was fully and incontrovertibly established." A communication was received from Bro. McMahon, of Lodge No. 1, accompanied by a protest, which was, for want of time, postponed. This communication was considered at a subsequent day, and being regarded as indecorous, an order was passed requiring from Bro. McMahon an apology to the G. Lodge. A suitable apology was accordingly presented and accepted. At a subsequent meeting of the G. Lodge, the following communication was received from Lodge No. 1: "Resolved, that the G. Lodge be requested to furnish this lodge a copy of the charges preferred against P. G. Thomas P. McMahon, by some brothers of this lodge, so that we may ascertain whether he is guilty or not, and if not guilty, that the said charges may be not recorded against him." This communication was postponed for the time being. Meanwhile, the committee to whom the appeal of Bro. Field had been referred, made a report, reversing the decision of expulsion against him by Pennsylvania Lodge, No. 1, and ordering his restoration to membership.

Upon the reception of this decision by Pennsylvania Lodge, a perfect tempest of passion carried away the majority, who passed a resolution peremptorily to return the paper to the G. Lodge. This was accordingly done; whereupon the G. Lodge took proper order to vacate the charter of the lodge. The execution of this order was referred to a special committee. Their report, accompanied with the following resolution, was made to the G. Lodge, and was adopted, yeas 38, nays 7: "Resolved, that the Warrant or Dispensation of Pennsylvania Lodge, No. 1, be vacated, and the said lodge be dissolved, for a violation of the rules and regulations of the Order and of this G. Lodge." The G. M. accordingly proceeded to carry into effect, as far as was practicable, the order of vacation; but in the effort to get the charter of the lodge, it was found that it had been clandestinely removed. Bro. McMahon, meanwhile, having apologized to the G. Lodge, after his apology had been declared satisfactory, presented a certificate of election as a P. N. G. of Pennsylvania Lodge, No. 1. A ballot took place, and it was found that four black balls had been deposited; the ballot was thereupon renewed, with the same result. Thus ended this senseless, stubborn and wholly unjustifiable conflict of authority between a subordinate and its superior. But the struggle on the part of No. 1 did not end here. Upon the refusal of the G. Lodge of Pa. to admit P. G. McMahon to membership, an informal appeal was made by Lodge No. 1 to Bro. Thomas Wildey, then G. Sire, which he incautiously, and without authority of law, entertained, and thus unwisely gave "aid and comfort" to that lodge. His decision, had it referred exclusively to the abstract question as to whether a G. Lodge could go outside of a P. G.'s certificate of proper service in the chair under the seal of his lodge for a full term, and had he been authorized by law to take cognizance of the appeal, might have been sound and conformable to our laws; but under the circumstances was wholly unwarranted.

The G. L. of Pa. so held, and firmly insisted on vindicating its authority, to which Bro. Wildey and the G. L. of the U. S. in the end gracefully yielded. Thus ended the unfortunate conflict. The loyal material of Pennsylvania Lodge, No. 1, was subsequently re-chartered, and with various fortunes still survives. To avoid detail we have omitted the quotation of official proceedings, authorities and correspondence.

The disloyal element continued a bitter rebellion for some year or two, claiming to be the true G. Lodge of the State, and struggling for the funds of the lodge. Receiving no countenance or encouragement from the legitimate Order anywhere, it ultimately submitted to inevitable collapse and disappeared. A considerable portion of the funds was recovered by the newly chartered lodge. There are some fugitive memorials of this early and serious rebellion against the G. Lodge of Pa., but they rather interest the local jurisdiction than the Order at large; we accordingly pass them, remarking only, that the defence of the disloyal lodge is presented in a printed pamphlet, entitled "The Testimony of Truth," published in Philadelphia during the controversy, to which the reader is referred.

After passing this severe ordeal, the reorganized Pennsylvania Lodge, No. 1, maintained its former good standing, and contributed its full share of materials for new lodges, which were now springing up, when suddenly and unexpectedly, at a meeting of the lodge, July 5th, 1843, when but few members were present, without notice, a resolution was passed to surrender the charter of the lodge, its books and funds, to the G. Lodge. So soon as this information was generally diffused among the brotherhood, it awakened a general sentiment of mingled surprise and sorrow. The prompt and decided course of the G. Master of the State soon checked this movement and preserved the life of the lodge. Upon the application of a constitutional number of the members for a restoration of the charter, it was, on July 24th, 1843, restored, and on July 26th, 1843, the lodge was re-instituted by G. M. John C. Yeager, after an *interregnum* of two meetings. Thus, with the loss of official life, by surrender of charter in 1829, making altogether four omissions of regular meetings in 54 years, this lodge presents a career of official life most extraordinary.

It has earned a proud record. It is still a great and flourishing lodge, with a hundred and twenty-four members, three thousand dollars in the treasury, and a resolution fixed in the hearts of its members to hold its proud position as the pioneer lodge of Pennsylvania. Few lodges or societies of men have passed through the ordeal to which this lodge has been subjected. Such appears to have been the experience of every pioneer effort in social organization, moral reform, science, art or general

philosophy, in none of which has ultimate success been accomplished without an arduous struggle. Extraordinary circumstances produce extraordinary men, who are developed and brought to the front by them. Pennsylvania Lodge, No. 1, is an illustration of this principle; for in every one of its many trials, during its battle for life, it could always rely upon the aid and co-operation of the best and most reliable material. It is to be hoped that this spirit of devotion to our Order will never die, indeed that it may never slumber, in the good old commonwealth of Pennsylvania, and that Lodge No. 1 may be perpetual.

SUBORDINATE LODGES DURING THE FIRST DECADE.

Washington Lodge, No. 2, the second lodge instituted in Pennsylvania, was located in Philadelphia; it was also the first chartered by the G. Lodge of the State, No. 1 having derived its charter from the G. Lodge of Md. and of the U. S. The charter of No. 2 was granted February 2d, 1824, upon the petition of R. H. Bartle, David Perry, R. Travellers, Henry Cross, Thomas Weatherby, James Clark and John Sturges. The lodge was instituted March 23d, 1824. Its career since that day has been a fortunate one. Its progress has been onward in an unbroken line of official life. No check or hindrance of any kind has interrupted its good fortune. Nor has it ever entirely suspended payment of weekly benefits to its sick, for over a half century. None of its founders now survive, and many of their cotemporaries have also passed away. The minutes of the lodge have been well kept, and are carefully preserved. These valuable memorials indicate that no one lodge in the jurisdiction has contributed more liberally, from its ranks and from its treasury, for the diffusion and welfare of Odd Fellowship.

Lodges Nos. 3, 8, 9, 13, 22 and 23 were chiefly recruited from this lodge. The last two, Nos. 22 and 23, were liberally assisted by a money contribution, amounting to \$377.88. It has had a great tenacity of life, considering the heavy drafts made upon it for the formation of new lodges, as well as the natural losses from death, during its continued career. Superadd to this heavy drain the fearful and ceaseless loss arising from non-payment of dues, which surpasses the mortality of the membership, and we may well pause and admire the spirit of devotion

and love for Odd Fellowship which has so bravely sustained Washington Lodge, No. 2, especially when we consider that all the early lodges set out upon the prevailing erroneous system of "dues and benefits," without regard to the just proportion of the one to the other, arising out of the character and nature of the risk, the circumstances of age, health, and such other considerations as in a greater or less degree control the situation.

Here it may be appropriately remarked, for the benefit of existing lodges, that if proper consideration had been given to the subject of "dues and benefits" in early years, and to the proper and just relation between them in regulating, according to scientific rules, the ever-increasing and varying risks of human life, instead of persistently and recklessly defying their daily monitions, our lodges would be as young and vigorous, financially, as when in the meridian of life and crowded with members. The records of this lodge are full of experience, and demonstrate forcibly the value of such organizations. Instances are shown of relief to confirmed and chronic invalids, who have been pensioners year after year until death; during all which period the lodge has faithfully discharged its duty. In 1862 the funds of the lodge were so reduced that it had to appeal for aid to the sister lodges of the State. This appeal was promptly and generously responded to. Washington Lodge, No. 2, was thereby enabled to maintain its position and standing in the Order. It is at this time in a flourishing condition, with 232 members, and \$2574.37 in its treasury. In March, 1874, it celebrated its semi-centennial anniversary. On that occasion an interesting address was delivered by Thomas M. Armstrong, P. G. The statements made by the orator were chiefly of interest, by reason of their recital of memorials of early Odd Fellowship in Pennsylvania. From this address we find that its financial condition, at the close of the first quarter, was as follows: Received from members, \$48.09; from bar, \$41.37; from the proceeds of a ball, \$7.67; making a total of \$97.13. The expenses were \$84.18; leaving a balance in the treasury of \$12.95. The initiation fee was \$2.00, weekly dues 6½ cents; fines, which appeared to be an important item of revenue, were large and embraced a wide field. The by-laws provided that every brother should pay 6½ cents per week, whether he attended the lodge or not.

Originally, in England, tradition says, there were no regular dues assessed, but only those present were required to pay 6½ cents on the Warden's axe. This by-law would appear to confirm that tradition. The early minutes also enforce this idea, and show that visiting brethren were required to pay 6½ cents. Visitors were frequently invited to occupy the officers' chairs, and to participate in the discussions and business of the evening. Relief was also extended, as the demand arose, proportionately to the state of the treasury and the necessities of the case. Candidates under 21 years of age were eligible to membership up to September, 1826, after which, and for a considerable time after the first decade, the G. Lodge exercised the prerogative of granting dispensations to lodges for such a purpose. At the beginning of the beneficial system, the amount generally allowed was \$2.50 per week. The initiation fee varied from two to three dollars, until it ultimately reached \$7.50, which last amount created a decided opposition among the lodges, resulting in the establishment, by law, of a minimum rate of \$5.00, leaving the maximum to the discretion of the lodge. Another article of the by-laws which suggests the English system of membership, was the provision of 25 cents for a deposit of card.

The withdrawal card used in Pennsylvania during the latter part of the first decade, when each lodge supplied its own cards, contained the following proviso: "The brother who holds this certificate must deposit the same in a lodge, after getting employment, provided he is within five miles of where a lodge is held." As it was obligatory upon the brother to deposit his card, under such circumstances, it must have been correspondingly obligatory upon the lodge to receive it. This loose system, with many other illy devised schemes, was superseded by the necessity of proper protection to the lodges and of their treasury. It was wholly abandoned, and the wise and prudent system adopted, giving the lodge the right of investigation of character, of ballot, and the payment of proper fees. It was in fact the main source of difficulty between the American Order and the Manchester Unity, at Wigan, England, in 1842, on arranging for visitations to lodges by their respective members, to each other's lodges, and it ever will continue to be a difficulty in that direction, when that question shall, if ever, be again seriously considered. The term of office, at the time referred to, was for three months, or a quarter.

As the Order grew numerically, the contest became active among the members, the P. Grands frequently opposing the N. G. for the N. G.'s chair, and several candidates running for each chair. The zeal and activity of the members of this lodge was a matter of observation and remark. In 1828, the lodge initiated 109 candidates; in 1829, 152 were initiated. The record also shows that many were rejected. To contrast Odd Fellows' lodges in early days, as then conducted, with those of the present day, we present the following account of a lodge meeting, furnished by P. G. M. Pryor, of this jurisdiction, who was initiated April 13th, 1824.

There was, says Bro. Pryor, in one corner of the lodge room a regularly fitted up and furnished bar, under charge of an officer called the *Host*, who conducted it for the benefit of the lodge, the receipts, as we have seen, being a part of the revenue of the lodge, kept open, however, only during lodge hours; the seats or benches, occupied by the members, being supplied with shelves for the glasses, mugs and pipes. After the lodge was opened, the first step in business, by the N. G., was to direct the members to make their calls upon the Host for what they wanted to drink, and to pay for it; this being done, and the supply forthcoming, the N. G. would rise and offer a sentiment, to which all present drank. He would then call first on the V. G. and on each officer in turn, who would in like manner offer a sentiment. After the various sentiments and toasts of the officers had been drank, the lodge business would proceed by reading the minutes of the last meeting. If a candidate was in waiting for initiation, which was usually the case, that ceremony was dispatched, when the N. G., at the conclusion of it, would offer the usual toast, to wit: "The health, wealth and prosperity of our newly initiated brother, with the honors of the Order," which were given with vim, and his health drank with corresponding zest. The members would now renew their calls upon the Host during the business hours of the lodge, but were always orderly, none becoming intoxicated, or in any manner disturbing the harmony of the proceedings. Strict moderation was enjoined, and all excesses discouraged and punished. The N. G., in the absence of other subjects of interest before the lodge, would during the evening occasionally call upon some member or visitor for a toast, sentiment or song, which was generally responded to. When the

hour arrived for closing, which was punctually observed, the cabalistic phrase of "closed in Ancient Form" was recorded on the minutes with the general transactions of the night.

The following is a copy of the minutes of one of those meetings, taken from an historical sketch prepared by Bro. T. N. Armstrong, P. G.

PHILADELPHIA, April 13th, 1824.

At a stated meeting of Washington Lodge, No. 2, I. O. O. F., held this evening in Bread Street, the following passed: (videlicet) Toast by N. G. Bartle, "The President of the United States." Toast by the same, "Odd Fellowship throughout the Globe." Minutes of the preceding meeting read and adopted. Committee of inquiry in the case of S. Pryor reported favorably. V. G. Weatherby appointed Bro. Gravenstein R. Supporter, Bro. Childs, L. Supporter. A ballot was taken, and S. Pryor was unanimously elected. The dispensation was presented to Lodge No. 2, with a hope that it will be used with discretion, and become an ornament to the Order. Mr. Pryor was duly initiated into the mysteries of the honorable Order, and paid two dollars. Bro. Cross sang, "Far, far removed from noise and smoke." Bro. Craycroft proposed for membership, Wm. J. Bur-niston, turner, Cresson Alley, near Fifth Street, aged 32 years. Toast by N. G. Bartle, "Unity." N. G. Bartle proposed A. McDowell as a candidate. Song by D. G. M. Small, "Ben Bob Stay." Toast by V. G. Weatherby, "Union among Odd Fellows throughout the Globe." N. G. Bartle suggested the propriety of having a ball on Monday evening; and upon taking the yeas and nays, the yeas had a majority. A committee consisting of Brothers Richardson, Cross, Gravenstein, Pryor and Parry were appointed to make arrangements. The Investigating Committee reported favorably on S. Whittle; when upon balloting he was duly elected and initiated into the mysteries of the Order, and paid \$1.50. N. G. Bartle and Bros. Thackera, Gravenstein, Childs, Cross, Weatherby, Craycroft, Parry and Gilmore paid each 6½ cents. Toast by N. G. Bartle, "The health, wealth and prosperity of the Grand Lodge," (with the honors of the Order). Toast by D. G. M. Small, "May you prosper and never know want." Toast by N. G. Bartle, "Health, wealth and prosperity to our newly initiated brothers, may they live long and die happy," (with the honors of the Order). *Resolved*: That the books brought this evening by P. G. Richardson, be accepted and the bill paid. Bro. Cross sang, "Lango Lee." Toast by P. G. Day, "May you meet more numerously and never less respectably." N. G. Bartle proposed G. Cornwell as a candidate, residence High Street, above Eleventh. Bros. Parry and Gilmore were appointed a committee of inquiry. Amount col-

lected \$5.18. Amount collected from bar, \$2.25. Total, \$7.43. N. G. Bartle sang "Auld Lang Syne." Toast by V. G. Weatherby, "Odd Fellows, may they ever enjoy an independent spirit." After which the lodge was closed in Ancient Form.

J. AIKEN, JR., Sec. *pro tem*.

Wayne Lodge, No. 3, was chartered December 16th, 1824, upon the petition of R. H. Bartle, M. G. Carlin, Samuel Pryor, Samuel Whittle, Jesse Childs and William Fowler. It was instituted on the fifth anniversary of the Order, Dec. 26th, 1824. From the experience and peculiar adaptation of Bro. Bartle as a presiding officer, it may be taken for granted that No. 3 followed in the footsteps of Nos. 1 and 2. The minutes of No. 2 record the fact, that social visitations from sister lodges were no uncommon thing, and, whilst they had abandoned recording the convivial transactions, the payment of a grocery bill, and the postponement of the hour of adjournment, are items suggestive of the peculiar business indulged in on such occasions. The lodge for some reason was obliged to surrender its charter, Oct. 8th, 1827. The Order was now moving slowly, the lodges generally doing but little business. With the exception of Lodge No. 4, which was located in the upper part of the county, no new lodge was chartered for over three years. On September 29th, 1828, the charter of Wayne Lodge, No. 3, was restored. It was immediately reinstated, and resumed its work, together with the six new lodges which had been chartered during the year. Rejuvenated by a new impetus, it at once moved off prosperously, and has since never flagged, having upon its roll, March 1st, 1875, 232 members, and \$1617.44 in its treasury.

Morning Star Lodge, No. 4, situated in Kensington, near Philadelphia, was instituted March 13th, 1826, under a charter from the G. Lodge of Pennsylvania, granted Feb. 13th, 1826. When instituted, Kensington was in the county of Philadelphia, north of the city line, and the location was known as the suburbs of the city. The G. Sec. Samuel Pryor, in a letter to the G. Sire, dated Nov. 22d, 1826, as a reason for an early supply of degree books, remarked that this lodge was located a considerable distance from the city. The first place of meeting provided for this lodge was on the Frankford Road, opposite to Bedford Street, the name of which had been changed to Wildey Street. The place selected was over a tavern kept by one Taylor Brandt.

For a short time, the practice of having drinks ordered up to the lodge was indulged, after lodge hours, and also of enjoying song, toast, and sentiment, after the English style. We are indebted to Bro. John Devlin, one of the most active members of the Order, now a member of Pennsylvania Lodge, No. 26, and of Siloam Encampment, No. 17, boarding at this house when the lodge was instituted, for some interesting and rather amusing incidents connected with Odd Fellowship of that day. The formation of the fourth Lodge was the first movement to extend the Order beyond the city. It became the pioneer lodge in building an Odd Fellows Hall. The magnitude of the undertaking involved the lodge, and although its experience was depressing and embarrassing, it succeeded in erecting, and occupying for a time, a substantial, handsome and imposing edifice on Richmond Street. This building was formally dedicated to the purposes of the Order in May, 1831. Bro. Howell Hopkins, P. G. Sire, delivered the dedicatory address, in his usual happy and eloquent style.

The G. Lodge of the State undertook to assist the lodge in this indiscreet enterprise, by creating a loan for the aid of the hall debt, but the scheme failed, and the building was sold by the creditors on Nov. 20th, 1833. It was purchased at Sheriff's sale for \$4300, by Bro. H. Hopkins, P. G. Sire. Bro. Hopkins offered the property to the G. Lodge at its cost, which was quite a low figure. Efforts were again made by the G. Lodge to interpose, but without success. This building remained the property of Bro. Hopkins until his death; it was then sold by his legal representatives, and was purchased by Kensington Lodge, No. 211, of the Masonic Order, by which it was altered at a heavy expense, and adapted to their convenience and taste. It is now one of the handsomest Masonic Temples in the State outside of the city of Philadelphia. Thus ended the premature attempt of this lodge to erect a hall for its accommodation, a result which reasonable calculation might have justly predicted. Morning Star Lodge, No. 4, was staggered by this serious experience; nevertheless it struggled through the darkest days of the Order, until August 17th, 1840, when it succumbed to the necessities of its position, and surrendered its charter. Its suspension of work was of comparatively short duration. On March 22d, 1841, the charter was restored upon a constitutional application, and the lodge was reinstated, March 26th, 1841, and is now in a highly

prosperous condition. Such was the ordeal through which most of the pioneer lodges of the State had to pass. The struggle and sacrifices incident to such fearful experiences, to enable them to maintain their existence, displayed a heroism and zeal worthy of the great cause which animated them. This lodge has now 266 members, and \$6868.56 in the treasury.

Franklin Lodge, No. 5, was applied for by Lawrence O'Connor, Ezra T. Garrett, Benjamin Bates, Jr., Stephen Child, James L. Harris, John Brook, and William Stratton, and was chartered January 14th, 1828. It was instituted soon thereafter, nearly two years having elapsed since the charter was granted for No. 4. During this interval a great change had taken place. The bar and all convivial practices had been formally abolished, and the Independent Order of Odd Fellows had been thoroughly Americanized. Franklin Lodge, No. 5, was the first new lodge opened, under the auspicious promise, and nobly did the lodge in its career of life respond to the just expectation foreshadowed by the new era which had been entered upon. The early minutes of the lodge have been lost, a misfortune which appears to have been frequent in the Order. Diligent search has been made for the book, but without success. This misfortune may deprive us of some incidents connected with the reformed order of lodge work, and of its manner of introduction. We are not in doubt, however, of the important fact that Franklin Lodge, No. 5, was a perfect success, nobly fulfilling its mission as a prosperous and zealous subordinate lodge under the jurisdiction of the G. Lodge of Pennsylvania. It now numbers 255 members, with a fund of \$12,076.50.

General Marion Lodge, No. 6, was authorized by the G. Lodge of Pennsylvania upon the application of John Cross, James McMullin, J. H. Wilson, Isaiah Quig, Wm. Graham, Lewis Huntsman, Chalkley Baker, and Peter Frank, on March 10, 1828, upon the condition that it should be held in Kensington, or in the city. The lodge was instituted in the hall at Seventh and Chestnut Streets, and has continued to meet in the city since, with a reasonable success. It has had the good fortune to possess among its members enough active and attentive material to maintain its organization in proper health, and to always meet its just obligations to its membership. It has now 126 members, with a fund of \$1534.59.

Hermann Lodge, No. 7, was instituted upon the petition of Henry Heiser, John B. Schambaugh, John Diddlebough, Israel Gardey, Charles H. Leigh, Michael Freid, Abraham Kniauros and Lewis Hurilson, presented to the Grand Lodge, June 9th, 1828, for a charter for a lodge to be located in Kensington, to work in the German language, to be called Herman Lodge, No. 7. The charter was granted July 14th, 1828. The lodge was instituted July 28th, 1828. This was the second German lodge chartered in the United States; William Tell Lodge, No. 4, at Baltimore, Maryland, having been chartered Jan'y 16th, 1827. By the authority of the G. Lodge of the U. S., the G. L. of Pennsylvania appointed a committee to have the work translated into the German language. This was done, and was the first translation of the ritual into a foreign language. It afterwards become the property of the G. Lodge of the U. S. The uninterrupted harmony and prosperity of the German lodges, up to the present time, confirms the wisdom of this action of the G. Lodge. Associations for the encouragement of provident foresight and proper protection of their families in case of sickness or misfortune, seem to be in sympathy with the German character. The effort of the Germans appears very generally to be put forth in securing a home and refuge for their sick and suffering. The German lodges are among the most successful in the Order throughout the general jurisdiction. This lodge has now 371 members and \$6225.69 in its treasury.

Rising Sun Lodge, No. 8, was chartered July 14th, 1828, upon the petition of Joseph Burroughs, Robert Tomlinson, Thomas Pendlebury, James W. Charlton, and others. It was instituted July 28th, 1828. It was designed at first to be located in Rising Sun Village, about three miles from the city and two miles from Frankford, but, from some cause not now known, it was instituted at the General Pike Hotel in Frankford, where it is still located, being a part of the 23d ward of the city. The members generally were Englishmen, engaged in the various manufactures located in the neighborhood, but gradually citizens joined it from all nationalities, and its career began to brighten. It has had for many years good fortune, and fulfilled its mission successfully. Of late years, however, it has been sustained chiefly by the most persistent efforts of its members. An appeal to the other lodges in the State for assistance, met with a prompt and

liberal response. The members are comparatively few in numbers and advanced in years, affording an example which should be a timely warning, for a proper adjustment by lodges of their scale of dues and benefits. The membership numbers 57, and the funds amount to \$665.78.

Mechanics' Lodge, No. 9, was located in the city of Pittsburgh. The charter was granted December 29th, 1828, upon the petition of James Wright, P. G. of Washington Lodge, No. 1, of Baltimore; Wm. Creacey and Joseph Charles of Washington Lodge, No. 2, Philadelphia; James Paul and John Byers, of Morning Star Lodge, No. 4, of Philadelphia. The name of Wm. Creacey was stricken from the petition. The lodge was instituted January 6th, 1829, by Thomas Small, P. G. M., as a special deputy. This was the first lodge instituted in Pennsylvania outside the city and county of Philadelphia, and the first Odd Fellows' lodge instituted west of the Alleghany Mountains. In view of this important fact, the G. Lodge adopted proper legislation to guard and protect it, as a pioneer lodge in a distant county, and to maintain a proper supervision over its operations. Accordingly the following proceeding was had: "*Resolved*: That the G. Master be authorized to appoint a D. G. M. to reside in Pittsburgh, who shall hold his office during the remainder of the term of service of the present G. M., and may again be appointed by his successor, subject always to removal by the G. Lodge. His duty shall be to see that the ancient rules and customs of the Order are adhered to, and that the constitution, charges, regulations and laws of the G. Lodge be obeyed. He shall transmit to the G. Secretary quarterly reports of the lodge, together with the percentage of their income, and all communications to the lodge shall be made through him. He shall from time to time inform the G. Lodge of the situation and progress of the lodges under his charge. He shall be permitted to wear the same regalia as is worn by the elected D. G. M., and shall be treated with the same respect as if he were present."

In the month of May, 1829, soon after the organization of this lodge, the house in which it was located took fire and burned down, the lodge losing severely in fixtures, regalia and lodge paraphernalia. The G. Lodge regarding the loss as a severe calamity to the whole Order, involving, as it did, the success of the

movement in diffusing the system westward, appointed a committee to lay the subject of assistance to the lodge before the Order in the city and county of Philadelphia. This committee subsequently reported that the following lodges had contributed the several sums affixed to their respective names, to wit: Pennsylvania Lodge, No. 1, \$15.00; Washington Lodge, No. 2, \$15.00; Morning Star Lodge, No. 4, \$5.00; Franklin Lodge, No. 5, \$10.00; Gen. Marion Lodge, No. 6, \$5.00; Herman Lodge, No. 7, \$5.00; Kensington Lodge, No. 11, \$5.00; Jefferson Lodge, No. 12, \$5.00; Philadelphia Lodge, No. 13, \$5.00. The contribution, considering the magnitude of the loss, was light; but the Order, at the time, was, comparatively speaking, poor and feeble in resources, each lodge being actively engaged in providing for its own immediate necessities, and at times struggling for its own existence. Nevertheless, the amount was gratefully received and wisely applied. This act of fraternal kindness soon brought the Order in Pittsburgh into favorable notice and made it popular. With the encouragement thus received, it soon re-established its lodge, and began to prosper.

The Order has continued to prosper in Alleghany County, being the second county, as Pittsburgh is the second city, in the State, in which the Order was established, maintaining the same relative position in Odd Fellowship, ranking next to Philadelphia in the number of lodges, members and wealth. This was an important point at which to repair the loss sustained, as well as to strengthen the position. At that day the tide of emigration was active, and mainly directed westward, through this growing manufacturing city. Long before the advent of railroads, this city was the great highway to the west. There was no place on the American continent better adapted for facilitating the diffusion of our Order, and none, it is believed, which contributed more in that direction than Pittsburgh. It was the central point of travellers and emigrants going west and returning east. The lodge wisely instituted at this point, rapidly recovered from its severe trial and increased its numbers. Many instances are related of timely assistance rendered to weary and afflicted brethren and their families who were seeking new homes in the west, as well as on their return in disappointment and distress. Certain it is that this was the germ of our present magnificent western jurisdictions. The spirit of emigration to the west, in those days, was

epidemic; it was universal, it was the common sentiment. The number who had sought homes in that country had described it in letters to their friends as a paradise. Many, however, as a matter of course, returned sadly disappointed. The discovery made was, that labor and toil are not the less the heritage of the race, westward than eastward, and that the bread of life is the reward of the sweat of the brow only.

Yet the course of this immense procession was through Pittsburgh generally, and thousands of Odd Fellows were added to the Order through the instrumentality, directly or indirectly, of Lodge No. 9 of that city. No. 9, in addition to its individual loss arising out of the fire which destroyed its lodge-room and furniture in May 1829, was a severe sufferer by the great fire which laid waste a large portion of the city of Pittsburgh in the summer of 1845. On that occasion, by authority of the Grand Lodge of the State, it made an appeal to the sister lodges in the United States. This appeal was promptly and generously responded to by a contribution of \$7601.46, being an excess over the loss sustained of \$1358.44. The surplus was invested for the relief of the widows and orphans of Odd Fellows in the city. We are happy to say that Lodge No. 9 continues to be a prosperous lodge, notwithstanding its several trying ordeals. This is the only lodge in Pittsburgh which belongs to the first decade of the Order.

This lodge being originated by members of the English type of social Odd Fellows, which imposed but few restraints upon the membership, did not meekly acquiesce in the authority claimed by the D. G. M. appointed to supervise them, who was not received very cordially by it. This feeling did not improve with the increase of the lodge. The opposition did not appear at first to be so much against the man appointed by the G. Master, as against the officer. The great difficulty in giving general satisfaction induced G. M. Joseph Brown to allow the P. G.'s of the district to select the officer, to be recommended to him for appointment. This course on the part of the G. Master was conciliatory and wise. It had the effect designed of superinducing a corresponding spirit. It did not, however, render the office of District Deputy G. M. a desirable one. The regulation, however, was a good one under the circumstances, and at the time it was introduced was a politic device. It was continued until

1847, when G. M. Joseph S. Sanger, for some satisfactory reason, refused to appoint the P. G. selected, and exercised his constitutional prerogative independently. He appointed a brother named W. C. Meredith, D. D. G. Master for the Pittsburgh District. The lodges, then numbering six in the district, refused to receive or recognize him as D. D. G. M. The appointment was reported to the G. Lodge, and was approved by that body. The refusal of the district to receive the District Deputy G. M. was also reported to the G. Lodge, which had no alternative but to enforce obedience to the law. Charges were preferred against the offending lodges, which were referred to a committee, by which they were investigated and sustained. The result was the forfeiture of the charters of Nos. 9, 24, 45, 64, 182, and 241, on Oct. 18th, 1847.

These lodges remained out of the Order for the official term of the D. D. G. M. whom they had rejected. At the expiration of his official term, they petitioned the G. Lodge for reinstatement. The lodges offending had not surrendered their respective charters and effects. The G. Lodge, when informed of this fact, on the 25th of August, 1848, authorized D. D. G. M. Geo. R. McFarlane, of Blair county, to demand and receive in its behalf, from said lodges, their respective charters and property required by the laws. The several lodges promptly complied with this requisition, when an immediate restoration of the charters of all the lodges to their former standing was authorized by the G. Lodge, on the 18th day of October, 1848. Their funds and all other property surrendered, were also restored. It is due to the truth of history and to the preservation of important facts, that the circumstances and agencies through which this happy adjustment of an unfortunate conflict between the G. Lodge and this important subordinate district was effected, should be set forth. In justice to the lodges, the following extracts have been taken from D. D. G. M. McFarlane's report to the G. Lodge of Pennsylvania on the subject, Vol. 2, page 252, Journal G. L. of Pa.

The D. D. G. M. remarks that, "The charters and property declared forfeited a year since, were never actually or legally demanded, until demanded by me, and then they were promptly surrendered. Bro. Meredith, D. D. G. M., attempted to carry off the charter of Iron City Lodge by force, and did carry away

their charge books. The charters and property of the other lodges he demanded by letter, which, as a matter of course, he did not receive. A demand made in the name of the G. Lodge for these charters and properties, by any Odd Fellow not personally objectionable, would have been complied with at any time since the suspension. I have every reason to believe that the work of the Order has been faithfully adhered to during the suspension, and the brethren have been careful to avoid giving additional cause of offence to the G. Lodge; that the members of the suspended lodges, as a body, are men to whose keeping the interests and the honor of the Order may be safely confided, notwithstanding their past delinquency, the result rather of impulse and thoughtlessness than of deliberation or mature judgment. I have met them all, with the exception of Gomer Lodge, No. 64, at their lodge rooms; while my intercourse with the members of No. 64, personally, has satisfied me that they are no exception to the general rule. I can confidently say, that nowhere have I sat in better conducted lodges, or met with Odd Fellows with whom I could more readily fraternize; nowhere have I witnessed a more elevated attachment to the Order, a greater interest in its prosperity, or a more ardent desire to participate in its privileges and benefits. Most sincerely do I wish that you, my brethren, could have been present at the surrender of the charters and final closing of the lodge rooms in Pittsburgh and Alleghany City; could have witnessed, as I did, the sincere regret, the unaffected sorrow, the manly grief with which they saw the portals of the temple where they had been used to worship together at the shrine of Friendship, Love and Truth, closed upon them, for a brief, yet uncertain period. You would have felt, as I feel, ardently desirous for a re-opening of their hall, and a speedy restoration of our erring brethren to a full and free participation in the privileges of our beloved Order."

After the reading and adoption of this report, the petition asking for a restoration of the charters was referred to a special committee. The committee was judiciously selected, and was composed of some of the best members of the Grand Body. Bro. A. B. Grosh was the chairman. As an evidence of the spirit of conciliation which animated the committee, the following closing paragraph of their report is annexed. After rebuking

the request to have the honors of office, claimed to have been obtained by the service of officers during their suspension, which they ignore out and out, the committee remark, "All else is freely forgiven, cheerfully granted, joyously concurred in. Let the past be but as a troubled dream, and mother and daughters unitedly awakening from the darkness of this long night of sorrow and sadness, arise and put on their beautiful garments, and shine forth once more in the glorious light of Odd Fellowship, mutually rejoicing in each other's affection and prosperity."

As a remarkable and highly commendable incident of this Pittsburgh experience, the fact is worthy of publicity, that the lodges continued their work uninterruptedly, and all applications to them for relief were promptly and liberally met. They never availed of their difficulties to excuse themselves when a needy and deserving brother asked for relief. This lodge, No. 9, continued, after its restoration, to prosper, until 1860, when it surrendered its charter. Afterwards, in 1862, a proper application was made for a restoration of charter, which was granted, and the lodge is now highly prosperous. Number of members, 92. Funds, \$3331.23.

Philomathean Lodge, No. 10, was chartered December 29th, 1828, upon the petition of Charles Rowand, W. M. Tonner, Henry Birchall, James Gifford, Wm. Witworth, Robinson Lawson, Wm. Batton, John Hart, and Ebenezer Forsyth. The name of W. M. Tonner was stricken off before the grant was made. The lodge was instituted Feb'y 14th, 1829, by G. M. Isaac Brown and P. G. M. Thomas Small, in Germantown, in the county of Philadelphia, about six miles from the city, now the 22d ward. No. 10 has been one of the most successful lodges in Pennsylvania, never failing for a moment in its career since its organization, in the discharge of its obligations to its members, or in its duty to the Order. It has not been more true and faithful to its practical illustration of the principles of Odd Fellowship, than it has been a just source of pride and congratulation to the membership for its prosperity and decided success as an Odd Fellows' lodge. This lodge owns a large and commodious hall, and has also an invested fund of \$17,530.48. Its membership numbers 573. It was the first lodge which carried through, without embarrassment, its undertaking to build an Odd Fellows' Hall for its exclusive occupancy.

Kensington Lodge, No. 11, was located in Kensington Hall, with Nos. 4 and 7, and its charter bears date February 25th, 1829. The names of the petitioners do not appear in the minutes of the G. Lodge. There is some discrepancy between the minutes and the charter itself. The date of the charter ought to be satisfactory evidence of the time it was issued, but the proceedings of the G. Lodge of February 23d show otherwise. The record in the G. Secretary's office fixes Feb. 27th, 1829, as the time it was instituted. The original minutes book has been lost, it is therefore impossible to harmonize these dates. It is, however, unimportant, as the dates are sufficiently close to avoid any conflict of material character. The career of the lodge has been uninterruptedly prosperous and fortunate. It has always promptly met its engagements as a lodge, has been financially strong and able, and has with a liberal and magnanimous spirit always heard the appeals made to its bounty. And what perhaps is the great secret of its success, it has been managed well by brothers who have watched its welfare and studied its interests. It has a capital fund of \$10,047.39, and its membership reaches 380.

Jefferson Lodge, No. 12, is located in the Kensington District with Nos. 4, 7, and 11, and was chartered February 23d, 1829. The exact date of its institution does not appear on the minutes, nor can it be precisely ascertained. It was, however, about the time it was chartered. The lodge had a fortunate career for several years. It had to encounter the anti-Masonic crusade against secret societies, which reached its height in Pennsylvania about this time, as well as the financial crisis of 1837, which oppressed beneficial societies as well as individuals, carrying general bankruptcy in its train. No. 12 was compelled to succumb to this storm, and surrendered its charter. After several years of suspension, the charter was restored April 20th, 1846. The lodge was re-instituted April 26th, 1846, on the 27th anniversary of the Order in the United States. It has since continued in successful operation. Its treasury amounts to \$5457.23; membership, 312.

Philadelphia Lodge, No. 13, was chartered upon the petition of Anson Jones, B. Buckman, George W. Twibill, Charles Oakford, Wm. S. Hathaway, J. E. Erwin, Aaron Oakford, Robert Allen, John Simmons, William L. Norton, Anthony Seybert,

Samuel Brick, A. B. Lockwood, Geo. Jeffries, James Bolland, C. Corral, Wm. Sullivan, A. Gaskill, Robert Scott, Wm. E. Tatum, Nathaniel W. Miller, John Brooks, Stephen H. Simmons, George W. Burgess, John Faeira, J. E. James, Thomas Pettit, James Reimeck, Geo. Neilson, William Torrance and Rudolph H. Bartle, P. G. M., all members of Washington Lodge, No. 2. These names have been obtained from the original withdrawal cards, which have been preserved in a scrap-book. The lodge was located at Seventh and Chestnut Streets, and was instituted March 28th, 1829. It has been a success from the beginning. Its records and the preservation of its official papers have been most completely cared for, which example is worthy of imitation. The lodge has generously placed at the disposal of the historiographer, through its honored Secretary, P. G. P. Geo. Sligo, all of its archives, including the 31 cards of the original applicants. By special resolution of the lodge, some valuable manuscripts have also been placed in our possession, for which we tender grateful acknowledgments.

Wilkey Lodge, No. 14, was chartered June 29th, 1829, upon the petition of a number of members of Rising Sun Lodge, No. 8, to be located at Frankford, a village then in the county of Philadelphia, containing about 1500 inhabitants. The names of the petitioners do not appear in the G. Lodge journal. It was instituted July 2d, 1829, by P. G. Masters Small and Pryor, and has prospered ever since. This lodge testified its high sense of appreciation and gratitude to the founder of Odd Fellowship in the United States, by assuming his name, and was the first "Wilkey" Lodge in the United States. It was chartered about the time Bro. Wilkey, then G. Sire, visited Philadelphia, for the purpose of organizing the G. Encampment of Pennsylvania, which was accomplished on June 17th, 1829. On this occasion Bro. Wilkey was entertained by the G. Lodge of Pa. by a public dinner. Many of the first members being Catholics, Wilkey Lodge did not work with harmony. Finally, the Catholic Church, under a general anathema against secret societies, enforced its discipline, by denying to its members who belonged to them, its favor and spiritual rites in case of death, the effect of which was to gradually withdraw all the members of that Church from the lodge, so that but few of that denomination were left to the lodge and to the Order. This lodge continues to prosper, having at this time 317 members, and a fund of \$4825.15.

Philanthropic Lodge, No. 15, has had an eventful career of now nearly a half century, during which period it has experienced severe trials of adversity as well as prosperity. It is difficult to say whether the former is greater than the latter; but it is quite certain that the experience of life demonstrates that adversity makes people wiser and better generally than they were, and awakens a sense of dependence upon the Creator, which improves and elevates the heart. The lodge was chartered July 13th, 1829, upon the application of Andrew Anderson, — Hammer, Amos Matthews, Albert G. Bird, Isaac Holden, Henry P. Hopkins, Joseph Haas, John Cochran and Horatio G. Jones, to be located at Seventh and Chestnut Streets, in the city. It has stood up firmly against its trials, having paid all its obligations, except for the short period of six months, during which it was compelled to suspend the payment of sick benefits, in consequence of the failure of the United States Bank of Pa., in 1840, which swept away its funds, and embarrassed it for several years. The following extract from an address before the lodge, by Wm. C. Flanagan, a member of the same, in 1870, entitled "A retrospect of thirty-six years' membership in Philanthropic Lodge, No. 15," is worthy of a place in this connection. It will inform the present members of the Order, from a reliable source, what have been the trials and struggles of early Odd Fellows in building up the Order, and how dearly, therefore, they ought to prize that rich heritage which they now enjoy. "Our lodge," he remarks, "continued to grow in favor and usefulness for some time, but it has not always been blest with seasons of sunshine and of growth. She has had her dark days, as well as some others; seasons of poverty, when it required the energies of stout hearts and willing hands to sustain her; when it was not always convenient as now, to 'draw orders for the brothers entitled,' but when the little knot of brothers would gather in a circle, out with their wallets, and each contribute his mite for the sustenance of the sick brother. You who have come here within the last fifteen or twenty years, to find a full treasury sufficient to meet all wants, little know of the sacrifices of those who were before you, in order to erect the foundation for this comfortable 'FILE.' Some of us have been schooled in those days of trial, and know the value of our present possessions. Do not then look disdainfully upon us, when we, knowing the past, are jealous of the future, and desire to protect that future from want in all time to come."

These words of wisdom were like the seed of the husbandman sown upon good ground, they fell upon willing and grateful hearts, germinated and brought forth an abundant harvest. No. 15 has for the last thirty years steadily increased in funds and membership, and is now one of the best lodges in the State. It has 339 members, and \$20,142.71 in its treasury.

Harmony Lodge, No. 16, was chartered on the petition of Wm. O. Rudman, Wm. Wilkinson, James Goodman, James S. Taylor, Wm. Fox, Richard G. Lanning, and John Graff, on July 27th, 1829, and located in the Grand Lodge room, Seventh and Chestnut Streets, city. It was instituted August 5th, 1829. Although located in the city, the membership was generally drawn from the Northern Liberties, a densely settled district adjoining the northern boundary of the old city limits. In examining the roll of members of the lodge from its minute book, we find that they were drawn from the best classes of society, consisting of the most active professional and business men in that locality. It subsequently changed its place of meeting to the hall in that district, where it continued its lodge work until January 31st, 1838, when, under the pressure of the memorable financial depression, it was compelled to surrender its charter. This was done, however, in good order; for although its treasury was depleted, the members were celebrated for punctuality and regularity of attendance upon lodge duties. Desirous of continuing their membership in the Order, they submitted a proposition to Philadelphia Lodge, No. 13, to unite with that lodge. Philadelphia Lodge was financially better off, but was sadly deficient in active and zealous members. The attendance was meagre, and the interest in lodge meetings was consequently dull and declining. The proposition was accepted, and No. 16, after issuing cards to its members, surrendered its charter; the cards were deposited in No. 13. Thus the two lodges were consolidated. Bro. John C. Yeager, afterwards G. M. of the State, was the N. G. of No. 16 at this time, to whose diplomacy and management most probably was due the success of this measure, which preserved both lodges to the Order. No. 16, in 1846, was re-instituted, its charter restored, and since has had an uninterrupted career of success. It now numbers 252 members, and has \$8576.05.

Northern Liberty Lodge, No. 17, was chartered August 13th, 1829, upon the petition of William A. Ennis, John Saunders, Na-

thaniel Estlin, James Wilson, and Thomas R. Baird, to meet in the Kensington Hall. It was duly instituted by D. G. M. Isaac Brown, August 24th, 1829. The lodge from the start seemed to have a precarious existence, indeed the times were unfavorable to success; besides, it soon got into difficulties with the G. Lodge in reference to the payment of the percentage, producing insubordination, which resulted in the suspension of the V. G. of the lodge and five other members for three months. This is another evidence of the summary manner in which the G. Lodge then enforced obedience and respect for its authority. Vol. 1, Journal G. L. of Pa., page 156. An unsuccessful effort was made at the next meeting of the G. Lodge, to have the resolution of suspension reconsidered. On the 25th of November, 1833, the G. M. reported that Lodge No. 17 had suspended meeting as a lodge. This report was referred to the past and present G. Lodge Officers. At the meeting of the G. Lodge, held February 17th, 1834, the G. Sec. William Skinner reported that he had received the charter and charge books of Lodge No. 17. The charter was subsequently restored May 13th, 1846, and the lodge re-instituted June 3d, 1846. It has been in successful operation since then to the present time, with 228 members, and \$3517.07 in the treasury.

La Fayette Lodge, No. 18, was chartered August 13th, 1829, upon the petition of Jesse R. Burden, Jacob Hubeli, John Oakford, Marshal Sprogel, James Boon, and Samuel O'Conner, to meet in the G. Lodge room, Seventh and Chestnut Streets, City. It was instituted 1829, and at once took high rank in the Order. Its extraordinary success excited the envy of some of the older lodges, which feeling was exhibited in characterizing it as the "silk stocking lodge." It was composed of determined and energetic men, a material not easily discouraged or driven from a good purpose, and which never steps aside to avoid or shun opposition from prejudice or envy. Success was the result. No. 18 has maintained its prosperity to the present time. P. G. M. Peter Fritz has been a member of this lodge for many years, always active and attentive at its meetings. It has 101 members, with a large fund, \$7709.80, in the treasury.

The last four lodges, Nos. 15, 16, 17 and 18, opened almost simultaneously, owing to the excitement growing out of the difficulty with Pennsylvania Lodge, No. 1, which was then agitating

the Order in Pennsylvania, or rather in the city of Philadelphia, (for there was but little of the Order at that time beyond the city), and to the impetus given to it by the prospect of new and commodious accommodations in the new hall in Fifth Street below Walnut, which was then nearing completion, and into which the several city lodges moved June, 1830. Among the petitioners for these charters will be found many honored names still familiar to Philadelphians. Only a few of them survive; the organizations, however, which they set in motion are their lasting monuments.

Amity Lodge, No. 19, was chartered Oct. 12th, 1829, on the application of Wm. E. Tatem, John Dall, B. R. Evans, T. Lochran, and Geo. W. Burgess, to be located at Seventh and Chestnut Streets, and was instituted Oct. 31, 1829, by D. G. M. Isaac Brown. It has had a prosperous career, and continues in successful work, never failing in the discharge of duty and obligations to its membership. Its members now number 255, and its treasury exceeds \$5000.

Miners' Lodge, No. 20, the last chartered in the year 1829, was authorized by law, December 14th, 1829, and was instituted immediately, by G. M. John G. Potts, and was located in Pottsville, Schuylkill county. The lodge was organized by men engaged in mining anthracite coal, as the name indicates. It has passed through severe trials, but weathered every storm, and maintained its organization without a break in its official life. The membership is nearly 100, and though the treasury is light, the Lodge owns a beautiful cemetery, valued at \$40,000.

And thus we complete a roll which has no parallel in Odd Fellowship. These are the lodges which grew up on their own roots, without waiting for the grafting process of later times. To them Pennsylvanians must ever look with honest exultation as the mother lodges of the State, and rejoice that they have never soiled the banners which they have borne for half a century.

CHAPTER XVIII.

THE GRAND LODGE OF PENNSYLVANIA.

Pennsylvania was the third State to unite with the Wildey organization ; but as all three were obtained in June, 1823, it may be assumed that Massachusetts, New York and Pennsylvania came in simultaneously. At all events, Pennsylvania, which came in the last as to the day, was, and always has been, the first in importance. The G. Lodge of Pennsylvania I. O. O. F. was chartered by the G. Lodge of Md. and of the U. S. on the 15th of June, 1823. It was opened in Philadelphia, June 27th, 1823, by G. M. Thomas Wildey, who installed the following officers: Aaron Nichols, G. M.; Thomas Small, D. G. M.; Benjamin Richardson, G. W.; William H. Matthews, G. Sec.; Joseph Richardson, G. Treas. The G. Charter was formally delivered to the G. Master after the installation; and thus the G. Lodge of Pennsylvania, which covers a mighty area of Odd Fellowship, sprung into existence.

CHARTER OF THE GRAND LODGE OF PENNSYLVANIA.

ORDER OF INDEPENDENT ODD FELLOWS

*To all whom it may concern :—*The Grand Lodge of Maryland and of the United States, by authority of a Grand Charter granted by the Duke of York Lodge, held in the Borough of Preston, County Palatine of Lancaster, England, doth hereby grant this Grand Charter to five Past Grands of the Order of Independent Odd Fellows, residing in the State of Pennsylvania, to form a Grand Lodge for the said State, for the encouragement and support of brothers of said Order when on travel or otherwise. And the said Grand Lodge, being duly formed, is hereby authorized and empowered to grant Warrants or Dispensations to true and faithful brothers to open lodges according to the laws of Odd Fellowship, and to administer to the Past Grands all the privileges and benefits appertaining to the Grand Lodge, and to enact by-laws for the government of the lodge. Provided, always, that

the said Grand Lodge do act according to the Order, and in conjunction with and obedience to the Grand Lodge of Maryland and of the United States, adhering to and supporting the Constitution of the same. In default thereof this charter may be suspended or taken away, at the discretion of the said Grand Lodge. And further, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damage or destruction of this charter, whether by fire or other accident, provided evidence be given that there is no illegal concealment or wilful destruction of the same. In witness whereof we have displayed the colors of our Order, and subscribed our names and affixed the seal of the Grand Lodge of Maryland and of the United States hereto, this thirteenth day of June, A. D. one thousand eight hundred and twenty-three.

[SEAL.]

THOMAS WILDEY, G. M.
JOHN WELCH, D. G. M.
THOMAS MITCHELL, G. W.
JOHN PAWSON ENTWISLE, G. S.
JOHN BOYD, G. G.
WM. LARKAM, G. C.

Past Grands.

DUNCAN MCCORMICK,	THOMAS SCOTCHBURN,
JAMES SEED,	WILLIAM WILLIAMS,
JOHN NELSON,	WILLIAM ANSTICE,
WILLIAM TONG.	

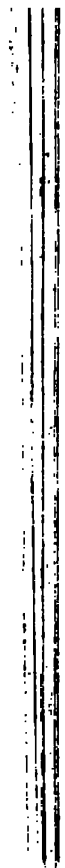
The G. Lodge of Md. assumed its position as a State G. Lodge after the session of Nov. 22d, 1824, and the G. Lodge of the U. S. was preliminarily organized Jan. 15th, 1825, and formally installed 30th of March, 1825. This Grand body, now appropriately titled and organized, having received a new charter from the Manchester Unity in England, dated May 15th, 1826, granted a new charter to the G. Lodge of Pennsylvania, dated May 1st, 1827, under which it now acts, in lieu of the original.

We have ventured to contradict the printed journal, which contains the name of Benjamin Daffin as the first G. Sec. of the G. Lodge of Pa., and proceed to assign our reasons for so doing. First, Bro. Benjamin Daffin, who is recorded in the printed journal as first G. Sec., was initiated into the Order June 24th, 1823, only three days before the G. Lodge of Pa. was instituted by Thomas Wildey, G. M. It is not therefore probable that an initiate would be taken for a Grand Officer, who was necessarily required to be a Past Grand. Secondly, there has



BENJAMIN DAFFIN.

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been discovered in the G. Secretary's office, evidence of a correspondence addressed to the G. Lodge of Md. and of the U. S. dated December 16th, 1823, signed by Wm. H. Matthews, Secretary. Third, other evidence exists in the Secretary's office, in the form of a pocket manual, published in October 1829, in which the names of all the first G. Officers appear, among which is that of William H. Matthews, G. Secretary. The evidence places the fact beyond doubt. In addition to which we have the confirmatory impression of Bro. Daffin himself of the error, and his cordial acquiescence in its correction.

BENJAMIN DAFFIN.

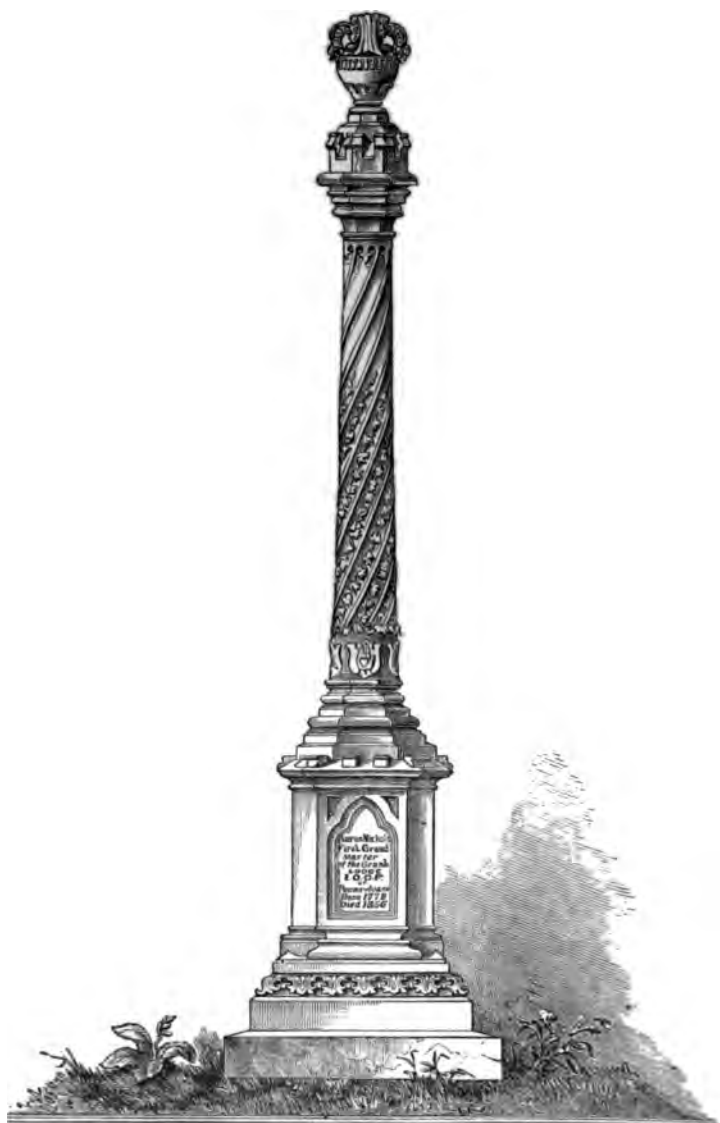
Benjamin Daffin was undoubtedly the second G. Secretary, by election, which took place November 15th, 1824, and he so attests the minutes. He served out the regular term of his office, and gave general satisfaction. He was a zealous member of the Order at that early day, and continued to be a valuable acquisition until the McMahon controversy in Pennsylvania Lodge, when he unfortunately sympathized with the disloyal members. As a consequence, he was expelled with his refractory associates. In the meantime, in 1830, having made his arrangements to that effect, he removed to Baltimore, Maryland. He was out of the Order in that State for several years, in consequence of the penalty he had incurred in Pennsylvania. With the aid of G. S. Wildey and G. Sec. Ridgely, he made his peace with the G. Lodge of Pennsylvania, by which he was reinstated and granted a card. He was thus enabled, by permission of the G. Lodge of Md., to join Marion Lodge, No. 8, of that jurisdiction, of which he was an active and useful member until his death. He died in 1877, beloved by his lodge and Encampment, and revered by all who knew him as a venerable Patriarch of that jurisdiction. He was not only a member of Marion Lodge, No. 8, but also of Jerusalem Encampment, No. 1, of the jurisdiction of Maryland, at the time of his death, in the 74th year of his age. We are indebted to a friend for a good likeness of him, taken a year before his death, which presents him as a well preserved man. He was greatly respected by all who knew him, and was for many years, during the decline of life, in comfortable circumstances. In company with P. G. S. Stuart and G. Sec.

Ridgely, G. Sire Stokes called at his dwelling on North High Street, Baltimore, to confer with him on the subject of his position on the printed record as first G. Sec. of the G. Lodge of Pennsylvania. He found him in apparent good health and spirits. The circumstances of the case, when brought to his mind, readily impressed him with the error of the record, to the correction of which he gave his cordial acquiescence. At the instance of G. Sec. Ridgely, it was deemed advisable that the facts should be brought to the attention of the G. Lodge of the State, and that its official assent should be had to the correction of this error of record. Accordingly, the following proceeding was had in that Grand Body on the subject:

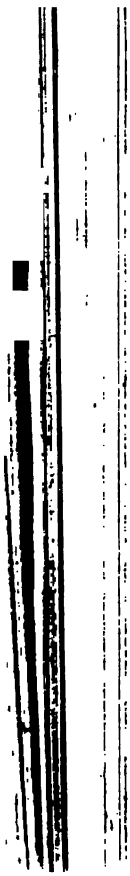
"In Grand Lodge of Pennsylvania, May Session, 1876. Whereas, by reference to the first proceedings, Vol. 1, page 1 to 4 inclusive, of the journal of the G. Lodge, from December 13th, 1823, to November 8th, 1824, the minutes are attested by B. Daffin as Secretary. And whereas, research has disclosed the fact that one William H. Matthews was chosen the first G. Secretary of the G. Lodge of Pennsylvania. Therefore, *Resolved*, that in order to correct what appears upon the face of the record to be a glaring inconsistency, and for the purpose of preserving and maintaining the truth of history, that this G. Lodge is satisfied, from the evidence furnished, that William H. Matthews was the first G. Secretary of the G. Lodge of Pennsylvania, elected at the institution thereof, June 27th, 1823. *Resolved*, that in making this correction, this G. Lodge disclaims all intention of disrespect to the worthy brother whose zeal and devotion in the early struggle of the Order prompted him to volunteer his assistance in maintaining an organization, in which the officer entrusted with that duty seemed to exhibit such evident indifference and lukewarmness."

It does not follow that Bro. Daffin has lost credit of any kind by this correction. Matthews was G. Secretary indeed, by election, but Daffin was in constant performance of the duties of that place. He was the *de facto* G. Secretary, attending the meetings and keeping the minutes. The fact is that Matthews was only the nominal officer, and although he may have signed one or two papers in that capacity, had nothing to do with the performance of a Secretary's duty. To Daffin then belongs the honor of performing the duties of G. Secretary of the G. Lodge of Pennsylvania during its first two terms. This recollection always gave him pleasure, as it linked his name with the beginning of the greatest local Grand Body known to the Order.





THE NICHOLS MONUMENT ERECTED BY THE GRAND & SUBORDINATE LODGES OF PENNSYLVANIA I.O.O.F.
CHAMBERSBURGH.



AARON NICHOLS.

Aaron Nichols, the first G. Master of the G. Lodge of Pennsylvania, was of English origin, was born in 1778, and was a saw-maker by trade. At what time he emigrated to the United States, and when or where he united with the Order of Odd Fellows, is unknown. The G. Lodge having been instituted in June, 1823, it follows that Bro. Nichols, who was then 45 years of age, must have been initiated several years previously. He died in Chambersburg, in 1856, after a well-spent life. He lies in the beautiful cemetery near Chambersburg, by the side of his wife. His brethren have marked the place of sepulture by a beautiful brown-stone monument, which has been appropriately inscribed and is preserved with religious care. The Order is indebted for this memorial chiefly to the persevering exertions of J. H. McCauley, P. G. M., and the Grand and subordinate lodges of the State caused it to be erected. Columbus Lodge, No. 75, in Chambersburg, takes pride in keeping it in order, and visiting brethren are often taken by its members upon a pilgrimage to the grave. This is a just tribute to one whose memory is held in great veneration, as the first G. Master of the State.

Bro. McCauley, P. G. M., furnishes the following sketch of him: "Bro. Aaron Nichols, P. G. M., resided in Chambersburg many years, and worked at his trade as a saw-maker. He was an industrious, honest and upright man, universally respected and esteemed. He was an Englishman, and although somewhat brusque in manner, was as well behaved as his countrymen generally. His vice, if it may be so called, was his fondness for the social glass at lodge meetings. In this habit his fellow members generally indulged while the practice prevailed. In personal appearance Bro. Nichols resembled Bro. Wildey, and was large and corpulent." We have inserted an engraving of his monument, but have not been able to obtain a likeness of the brother.

The annual meeting of the G. Body was first fixed for the first Monday of February, 1824. Subsequently, in adopting the constitution of the G. Lodge, the 13th day of June, which was the accepted anniversary of the Order, was fixed by law as the period of the annual meeting. There had been during the first

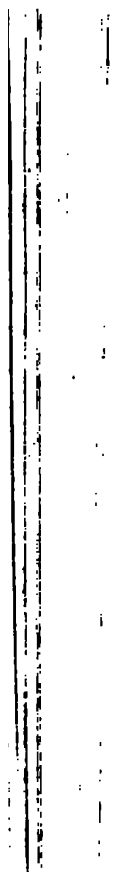
year of Bro. Nichols' official life, but little movement in the G. Lodge. Such was the want of interest felt by the officers and members, that no election of officers took place at the end of the year, nor had any constitution been adopted. Steps were accordingly taken in that direction. A constitution was adopted Oct. 11th, 1824, and an election for Grand Officers took place on Nov. 15th, 1824. Thomas Small was elected G. M. to succeed Bro. Nichols, and Benjamin Daffin, G. Secretary.

THOMAS SMALL.

Bro. Small was re-elected at the end of his term of office, serving until June 13th, 1826. He was popular, and deservedly so, as his zeal, industry and devotion to the cause were characteristic of a general business habit. He was D. G. M. under G. M. Nichols, and succeeded him in office. Like most of his contemporaries in the Order, he was an Englishman, and was engaged in the trade of a cabinet-maker. He was the father of Gen. W. F. Small of Philadelphia, who is generally and favorably remembered. Bro. T. Small was the intimate personal friend and companion of Thomas Wildey, and was his colleague on the Annual Moveable Committee of the G. L. of the U. S. in the official visitations of that body to the several State jurisdictions. He was a man of excellent judgment and intelligence, and was sought out by G. M. Wildey as an acquisition, when the Order greatly needed such men. Thomas Small had faith in the future of Odd Fellowship, and was impelled forward in his zeal by this incentive. He had also faith in Wildey, whose wish was a law with him, and faith in his mission as the father of a great brotherhood; he was also a zealous laborer. He was the first G. Representative of the G. Lodge of Pennsylvania in the G. Lodge of the U. S., appearing in that G. Body at the April session of 1826, whilst G. Master of the State. John Boyd of Maryland had been the very acceptable proxy Representative of the Grand Lodge of Pa., up to the appearance of G. Rep. Small, on this occasion. This session of 1826 was memorable, from the fact that it was the first at which the title of Grand Sire appears to have been assumed.

Bro. Small was chosen G. Secretary in June, 1827, in which position he served until June, 1829. He was again returned as G. Representative to the G. L. of the U. S. at the session of 1828.







THOMAS SMALL.





SAMUEL PRYOR.

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The G. Lodge of Pennsylvania has always appreciated her right of representation in the Supreme Grand Body, not only for the high privilege it enjoys as an integral member of the federal union, but for the honor of contributing her experience to the counsels of that legislative Grand Body. Thus it has from 1826 to the present time, now nearly fifty years, never failed to be represented in that honorable body. The subject of this memoir as G. Secretary, contributed much to the proper organization of that important and responsible office of the Order. In the growing condition of an institution such as ours, there is no more useful officer than a G. Secretary, and when he is competent and faithful, the body which he serves is fortunate in having placed the right man in the right place. G. Sec. Small served out his term with honor and credit, and continued to be an active and useful Odd Fellow, until advancing age required his gradual retirement from active life. He died in Philadelphia, honored and revered as one of the contemporaries of Father Wildey.

Rudolph H. Bartle succeeded Thomas Small, as G. M. He was elected June 13th, 1826. He also was of English origin, and was a master builder and contractor by occupation. He was a man of peculiar energy of character, firm and decisive in his opinions, and of clear, discriminating and intelligent conclusions. He was social and hospitable in his nature, and enjoyed lodge conviviality when properly disciplined and controlled. He was highly respected as a citizen, and stood well in his business. He took great interest in the military organizations of the city, holding the rank of Colonel among the State soldiery. His name is well remembered in the Order, and his memory is highly cherished as one of our noble and worthy P. G. Officers.

SAMUEL PRYOR.

Samuel Pryor is the sole surviving P. G. M. of the first decade in Pennsylvania. His administration of the office of G. Master marked a new and important era in the Order in the State. He was born in Philadelphia, July 25th, 1796. He has exceeded the ordinary length of life, and still lives, a well preserved man, with the exception of his sight, which fails him. His mental faculties are good, and his memory is vigorous, especially concerning the annals of early Odd Fellowship. His recital of the

early history of the lodges and their trials and struggles, is exceedingly entertaining; his narratives of the incidents and surroundings of the "Harmonies" indulged seem to rekindle his early manhood and make him forget his weight of years. He was initiated in Washington Lodge, No. 2, Philadelphia, April 13th, 1824, which held its meeting at that time in Bread Street above Arch. He was one of the charter members of Wayne Lodge, No. 3, instituted Dec. 26th, 1824, in which Lodge he three times

passed the chair of N. G. He afterwards became a member of Kensington Lodge, No. 11; returned to No. 3, and subsequently joined Philadelphia Lodge, No. 13. He became a member of the Grand Lodge of Pennsylvania, November 2d, 1825, in which body he acted as G. Sec. *p. t.*, from Dec. 7th, 1825, to June 13th, 1826, when he succeeded to that office. He served in this position until June 11th, 1827, when he was elected G. Master of the State to succeed Rudolph H. Bartle. The journals of the times present him as an active and useful member.

He was by birth and education a Quaker, a man of culture, of easy and affable manners, and of good address. He was popular and highly esteemed in the G. Lodge. Under instructions from that body, its G. Representatives nominated him for Grand Sire, at the May session of the G. L. U. S., 1829. He received the complimentary vote of his State; Bro. Wildey being re-elected for a second term of four years. He was afterwards, June the 8th, 1829, elected G. Secretary of the G. L. of U. S., and served in that capacity until June 13th, 1831. He acted as G. Secretary *p. t.* of the G. L. of the U. S. at the September session, 1832, which, in consequence of the prevailing epidemic, continued but for a single day. He was the first native who occupied the G. Master's chair in Pennsylvania, and his election was considered a triumph of the moral over the social element of the Order. Soon after the convivial practice lost its predominance, and its fall followed. In 1842 Bro. Pryor removed to the city of New York, engaged in the plumbing business in co-partnership with P. D. G. Sire John Pearce. He joined Siloam Lodge, No. 210, of that city. He also attached himself to the G. Lodge of the State, and took a deep interest in the Order in that jurisdiction for several years. Siloam Lodge surrendered its charter in 1851, and P. G. M. Pryor now holds a withdrawal card from that lodge.

The minutes of Washington Lodge, No. 2, of August 24th, 1827, contain the following resolution: "Resolved, That Wash-

ington Lodge, No. 2, disapproves the continuance of the bar, and that it be recommended to lodges Nos. 1 and 3 to pass a similar resolution." The minutes of Pennsylvania Lodge, No. 1, of August 15th, 1827, contain a like resolution. Wayne Lodge, No. 3, surrendered its charter October 8th, 1827. Thus ended conviviality in the Order in Pennsylvania. G. M. Pryor had now but two subordinate lodges in Philadelphia, from each of which the bar was excluded by resolution. It had been patiently endured for several years in Philadelphia, and found wanting. The moral element was now in the ascendant, and was rapidly gaining. The abolition of the bar inspired the Order with new life, since which Odd Fellowship has never ceased to prosper in the jurisdiction, gradually increasing in numbers, wealth and usefulness. It has addressed itself to the popular mind as an effective plan of affording relief, reliable and undoubted, and applied under circumstances which do not humble manhood or the natural pride of the sufferer.

William H. Mathews, the successor of Grand Master Pryor, was elected June 9th, 1828. He was English by birth; by occupation the proprietor of bath-houses, on South Second Street, below Dock Street, near the custom-house. Bath-houses at that day were highly appreciated in Philadelphia as hygienic institutions, being almost unknown in private residences, when now the smallest houses are regarded as deficient and incomplete without bathing facilities. Odd Fellowship has, in like manner, become developed as a social and benevolent need, and society has applied it as a necessary adjunct to the moral forces of the age. From one lodge, with five members, in 1821, we have increased in Philadelphia to 134, and in the State of Pennsylvania to 880 lodges, with nearly one hundred thousand members; and from a nominal revenue, at the same period (1821), to the grand aggregate of \$903,767.96, with a relief expenditure of \$448,136. Such fruits demonstrate the character of the tree which has produced them, and the progressive growth of the Order with the population, wealth and resources of the State. Bro. Mathews, M. W. G. M., was highly esteemed by his brethren, and was generally reputed as an honest, honorable and intelligent citizen. He was N. G. of Pennsylvania Lodge, No. 1, when that lodge petitioned the G. Lodge of Md. and of the U. S. for a charter, and the first G. Sec. of the G. Lodge of Pennsylvania. Like many of his con-

temporaries, after a life of zealous devotion to the Order, and active citizenship, he dropped out of line and ceased his membership.

John G. Potts succeeded Grand Master Mathews. He was a member of Pennsylvania Lodge, No. 1, and was elected G. M. June 8th, 1829. He was an American born, successfully engaged in the hardware business in the city of Philadelphia. His official term of office closes the first decade of Odd Fellowship, during which period there was no break or interruption in the succession of G. Masters of the State. Bro. Potts was G. M. at the time of the conflict between Pennsylvania Lodge, No. 1, and the G. Lodge of the State. It was fortunate for Odd Fellowship that so sterling and high-toned a citizen was then the chief officer in that jurisdiction. He was a popular member of Pennsylvania Lodge, No. 1, but was nevertheless unable to control the disloyal element, which directed the proceedings to its unhappy disruption. The rise and progress of that unfortunate controversy has been already minutely narrated, and will not be repeated. G. M. Potts was in the chair when the G. Lodge decided to vacate the charter of No. 1. He immediately left the chair, and with all the P. Grands of that lodge, except two, retired from the room. The G. Lodge invited G. M. Potts to return to the lodge-room, and, in compliance with his obligation, to resume and fulfil the duties of his office until the end of the year. This invitation was conveyed to him by a special committee, who returned with him and presented him to the lodge. He resumed the chair, and was authorized to take and hold the charter of Lodge No. 1, so soon as it could be obtained. Unfortunately it had been surreptitiously removed, and was never afterwards recovered. A new charter was in a few days granted to Pennsylvania Lodge, No. 1, since which time it has had a career of reasonable prosperity. P. G. M. Potts, at the expiration of his official term, was elected G. Treasurer for two successive terms, in which office he proved to be faithful and efficient.

He joined in that immense caravan which, in 1835, took up its line of march for the West, and settled in Galena, Illinois, where he resided until death, at an advanced age, on January 18th, 1874. He was an active, zealous and working Odd Fellow for nearly half a century, having been initiated in Pennsylvania Lodge, No. 1, Sept. 25th, 1825. Having done yeoman service

for the Order in the West, we take pleasure in referring to the record, for the many testimonials it contains of his official life and services as a D. D. G. Sire of the Order. See journal G. L. of U. S., annual session of 1874, page 6292; address of G. Rep. John C. Smith, of Illinois, and reports of Grand Sire and G. Cor. and Rec. Sec's of the same session.

No report appears to have been made from the G. Lodge of Pennsylvania to the G. Lodge of Md. and of the United States, for the year ending February, 1824, the first year of its existence, at which time there was but one lodge in the State, but one in Massachusetts, one in New York, and but three in Maryland. There was no detailed report from any of these jurisdictions, and no systematic returns appear until 1828, when Pennsylvania reports 568 members. We have already furnished the substance of the annual reports made by the subordinate jurisdictions to the G. L. of Md. and of the U. S., as they appear on the journal of that G. body. It will be concluded from an examination of these reports, that from the meagreness of the material out of which they are formed, in comparison with the progress which had been made in the subordinate Grand jurisdictions, the Supreme Grand body was illy advised of the condition of the Order. Bro. Wildey, from June, 1822, when he had consummated the contemplated federal union of the self-instituted lodges, was unremittent in his visitations of the several jurisdictions, and earnest in his correspondence with the lodges. No effort was left unemployed by him to conciliate and harmonize and strengthen the Union. Some of this correspondence with the authorities in Pennsylvania will be presented, showing that Odd Fellowship in America was no small undertaking, but has been achieved by persistent effort and by untiring ambition; and if it is to be perpetuated, requires a like industry and perseverance in the chosen administrators of affairs. Thomas Wildey, as we have already said, made the month of June, 1823, memorable in the calendar of the Order, and we trust that this fact may find its just place in the history of the advancing civilization of our country, and that no authentic or reliable historic memorial of the times will be ventured without the incorporation of this fact into its text.

The following is a copy of the official report of the Grand Lodge of Pa. to the G. L. of the U. S., made up to December, 1826, by Samuel Pryor, G. Secretary:

**YEARLY REPORT OF GRAND LODGE OF PA. I. O. O. F. FOR THE YEAR
ENDING DECEMBER, 1826.**

The Grand Lodge of Pa. is composed of the following members, to wit: Rudolph H. Bartle, G. M.; John Pearce, D. G. M.; Wm. H. Mathews, G. Warden; Samuel Pryor, G. Secretary; Emor T. Weaver, G. Treasurer; Isaac Brown, G. Guardian; Jas. Day, G. Conductor; Aaron Nichols and Thomas Small, P. G. Masters; John Upton, John H. Campbell, Thomas V. Blakemore, Robert Thomas, John G. Potts, Benjamin Houseman, Benjamin Daffin, Robert Dean, honorary member, Benjamin Richardson, Joseph Weatherby, Samuel Craycroft, Thos. Johnston, Wm. Richardson, John Cross, Westall Richardson. The G. Lodge meets at the hall corner of 7th and Chestnut Streets, annually, on the second Monday in June, and quarterly on the second Monday of the ensuing month, and on its own adjournments. It has under its jurisdiction Pennsylvania Lodge, No. 1, 135 members, 13 P. Grands; Washington Lodge, No. 2, 111 members, 7 P. Grands; Wayne Lodge, No. 3, 75 members, 1 P. Grand; Morning Star Lodge, No. 4, 25 members, 3 P. Grands. Odd Fellowship in this State has for the last 12 months flourished in an unprecedented manner. Union and good feeling towards each other have generally prevailed among the brethren.

This is accompanied by the following from the G. Secretary:

We herewith enclose the report of the G. Lodge of Pa. for the year 1826. I am directed to request you to send to the Grand Lodge of Pa. one copy of all the books from Europe and other places that you have to dispose of, relative to Odd Fellowship, and we will pay for them. The amount of dues received by these four lodges for the last twelve months is \$1211.70. You will observe that No. 4 has been in existence but 3 quarters. The three lodges that meet in the city charge \$5 initiation fee. The lodge in Kensington charges \$3. One member of Lodge No. 2 was expelled for intoxication, Sept. 11, 1826. 2 candidates were rejected by Lodge No. 1, and one by Lodge No. 2, June 27, 1826. The G. Lodge has, during the year, passed many salutary laws, among which is a law regulating the regalia worn by the officers and members; also a law to prevent any person from becoming a member under 21 or over 45 years of age, except by permission from the G. Lodge; also a law to prevent the charge-books from being taken out of the lodge-room, and a law to regulate the manner of conferring degrees, and providing for degree officers. The G. Lodge has revised and printed the G. L. Constitution, also the charge, work, &c., for the subordinate lodges, and has provided forms for quarterly reports. I am also directed to re-

quest a copy of the constitution and laws of the G. L. of U. S. In examining our yearly report you will no doubt be gratified to find this portion of your charge in prosperity. The G. Lodge, in requesting the books, &c., from Europe, is actuated by a wish to obtain all the light in their power for itself and for those under its charge. Aware of your recent visit to Europe, we suppose you must be in possession of many valuable works relative to Odd Fellowship. If you have them to spare, we would be happy if you send them to us.

The G. Secretary also transmitted the following to Bro. John Boyd, in the same connection :

We have enclosed to your care three letters ; also one from a subordinate lodge, directed to G. M. Wildey ; also one letter directed to the Grand Master of the State of Maryland, which we will be much obliged if you will deliver. We have sent you a copy of the Constitution of the Grand Lodge of Pennsylvania. We have requested G. Sire Wildey to send us a copy of any book received from Europe or elsewhere that he may have to spare, for which we will promptly pay, also to send us a copy of the constitution and by-laws of the G. L. of the U. S. If you will interest yourself to procure the above we will esteem it a great favor. The G. Lodge will hold an adjourned stated meeting on the 3d Monday of February, and we will be happy to hear from you previous to that time.

G. Secretary Pryor also sent the following to Bro. John Boyd, of the date of March 17th, 1827 :

We addressed a letter to you, dated January 10th, enclosing to your care sundry letters to the Grand Sire and also to the Grand Master of Maryland. No answer has yet been received. We would be glad to have the receipt of them acknowledged as far as in your power, and to have your replies addressed to the G. Secretary. The G. Lodge will meet in about a week, and we hope your answers will be in our possession by that time, that we may be enabled to inform it touching the books requested from the Grand Sire. Trusting confidently in your zeal for our interest, we remain in F. L. & T., yours fraternally.

These two letters will be explained by the fact that John Boyd was the Proxy Representative of Pennsylvania in the G. L. U. S.

The subjoined from Thomas Small, G. Sec., to G. M. Wildey, of the date of July 1st, 1827, speaks for itself :

Your communication of May 18th was duly received, together with a copy of the constitution of the G. Lodge of the U. S.,

also a vote of thanks presented to D. G. M. Pearce in open Grand Lodge; the book containing the Patriarchal Degrees, and the printed minutes of the late sessions of the G. Lodge of the U. S. The last we very much approve the form of, and hope they will be continued in the same style. We have distributed one copy to each lodge. The second Monday in May being our annual election, the following Grand Officers were duly elected: Samuel Pryor, G. M.; Wm. H. Mathews, D. G. M.; John G. Potts, G. Warden; Thomas Small, G. Sec.; Joseph E. Manuel, G. Treas.; who were duly installed into their respective offices. We perceive by your communication, that you have decided to adhere to the old signs as well as to the new ones. We would be obliged if you would cause us to be instructed in them. Do you intend to give the old ones first or last? Do you enter with one, or both; if with one, indicate which? We have not acted on them yet. We wish as much uniformity as possible. A resolution passed in the G. Lodge of the U. S. granting the G. Lodge of Pa. a new charter, in lieu of the one delivered to you by our Grand Representative. One of our brethren, P. G. Wampole, has volunteered to engross it for the Grand Lodge, free of expense, in handsome style of penmanship; we will thank you for the form of the charter, that the brother's generous offer may be accepted, and that it may be returned to you for the proper signature and attestation. Our portion of the current expenses of the last year has been placed to your credit, and is payable to your order. We were much gratified in reading that part of the printed communication relative to the visit and reception of the Grand Sire in England. The spirit of liberality and good feeling evinced by the English lodges, we trust will be reciprocated in its fullest extent by the lodges in the United States. We tender to yourself and the brethren in Maryland our best wishes for their health and prosperity. We remain yours in the bonds of F. L. and T.

In transmitting the annual report for the year ending May, 1828, G. Secretary Small reports five subordinate lodges at work, to wit: Pennsylvania, No. 1, with 267 members; Washington, No. 2, with 130 members; Morning Star, No. 4, with 110 members; Franklin, No. 5, with 30 members; Gen. Marion, No. 6, with 31 members; making in all 568. Revenue, \$2410.76. Initiated, 250. He remarks that on 27th August the G. Lodge granted a warrant, upon application, for a degree lodge, for conferring the subordinate degrees and the P. O. degrees. This experiment, after eight months' trial, answered the most sanguine expectations. He congratulates the Order upon the prosperity of the new lodges, as well as the whole Order in the State. He

complains that notice and copy of the amendments proposed to the constitution, by the G. Lodge of New York, was not sent to them, and expresses a concurrence of opinion with that G. body, that "the constitution needs revising and amending." The wishes of the G. L. of Pa. are also communicated touching the proper amendments to the constitution, a copy of which is sent. They also recommend the appointment of a competent G. Secretary of the G. L. of the U. S., which office is now vacant, and the payment to him of such compensation as may command a brother adequate to the position.

At the end of the first decade the G. Lodge of Pennsylvania made its report for the year ending May, 1829, as follows:

SUBORDINATE LODGES.

Pennsylvania Lodge, No. 1, Philadelphia; Washington Lodge, No. 2, Philadelphia; Wayne Lodge, No. 3, Philadelphia; Morning Star Lodge, No. 4, Kensington; Franklin Lodge, No. 5, Philadelphia; Gen. Marion Lodge, No. 6, Philadelphia; Herman Lodge, No. 7, Kensington; Morning Star Lodge, No. 8, Frankford; Mechanics' Lodge, No. 9, Pittsburgh; Philomathean Lodge, No. 10, Germantown; Kensington Lodge, No. 11, Kensington; Jefferson Lodge, No. 12, Kensington; Philadelphia Lodge, No. 13, Philadelphia. Total membership, 1009.

Pennsylvania appears to have set the example which has ever since been followed, of making detailed statistical reports to the G. L. of the U. S. This good example has been greatly improved by time and experience, and has led to the present elaborate statistics of the Order. It is to be regretted that Massachusetts and New York appear to disadvantage at the close of this decade, giving decided indication of a rapid decline and suspension, which soon overtook them.

ANNIVERSARIES.

It has been an old and revered custom of established institutions, which have more or less experienced severe ordeals incident to their career, to pause at the annual recurrence of their birth-day, to review the past, to husband the treasures of knowledge which it supplies, and to apply them wisely, as the rapid transition of the old year into the new one passes it onward to the great future. No period is more full of interest in the

chapter of human life. Beside the season of reflection and grave thought which it summons, it encourages recreation and refreshment around the generous board, where friends mingle in sympathetic union. Such a practice prevails the world over, and commends itself to the good and moral of all communities. The journal of the Grand Lodge of Pennsylvania records the fact that the anniversary of the Order in that jurisdiction, 26th December, was observed during the first decade, sometimes by a general celebration, sometimes in a social way by a public dinner, sometimes by public addresses, or by lodge festivals and entertainments. At the meeting of the G. Lodge of Oct. 27th, 1828, a petition was received from Bros. Geo. McFarlane, James Boon, James McMullin, T. V. Blakemore, L. O'Connor, and Andrew Anderson, asking that a general procession of the lodges might take place on the next anniversary, 26th December next. This application was approved, and a special committee appointed to carry the same into effect. Subsequently the subordinate lodges were invited to co-operate, and a committee combining the Grand and subordinate lodges was appointed, to which all details were referred. Invitations were extended to Grand Sire Wildey and to the Grand Masters of the several Grand Lodges of the Union.

The celebration was accordingly held on the 26th December, 1828, and proved to be a decided success. The address delivered on the occasion, which gave general satisfaction, was by the noted T. P. McMahon, who figured so unfavorably in the memorable conflict between the Grand Lodge of the State and Pennsylvania Lodge, No. 1. The G. Lodge, in rendering its thanks to the various committees for the occasion, to the clergymen, and to the orator of the day, requested a copy of the address of Bro. McMahon for publication, but it was never received or published. The experience of this celebration, it appears, led to a change in the anniversary. It was by common consent deemed appropriate that the 26th December, the anniversary of the institution of Pennsylvania Lodge, No. 1, by Bros. Upton, Robinson, and others, should be changed, and that June 27th should be substituted as the more appropriate day, the last named day being the anniversary of the institution of the Grand Lodge of Pa.

THE NEW HALL ON SOUTH FIFTH STREET.

The Order having outgrown its accommodations in the city of Philadelphia, took measures, early in 1829, to provide more

appropriate and commodious quarters. The discussion and interchange of opinions among the members commenced in the lodges, and ultimately found its way into the Grand Lodge. After the suggestion of several schemes, and the examination of various plans and projects, the subject was referred by the G. Lodge to a committee, which reported at an adjourned meeting, held April 30th, 1829.

The committee on building submitted the following :

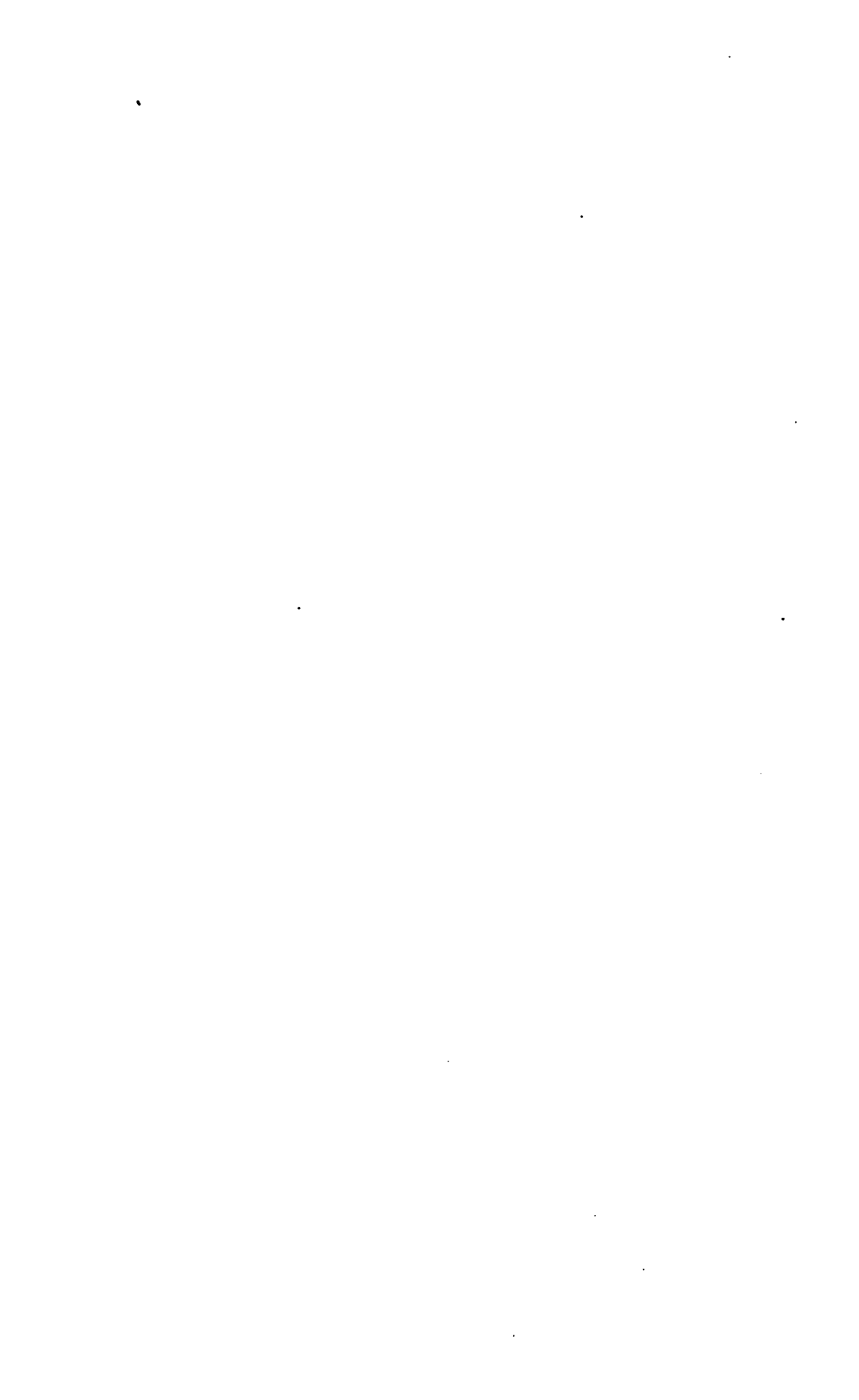
We, your committee, appointed to make a definite contract with Mr. James McMurtrie for the erection of a hall, beg leave to report that we have contracted definitely with Mr. McMurtrie, upon the following terms: Mr. McMurtrie agrees to erect, on his own lot, in Fifth Street near Walnut, a hall, in front or breadth 35 feet, or (in case he can purchase the right of an alley adjoining on the north, for which he is now in treaty,) 38 feet, and extending in length or depth 75 feet; the building to be four stories high, with an elevation of 54 or 56 feet. The whole of the 2d, 3d and 4th stories shall be under the direction of a committee of suitable trustees, to be appointed by the Grand Lodge, and shall be finished in such manner as the said committee may direct, for the more perfect accommodation of the lodges which may hereafter meet therein. The G. Lodge to have the use of the large concert room on the first floor to meet in upon any public occasion, when not otherwise engaged. The hall shall be called by any name the G. Lodge may be pleased to adopt, and the corner-stone laid under their superintendence, and with any ceremonies they may choose to perform, and the building, when completed, dedicated by the G. Lodge. Mr. McMurtrie also agrees that in case any of the lodges have funds which they wish to invest, to take \$2000 at six per cent., and give them a mortgage on the building for the amount. Your committee have agreed to pay for the same the annual rent of six hundred dollars, payable quarterly, and to take a lease for — years, with the privilege of extending the same 5 years more.

The time appears to have come when, by almost the unanimous voice of a large portion of the Order, some place seems to be required for their use more spacious and convenient than the one they now meet in. The subordinate lodges which meet in this place have generally expressed such a desire, by the appointment of committees for the purpose of making inquiry on the subject, and your committee believe that their views and interests will be fully promoted and best protected by the definite contract now respectfully submitted. John Pearce, Anson Jones, Samuel Pryor, John H. Campbell, William Weir.

A motion was made that the proposals specified be approved, which was decided in the affirmative, and the yeas and nays

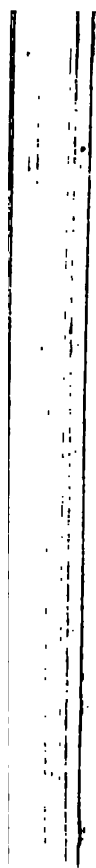
ordered to be inserted on the minutes, as follows: Yeas—Bros. Potts, Pearce, Campbell, Jones, Douglass, Buckman, Weir, Brown, Oakford, McFarlane, Blakemore, Boileau, Hathaway and Small,—14. Nays—Bros. Manuel, Wright, Boon, Bartle, Post-hill,—5. On motion it was "Resolved, that the above report be placed in the hands of the Host for one week, and that it be handed by him to each of the lodges meeting in this hall, to be read therein for their information, and that at the expiration of the week it be returned to the G. Secretary." On motion, it was also "Resolved, that the G. Master nominate five brothers, who shall be approved by this G. Lodge, to act as trustees, to superintend the building, and furnish such information to the architect as may be necessary." The G. Master made the following nominations, which were unanimously approved by the G. Lodge, viz: John G. Potts, Anson Jones, John Pearce, Wm. Weir, and Samuel Pryor.

This proceeding having been sanctioned by a majority of the lodges meeting in the hall, was carried into effect, according to the provisions of the contract it authorized. For the purpose of fitting up and furnishing the building, the G. Lodge authorized the trustees to borrow a sum not exceeding \$2500, in shares of capital stock to be issued in its corporate name of not less than \$50.00 each, at 6 per cent., payable semi-annually, upon such conditions as the trustees might deem fit to adopt, pledging 75 per cent. of the revenue of the G. Lodge for the payment of the principal and interest of the loan, and directing the said trustees to devise a system of finance adequate to the object contemplated. This loan was subsequently increased to \$4000. The stock was disposed of, the new hall was finished and furnished ready for the use and occupation of the Grand and subordinate lodges. At the meeting of the G. Lodge held March 22d, 1830, the following brethren were appointed a committee of arrangements for dedicating the new hall, viz: Anson Jones, John Pearce, Joseph Fontayne, Joseph Cobb, W. J. A. Birkey. The dedication took place under favorable circumstances, Tuesday, May 18, 1830. The new hall was immediately thereafter occupied by the Grand and subordinate lodges. Incidental to the ceremony of dedication a public dinner was given, of which a large number of the Grand Officers and brothers partook. On Monday, May 24th, 1830, the G. Lodge held its first meeting in the hall, South Fifth





ODD FELLOWS' HALL, SOUTH FIFTH ST., NEAR WALNUT ST.,
PHILADELPHIA, 1830.



Street, below Walnut. At a session of the G. Lodge, held Oct. 25th, 1830, proper steps were taken by the Grand Lodge to provide a detailed record of the ceremony of dedication for preservation, and to have the same framed. The subject was referred to P. G.'s Wright and Pryor. The following is a copy of the record of dedication, which was transcribed on parchment in good style of penmanship, and hung in the hall, South Fifth Street, during its occupancy by the Order. It is now preserved among the historical records of the Order, in the office of the G. Secretary.

INDEPENDENT ORDER OF ODD FELLOWS OF PENNSYLVANIA.

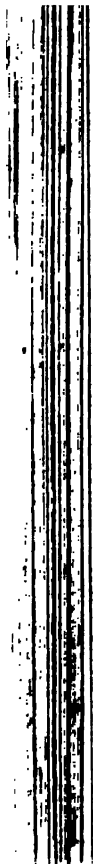
This Record witnesseth; That on Tuesday, the 18th day of May, Anno Domini 1830, the Grand Lodge of Pennsylvania of the I. O. O. F. having assembled with the members of the Order in general, for the especial purpose, THIS HALL, erected on South Fifth Street, near Walnut, Philadelphia, was, in the presence of us whose names are hereunto subscribed, duly set apart and dedicated to the great purposes of Odd Fellowship, Friendship, Love and Truth, and to the diffusion of Benevolence and Charity, in the fullest extent, to all its worthy members.

This interesting paper was signed by G. M. Potts and his G Officers, by Thomas Wildey, G. S., and the majority of the officers of the G. L. U. S., by all the leaders in Pennsylvania, and by many distinguished visitors. A poetical address by Bro. L. W. Ryckman was delivered at the new hall, South Fifth Street, Philadelphia, May 18th, 1830, but the plan of this work will not allow its publication.

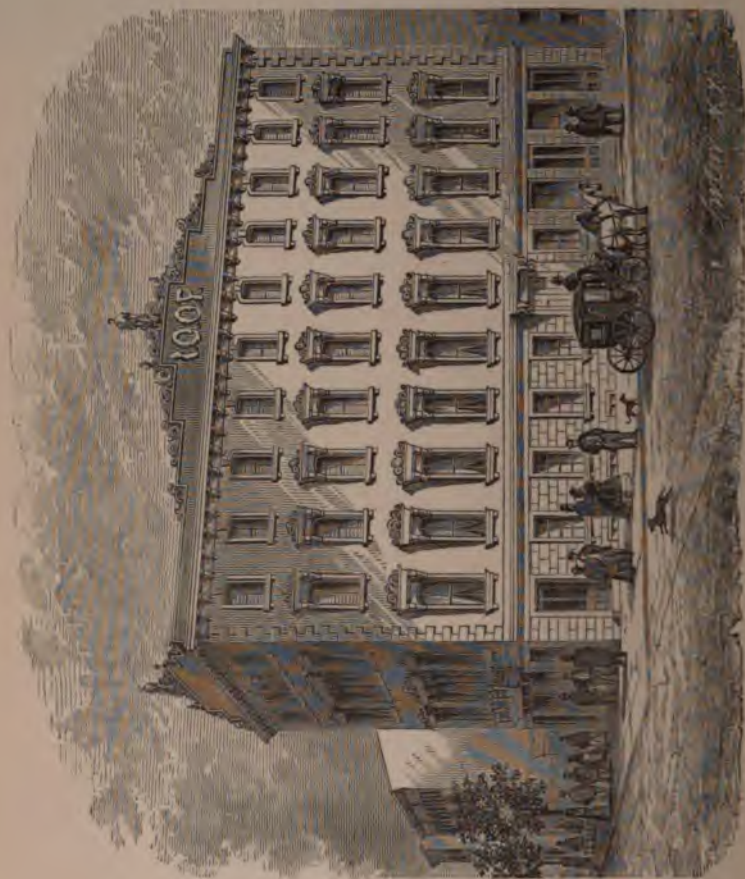
The history of the Order in Pennsylvania gives rise to many reflections, not the least of which is, that the brothers of that jurisdiction have prouder claims to personal merit than those of any other in America. Maryland had Wildey, the matchless enthusiast and wonder-worker; Entwisle, the genius and organizer; Welch, the prudent and staid; and Marley and Mathiot, the young Americans, the latter a man of rare promise and usefulness, to form a band which, like that of the Tenth Legion of Cæsar, was well-nigh invincible. But more than this, they added organization to personal effort, and the fealty of other States to increase the interest and promote the enterprise. Wildey himself was a host, and his personal efforts were alone sufficient to account for the success in Maryland.

But in Pennsylvania the facts were otherwise. Wildey indeed sowed the seeds, but they fell in good soil, and needed no foreign immigration or labor to cause them to spring up and bear abundant fruit. The material which composed its first lodges was a power in itself. As lodge after lodge was instituted and members came flocking in, the old landmarks of self-government were neglected for a better system. Pennsylvania Lodge alone, representing the old element, was refractory, and adhered to the traditions of ancient usage. Her membership was yet wedded to a personal government, and was hard to bring in under the safe rule of subordination to superior authority.

But this feeling ended where it began, and took no hold upon the new membership. Reverence for law and faith in systematic effort was the ruling passion of the first decade, as it has been the bulwark of the Order in that State down to the present hour. Fortunately for those brethren, as they had no man as a rallying point, they chose the better part of ruling by the collected wisdom of the whole. Hence the Grand Lodge of Pennsylvania was organized by good and true men, whose object from the first was to evoke order from confusion, and erect an establishment which, by its own vigor, would not only command respect and obedience, but form the potent center about which the whole scheme should harmoniously revolve. With what admiration do we witness the proceedings of that infant body, when Pennsylvania Lodge, No. 1, its darling first-born, defied its authority! It did not matter that the Order was yet weak and the system new and untried, that the sitting Grand Master was a member of the offending lodge, that McMahon, the favorite of the subordinate, was a man of promise. None of these things moved them; the law was the master and the king, and before its majesty they not only bowed themselves, but forced every other knee to bend. With rare calmness they used every fraternal art to mend the breach; but when every effort failed, how firmly and with what dignity did the Grand Lodge depose the offender and assert the prerogatives of a supreme body! It is of such stuff that men, and the strongest men, are made. The love and reverence for Wildey was also profound among them, and none went farther to do him honor: but when he appeared in the arena as the defender of the sinning lodge, the whole Grand Lodge was roused to indignation. The Grand Sire himself fell before the majesty of the law, and the







HALL, BROAD AND SPRING GARDEN STS., PHILADELPHIA, 1852.



Grand Lodge of Pennsylvania had the honor of bringing him, and the Grand Lodge of the United States itself, to the observance of written law; thus setting the first example of that constitutional government which has made Odd Fellowship the foremost secular institution of the kind of its day.

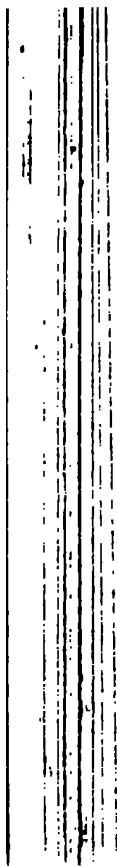
Pennsylvania has the glory of having stood alone from the first. To her we owe Grand Lodge reports, Degree Lodges, and many fundamental elements, without which the working of the great plan might have been an inglorious failure. It was her example and influence which gave the Order power and fame, both within its portals and over the whole country. But great names are not wanting in her wonderful history. What names are more deeply engraven on the Order than those of Pearce, of Small, of Perkins, of Hopkins, of Kneass, those grand contemporaries of Wildey, or of those later names known and loved in all the large household of Odd Fellowship? Need we in such connection refer to Nicholson, Stokes, Lamberton, Simpson, Curtis, Hickok, and many others, who in the Grand Lodge of the United States have linked themselves and that great jurisdiction to imperishable fame?

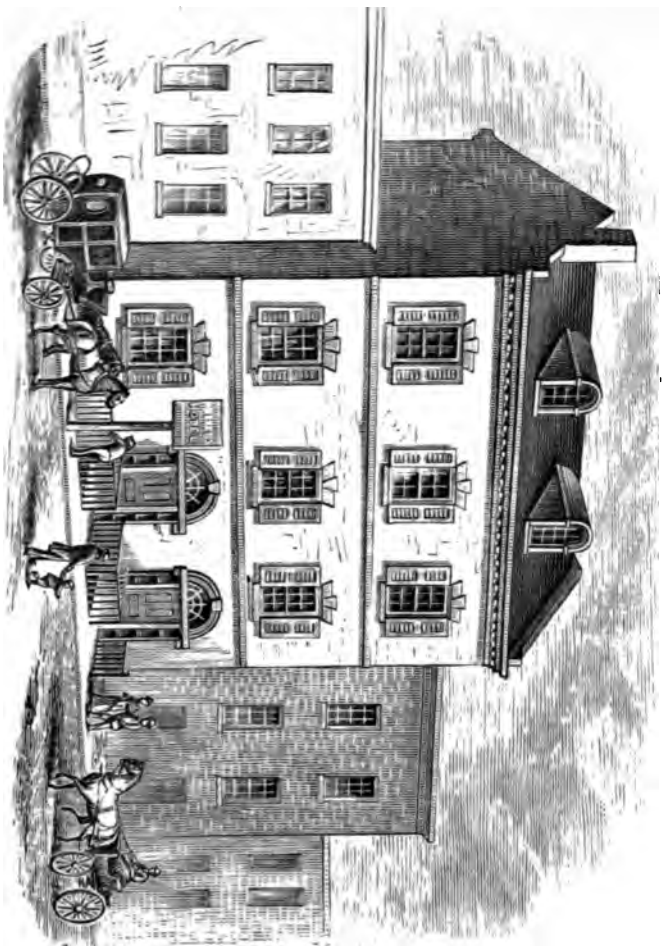
Every Odd Fellow's heart is moved at the spectacle of the royal procession of the multitude of lodges and members in Pennsylvania, who with even steps and serried ranks, file on file, battalion on battalion, carry the banner of Odd Fellowship at the head of the mighty columns of American Fraternity. As the crowned Queen of the Order, may she reign forever, by the undisputed title of numbers, benevolence, and a mutual relief so great as to outvalue the richest gem in a monarch's diadem!

CHAPTER XIX.

THE DISTRICT OF COLUMBIA.

The Grand Lodge of the United States was organized in 1825, having for its basis four Grand Lodges only. The Order had taken organic form as a national institution, and was nominally in occupation of the whole area represented by its name. Yet but little actual progress had been made outside of Maryland and Pennsylvania. It numbered in all only nine subordinate lodges, in February, 1825, when the Supreme Body had its first meeting. In the next year the subordinates had reached the number of twelve, and in 1827 were but fourteen. This was the condition of affairs until near the close of that year. Wildey made his visit to England in 1826, and vitalized the movement by obtaining a new charter from the Manchester Unity. But after all, no immediate effect had followed. After an interval, in which the G. Lodge had simply a doubtful existence, and could scarcely sustain a feeble life, it was called upon to make its first effort to extend its authority to new territory. On November 12th, 1827, that body met in special session, and granted a charter to Thomas M. Abbett, Robert Boyd, John Cragg, Thomas Smith and Samuel Knapp, for a lodge to be located at Washington, District of Columbia, "to be hailed as Central Lodge, No. 1, I. O. Fellows." Provision was made for the institution on the 26th day of the same month, and Grand Sire Wildey was deputed to perform that ceremony. On that day he visited Washington, accompanied by Thomas Scotchburn, Grand Master of Maryland, Past Grands Richard Marley, John Boyd, John J. Roach, Thos. Charters, Daniel Weaver, and brothers Robert Gott and others. They met the petitioners in the evening at Milburn's Tavern, where a room had been prepared, and formally opened Central Lodge. As soon as the organization was completed, the visitors were gratified to find that ten persons had applied for membership. The applications were immediately considered and the candidates elected. They were then admitted and initiated. These first initiates were





MILBURN'S HOTEL, WASHINGTON, 1827.



Arthur McIntyre, John Wells, Jr., George D. Spencer, George M. Davis, Thomas Stelle, John N. Moulder, John Douglas, John Elvin, B. Hurley, and Milburn, the host. Brother John Farrar was admitted by card. It seems that this occurred before the officers were elected. That important business was next performed, and resulted in the election of Thomas M. Abbett, Noble Grand; Thomas Smith, Vice Grand, and John N. Moulder, Secretary. The subordinate positions were filled as follows: Robert Boyd, Warden; George M. Davis, R. S. to N. G.; George D. Spencer, R. S. to N. G.; Thomas Stelle, Conductor; B. Hurley, R. S. S.; Arthur McIntyre, R. S. S., and John Wells, Guardian. All of these officers were duly installed by Grand Sire Wildey, who, at the close of the ceremonies, delivered an appropriate and impressive address, which elicited an eloquent response from Bro. Samuel Knapp, and a unanimous vote of thanks from the brethren.

The lodge was thus launched on its mission of benevolence, and continued to hold regular weekly sessions. The first question that was mooted outside of routine business, was the necessity of procuring a more suitable place of meeting, which resulted in the renting of two rooms in the City Hall, which were fitted up for the purpose. The lodge occupied this place at the first meeting in January, 1828. The business transacted in the first decade was strictly that of the ordinary work of a lodge, with no striking incident worthy of mention. As early as the 15th of January, 1828, a committee was appointed to inquire into the expediency of revising the ceremony of initiation. On the 22d of January, 1828, Grand Sire Wildey transmitted a vote of thanks by the Grand Lodge of the United States to Thomas M. Abbett, N. G., for his energy in the advancement of the Order, which was responded to by a grateful resolution on the part of the lodge. On the 16th of September, certain changes made by Pennsylvania in the work were adopted. The first loss of a member occurred in the latter part of October, 1828, by the decease of Bro. George Walker; the brothers, in regalia, attended his remains to the cemetery and interred them with funeral honors. In this sad office they were joined by the brothers of Georgetown Lodge. The funeral took place on Sunday, and this first public procession of the Order attracted general notice, and was the subject of favorable comments.

Starting from the second night of the meeting of the lodge, the following appear to have been received and initiated; Benj. L. Beall, John Eddis, Richard Barry, John Carothers, Solomon Drew, James Green, John N. Alford, George Tennison, V. Carter, L. S. Tschefely, John Foulkes, Wm. Serrin, Thos. Sandiford, Thos. Wilson, Wm. McDonald, Chas. W. Boteler, Wm. R. Spaulding, J. P. Fonde, Wm. Langton, Benj. O. Tyler, Joel Downer, John Wilson, Philip Hines, A. K. Arnold, John M. Clohey, Geo. W. Ray, Chas. Irvin, Geo. Walker, Thos. Conner, J. G. Willyss, Wm. H. Mauro, Wm. Cooke, Jr., Wm. Cooper, James Crawford, Geo. Umbaugh, Uriah Maddox, B. Hurley, H. Maddox, Jacob Kline, John A. Brightwell, W. W. Keyworth, Richard Eno, Jos. Beardsley and R. T. Washington. From the names here given

it may be inferred that the *personnel* of the lodge was good, including members of nearly every business pursuit, and affording a fair representation of the worth and intelligence of an assembly of American citizens.

Thirteen months subsequently to the inauguration of Central Lodge, No. 1, several members withdrew with a view to the establishment of a lodge in Georgetown, to be known as Georgetown Lodge, No. 2. For this purpose they addressed a petition to the Grand Lodge of the United States, signed by Robert Boyd, John Eddes, Francis King, John Elvin, John Douglas, and John Craig. The petition was presented to the G. L. U. S. on the 15th of January, 1828, and a charter was granted. It was arranged that the lodge should be opened on the 23d of the same month, and G. S. Wildey was deputed to perform the ceremony. He accordingly met the petitioners on the evening of that day at the house of Sedley Woodward in Georgetown, and there formally instituted the new lodge. He was assisted by N. G. Abbett and V. G. McIntyre of Central Lodge. As soon as the organization was completed, on the same evening, James Gettys, John B. Gray, Levi Washburn, Thomas Orme, Henry B. Robertson, James Belt, John D. Clark, Southey Parker, Peter Callan, and Sedley Woodward, were elected and initiated into the mysteries of Odd Fellowship. The officers elected and installed were, Robert Boyd, N. G.; John Douglas, V. G., and James Gettys, Secretary. The subordinate offices were filled by John Elder, Warden; Francis King, Conductor; John Craig, R. S., and John B. Gray, L. S. of N. G.; and by John Elvin, R. S., and Thomas Orme,

L. S. of V. G. Henry B. Robertson was made R. S. S. and John D. Clark, L. S. S.; Peter Callan, I. G., and Sedley Woodward, O. G. The G. Sire enlightened the brethren by the delivery of a fraternal address, which was responded to by a resolution of thanks for his services and valuable counsel.

It was but a short time afterwards that the following named were initiated: John K. King, Sam'l Cunningham, Wm. S. Owens, Thos. Kaltzman, Edward B. King, Grafton Powell, Louis F. Joucherez, Jno. F. Goodrich, Wm. Brownell, Jno. Lewis and Jno. Price. Of this lodge, James Gettys was elected V. Grand on the 8th of February, 1828, and N. Grand on the 18th of April ensuing. There were no incidents of a remarkable nature connected with this lodge during the decade. A procession was at one time suggested, but did not occur, and an ineffectual effort was made in May, 1829, to form an Encampment. In May, 1830, the lodge was visited by Rev. Lorenzo Dow, an earnest and eccentric itinerant preacher. Bro. Dow was a member of a lodge in Albany, New York, and was an earnest Odd Fellow. By invitation, he delivered a fine address upon the principles and objects of the Order. Concord Lodge of the District made him an honorary member and gave him the degrees. Subsequently he died at Georgetown, and was buried by the Order with appropriate honors.

Early in the autumn of 1828 the two subordinate lodges made a movement for a G. Lodge, by requesting their P. Grands to solicit a charter for that purpose. Thereupon, Thos. M. Abbett, Jno. Wells and Alex. L. McIntyre, of Central Lodge, and James Gettys, Robert Boyd and James Ashton, of Georgetown Lodge, met in Washington, on the 19th September, 1828, and addressed the following petition to the G. L. of U. S.: "We, the undersigned, P. Grands of Central Lodge, No. 1, and Georgetown Lodge, No. 2, I. O. O. F., in the District of Columbia, having been authorized by our respective lodges to unite in the formation of a G. Lodge, respectfully petition the G. L. U. S. to grant us a charter, to meet in the city of Washington and transact all business pertaining to a Grand Lodge, and to exercise jurisdiction over all lodges now established, or that may be established, in the District of Columbia, according to the present laws and landmarks of the institution." This was signed by five of the Past Grands; Bro. McIntyre having refused to join in the application

because it did not require the proposed G. Lodge to meet exclusively in Washington. P. G. Abbott, who presided, immediately forwarded the paper to G. S. Wildey, with the request that he would attend and open the G. Lodge. The petition was submitted to the G. L. U. S. on the 29th of September, 1828, and prayer granted. On the 24th of the ensuing month of November the G. S. visited Washington, accompanied by P. G. John Boyd, the Pres. of Pennsylvania; P. G. Augustus Mathiot, Sec., and P. G. Jordan, of Maryland. In the meantime Thomas M. Abbott had been selected as G. M.; James Gettys, as D. G. M.; Robert Boyd for G. Warden, and John Wells for G. S. The petitioners assembled on the evening of that day at the rooms of Central Lodge, in the City Hall, when the elected officers were installed, as well as those appointed, viz. Francis King, G. Conductor, and James Ashton, G. Guardian. The ceremony was concluded by the delivery of the charter to the G. M., and an impressive address by G. Sure Wildey, which was much applauded.

The next meeting of the body was on the 16th of December 1828, when preparations were made for the adoption of a constitution and by-laws, and for providing suitable regalia, a seal and other essential articles. On the 24th of May, 1829, it adopted the Pennsylvania charges for initiations and the opening and closing of lodges. On the 15th of October, 1829, a charter was granted to Wm. Serrin, John N. Moulder, Philip Hines, Levi Washburn, Thos. Sandiford, T. Conner, Thos. Smith and John Wells, for Concord Lodge, No. 3, to be located in the first (westernmost) ward of Washington City. This lodge was opened on the 29th of the same month, at Usher's Tavern. The officers installed were John Wells, Jr., N. G.; Wm. Serrin, V. G.; Levi Washburn, Sec., and John N. Moulder, Warden. The term of the G. Officers having expired, an election was had on the 26th of November, 1829, which resulted as follows: James Gettys, G. M.; John Wells, Jr., D. G. M.; Henry B. Robertson, G. Warden; Francis King, G. Sec.; and John Edde, Treas. The brothers were duly installed by G. M. Abbott, who, on the 10th of May, 1830, was elected an honorary member of the G. Lodge. He had previously received a similar compliment from Central Lodge.

On the 8th of November, 1830, another annual election took place: James Gettys, G. M.; John Wells, D. G. M.; and John



1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".



LIBRARY BUILDING, WASHINGTON, 1828.



Eddes, were re-elected, with John B. Gray as G. W., and Henry B. Robertson, Sec. On the 3d of December, 1829, a charter was granted for Jonathan Lodge, No. 4, to be located in Georgetown. It was instituted on the 21st of the same month, at the house of John Douglas, on Bridge Street. The elective officers installed were John Douglas, N. G.; Grafton Powell, V. G., and John B. Gray, Sec. On the 18th of November, 1830, a charter was granted to Pocahontas Lodge, No. 5, to be located in Alexandria, which then formed a part of the District of Columbia, and on the 15th of Dec. the G. Lodge met at that place and opened the lodge. The officers installed were John W. Smith, N. G.; B. F. Spencer, V. G.; L. Kipkins, Sec., and Wm. Thomas, Treas., upon all of whom the degrees of the Order were conferred before the installation, they having been but recently initiated by Washington Lodge. These brothers, in connection with Obadiah Moss, were the petitioners for the new lodge. Pocahontas Lodge was the first lodge instituted south or west of the Potomac River. It seems to have been committed to unpopular or indifferent hands, and never reached maturity. Like a hot-house plant transferred to a cold and barren soil, it gave no sign of enduring vitality, and became extinct early in the second decade, leaving no accessible record of its acts.

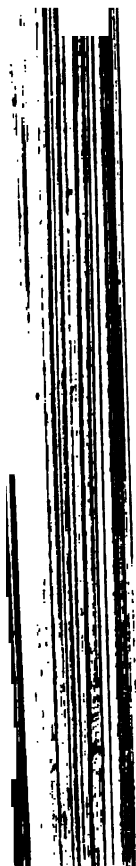
This was the natural result of a too hasty organization, of which we have had many examples. This has been too often the case in this jurisdiction, where zeal, in many instances, was untempered by discretion. At an early period in the second decade this cause was exhibiting its natural effect; Central Lodge having been reduced to some twenty-five or thirty members, passed a resolution at the close of 1830 for its own dissolution. Concord Lodge ceased to work about the middle of the year 1831. Georgetown Lodge suspended business at the beginning of 1832, and Jonathan Lodge continued its operations only three or four years longer.

But on the 10th of January, 1832, a counter movement began. A few of the most efficient members of Central Lodge met on that day, and petitioned the G. Lodge for a charter to form a new lodge, with the name and number of old Central. This meeting included Bros. Geo. M. Davis, John A. Brightwell, Peter Callan, Geo. D. Spencer, Thos. Stelle, John Douglas, Wm. W. Keyworth, John C. Rodgers, Geo. Umbaugh and Uriah Maddox.





THOMAS M. ABBETT.



he engaged in commercial business in Lancaster County, Va., and was successful, but the malaria of that region was so detrimental that he was forced to remove to a more healthful locality. He therefore disposed of his business and removed to Baltimore City, where he became receiving teller in the old Citizens' Bank, then on Baltimore Street. Here he remained until the bank closed its doors and retired from business. As an officer in the bank he was quite popular; his urbanity and business capacity were specially noteworthy, and greatly commended him to the corporation and its customers.

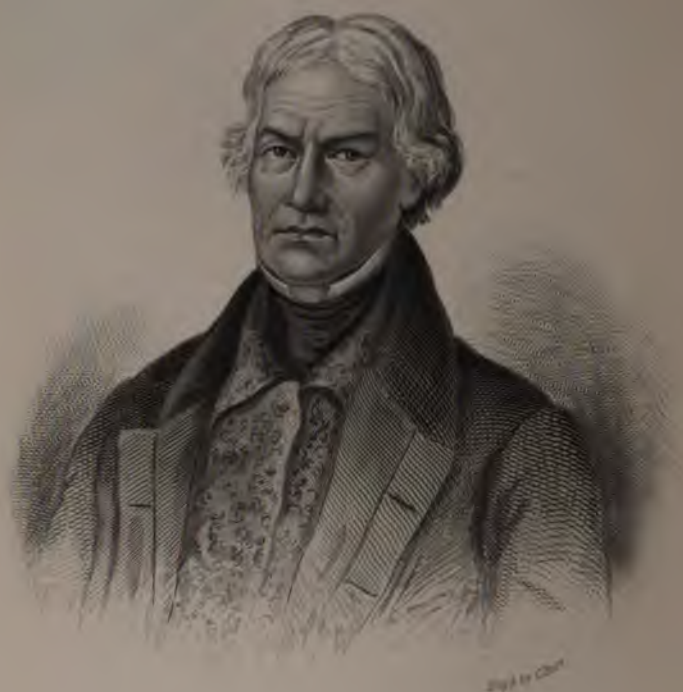
On leaving he was chosen Secretary and Treasurer of the Susquehanna and Tide Water Canal Co., where he remained during the remainder of his life. A capable judge, and his lifelong friend, P. G. John H. Barnes, says of him: "The mental endowments of T. M. Abbett were of a high order, and as an accountant he had no superior. He was a profound thinker and cogent reasoner. He seldom gave public utterance to his views, but when he did speak he was brief and to the point, and always carried great weight with his audience." In stature he was above the average height, and a fine and commanding presence had the added charm of a bland and smiling countenance beaming with good humor and philanthropy. The President of the Canal Co., Hon. Geo. W. Dobbin, now Judge of the Superior Court of Baltimore, says: "He had an evenness of temper and sincerity of manner which made intercourse with him always agreeable. When these attributes are blended with strong natural ability and general cultivation, controlled by high moral convictions, we may well look for a noble character. Such an expectation was in his case not disappointed. He was an active and powerful friend of public education, and as a citizen was always at his post of duty. His services as Commissioner of the Public Schools were of the greatest value. No one labored more assiduously to perfect the system, and none were more attentive to the duties which his position enjoined."

Bro. Abbett was initiated in Philadelphia by one of the early lodges, and continued a member until his removal from that city. Soon afterwards he settled in Washington, and finding no lodge there, undertook the introduction of the Order into the District. On inquiry he found four others of a like disposition, and with them he obtained a charter for Central Lodge, as has been before

detailed. One of these was Robert Boyd, a brother of John Boyd of Maryland, who was conspicuous in the first decade. Abbett was the first N. G. in the new lodge, and the first G. M. of the G. Lodge of the District of Columbia. In these positions he laid deep and strong the foundations of our principles. He it was who first gave character to the Order in the new locality, and his zeal and counsels were of lasting influence. But he removed from Washington, as before stated, to Virginia, and afterwards to Baltimore. Before leaving the District he became its first G. Representative in the G. L. U. S. and served during the session of 1829. In Baltimore he attached himself to Franklin Lodge, No. 2. In this lodge and in the G. Lodge of Md. he became at once a leading spirit. He had no taste, and in fact no time for the duties of office, and uniformly declined all personal distinctions, but no member excelled him in devotion to our distinctive principles.

To his wise counsels and personal influence are owing many great reforms in the G. Lodge; notably, in ridding the body of petty controversies, and fixing the matter of grievances and trials on their present basis. In 1850-1851 he represented the G. Lodge of Md. in the G. L. U. S., and in his second year had Bro. Joshua Vansant as his colleague. He stood well in that body at a time when it was full of able men. He had before that time, in 1845, drawn up a petition for a Degree Lodge, which was granted, and that lodge was organized under his direction. Refusing offices of emolument, he often assisted as a citizen in works of benevolence. His services as a Manager of the House of Refuge were very valuable, and he was full of zeal for its noble objects.

His death was sudden and after only a few days' confinement to his house; it occurred on the 17th day of July, 1866. He left behind him one son and four daughters, his wife having died in 1848. And thus another of the early pioneers passed away, but with a record second to none. The loss was felt in a large circle, and was deeply mourned by all who had been his associates. In the Order the honorable distinction of being the Father of Odd Fellowship in the District of Columbia will be his lasting monument; and so long as that organization shall continue, his memory will be held as a sacred memorial of its birthday anniversary. He lies with kindred dust in Greenmount



James Getty

Cemetery, where so many of our famous dead have found the rest of the good after the weary toils of a well-spent life. *Requiescat in pace.*

JAMES GETTYS.

James Gettys was second only to Abbett in his influence in the District of Columbia. His early history is unknown. We first hear of him in 1827, as the agent for a large brewery located in Washington. His business required him to travel in the interests of his firm, and when he visited Baltimore he naturally made the acquaintance of Wildey and John Boyd, who became his customers. When Abbett established Odd Fellowship in the District it soon came to the knowledge of Gettys. His residence being Georgetown, he was initiated into Georgetown Lodge, No. 2, on the occasion of its institution. On the same night he was installed as Secretary, and at once took the chief place as leader. On the institution of a G. Lodge he was made the first D. G. M., and at the next election became G. M. Such was the estimate of the value of his services as G. M. that he was continued in that office for four successive terms. He was the second Rep. of the District in the G. L. U. S., and served for 1830-1831 and 1833. In that body he took part in every important movement, and was a valuable member. A glance at the journal of those years will present him in a very favorable light.

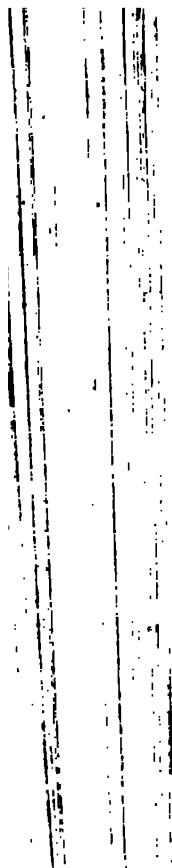
It was during his term, in 1833, that the second term of G. M. Wildey expired. We of this day can scarcely conceive of the difficulty of finding a successor for the founder. No man in the Order could fill his place as he had filled it, nor was it necessary that such an one should be chosen. Personal government and personal influence were about to be supplanted by law and associated effort. It was then only necessary that the successor should be a lover of the law and a faithful administrator. These qualifications were conspicuous in Gettys, and he was unanimously chosen as the second G. Sire. The election occurred on the 18th of March, 1833. On the 3d of September following, Wildey delivered his farewell address and retired, and James Gettys was duly installed as the first Odd Fellow in America. His officers were strong men, Samuel Pryor having been chosen as G. Sec., and Augustus Mathiot G. Treas. His term of service discloses nothing of spe-

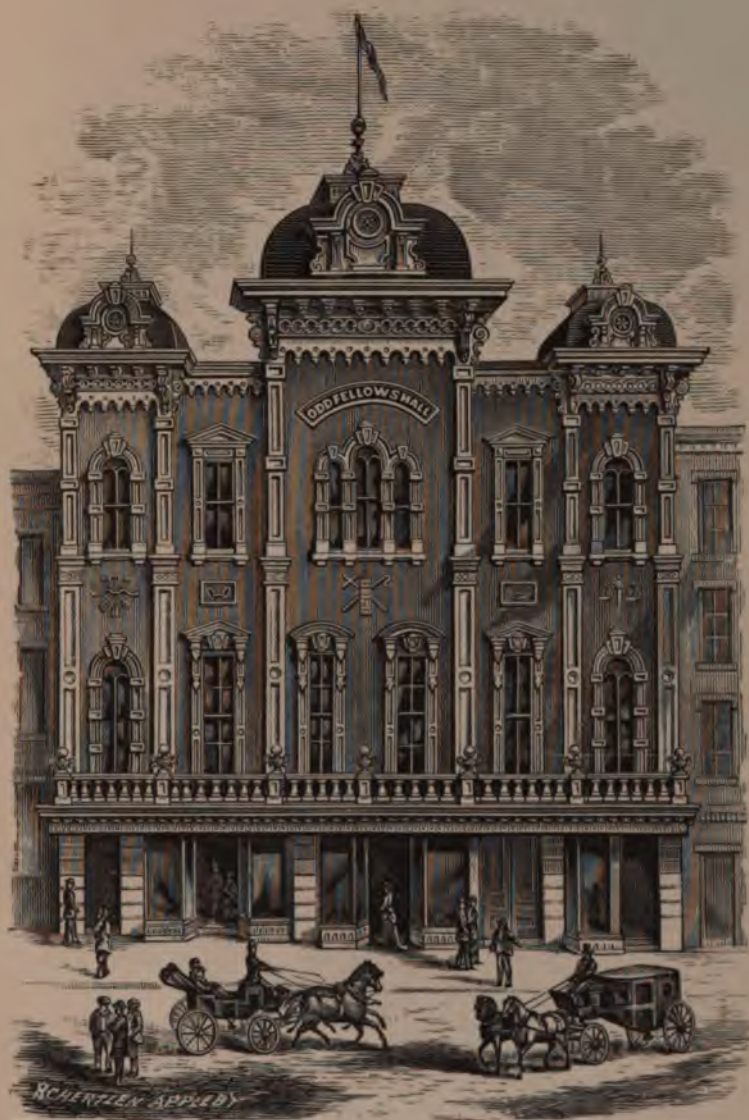
cial interest, except as showing the working of the body under the constitution and by-laws of 1833, which had been framed by the new men who had now taken charge of the enterprise. It was entirely satisfactory, and met the wishes of the body over which he presided. In 1836 he again appeared as a G. Representative. Here he was prominent in aiding the settlement of the difficulty then disturbing the harmony of the Order in New York, and was very active in the business of the session. At this point he drops from that record.

In the District he was always an active Odd Fellow. He with Abbett gave tone to the first movements, and on Abbett's removal he became the leader of the Order. He was well known to the public in mercantile life as a magistrate, a conveyancer, and general agent, and exerted all his influence for our institution. He was also connected with the City Council and Levy Court, but never allowed any position to cause him to neglect his brethren. Some five or six years before his death, on the decline of his lodge, he deposited his card in one of the Washington lodges. P. G. S. Moore says of him: "It is only his former associates in the G. L. U. S. and the senior brethren of the District who can appreciate the extent of his services and do full justice

to his memory. The latter especially can bear testimony to his unremitting efforts to give stability to the institution, as well in Washington as in Georgetown and Alexandria, at which last place he aided to establish the first lodge south of the Potomac. He died in the arms and under the protection of the brotherhood, who paid his remains appropriate and imposing funeral honors. The malady with which he was afflicted, and which opened the way from this to a better life, was a pulmonary affection."

The traits of this brother were unusually attractive; he was affable and obliging to a remarkable degree, and generous to a fault. He was master of the art of conciliation, and that potent weapon was never placed in purer hands or directed by greater benevolence and goodness.





SEVENTH ST., WASHINGTON, 1874.



CHAPTER XX.

THEORY OF THE DEGREES.

Though round him numerous tribes,
Sworn foes to Heaven's dread Ruler, pitch their tents,
No wayward doubts or coward fears appal
The Patriarch's soul. —SAMUEL HAYES.

Give me my scallop-shell of quiet,
My staff of faith to walk upon;
My scrip of joy, immortal diet;
My bottle of salvation;
My gown of glory, (hope's true gage),
And thus I'll take my pilgrimage.
—SIR WALTER RALEIGH.

As has been elsewhere set forth, truth has always been taught in a mystery: a word closely connected with the old English *Mister*, a trade or craft, the learning of which was something occult and mysterious. Odd Fellowship does not in the ordinary sense seek to teach truth; it has no abstract or *esoteric* doctrine, but is in every way concrete and practical. It has not the same root as Masonry, which undoubtedly is nearly related to the ancient mysteries. A system of that kind takes the form of the ancients, which had one method for the elect and another for the multitude. A glance at Masonry will disclose the similarity. Its lectures and symbols have a scientific basis. Geometry is the science on which it is founded, as architecture is the art from which it borrows its symbolic language. It is therefore claimed that "more than a superficial knowledge of the principles of architecture is absolutely essential to the Mason." Thus we find the five orders of that art, the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite, a part of its fundamental knowledge. The same may be said of the liberal arts, which its degree of Fellow Craft mainly illustrates. That great Masonic authority, Mackey, says: "The seven liberal arts and sciences are illustrated in the Fellow-Craft's Degree. They are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterwards beautify and adorn

by means of rhetoric ; while logic instructs us how to think and reason with propriety, and to make language subordinate to thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily avocations. Geometry, or the application of arithmetic to sensible quantities, is of all sciences the most important, since by it we are enabled to measure and survey the globe that we inhabit. Its principles extend to other spheres, and, occupied in the contemplation and measurement of the sun, moon and heavenly bodies, constitute the science of astronomy ; and lastly, when our minds are filled and our thoughts enlarged by the contemplation of all the wonders which these sciences open to our view, music comes forward, to soften our hearts and cultivate our affections by its soothing influences. The preservation of these arts as a part of the ritual of the Fellow-Craft's Degree, is another evidence of the antiquity of Freemasonry."

We fully agree with the author that the ritual of his Order proves its antiquity, in the same manner that the absence from ours of the peculiar elements he has enumerated, is evidence against its claim to a similar antiquity. Symbolic Masonry, in fact, has no existence but in the regions of art and science.

Every act has its scientific symbol, so that every Mason meets on the level and parts on the square. This is the foundation, but the building is still more spacious. The edifice, or speculative Masonry, is so called to distinguish it from operative Masonry, which is engaged in the construction of edifices of stone. "The operative Mason works according to the designs laid down for him on the trestle-board by the architect; the speculative is guided by the great trestle-board on which is inscribed the revealed will of God, the Supreme Architect of heaven and earth." This last is the lesson of Masonry as now universally understood, and is the key to the secrets of that institution. Odd Fellowship also claims an antiquity, but it is comparatively recent, and has no valid claim to be called "ancient." It has no pretensions to art or science in any way, and does not seek the education of the intellect. The reason is obvious. It is a select class, or select persons in the various classes of mankind, to whom such knowledge is possible or its types interesting. It follows that Masonry does not invite the multitude to its temples, and in fact invites

no man to its secrets. It is a light set upon an eminence, which the worthy and well qualified may indeed approach, but no dull clod that cannot reflect its brightness is brought within its radius. The seeker must also be a learner, and must voluntarily seek the light. FRATERNITY indeed is the bond of its lodges, but not a common fraternity. Mackey says, "Freemasons are brethren, not only by common participation of the human nature, but as professing the same faith, as being jointly engaged in the same labors, and as being united by a mutual covenant or tie; whence they are also called, 'Brethren of the Mystic Tie.'"

To such as know Masonry, it is only necessary to remark that the distinction between the two institutions is best shown by their terms of membership. But three conditions are required by Odd Fellowship: belief in the existence of God, good health, and good moral character. The terms of the other are not nearly so liberal, and are not intended to be so. Odd Fellowship, unlike its ancient sister, is not conservative, but in every sense is aggressive. The one is a philosophic school, the other an army; this a nursery of sound principles and grand designs, that an active and philanthropic workshop; one seeks to furnish light to the seeker, and the other to reflect it over all the world. The Odd Fellow then is a missionary—his mission to bring mankind into one brotherhood: he is a crusader—his crusade a war with vice; he is a nurse, an educator, a reliever of suffering—hence his primary objects include the sick, the infant, and the widow. And as these are the main purposes, it follows that a *treasury* is the very centre of the system. This is fed and drained by the beneficial feature, which is the life of the Order; and so the distinction between the two Orders is complete. Odd Fellowship then is all plain sailing without the charts of science. The whole foundation rests upon one brief but immortal paragraph:

"THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN."

Hence our ritual covers but the one ground, HUMANITY, and works always under the blessing of the Providence that cares for man: DIVINITY. Masonry, upon the other hand, is not a beneficial society. True, one of its landmarks is charity, and that has never failed when occasion demanded its exercise; but that virtue is not its chief characteristic. Its benevolence is not organized into

a system, and its dues do not represent a fund whose chief design is benefits. Its benefits are intellectual, social, and refining, and its tendency as the great mystic body is to seek its proselytes in the higher walks of life, and in the select circles of men of influence and note. Its foundations were laid in an obscure antiquity, and the building of its temple was completed by a race which has left it with conditions that no vandal hand shall alter so much as a hair's-breadth of its original design and symmetry. Thus of necessity the work is ready to the hand, and the workman but reproduces from the model whose design was written on the ancient trestle-board. The vital point then in Masonry is its SECRET, beautiful, and instructive and universal in its tendency—the mother mystery of the modern world.

Our degrees have never been classified into their true relations. They seem at first blush to be merely accidental; no outward link connects them, no backward glance groups them together. They are apparently a mass without general shape or outlines. To speak of them as a system would seem a kind of mockery. What a confusion of tongues is here, speaking such opposite if not contradictory things! what a wealth of emblems without coherent meaning! what multitudes of lessons without a plan! what significant WORDS unconnected and never joined in a pregnant sentence! what diversity of forms to express an idea! what deviations to arrive at a common goal! All this and more swells the note of interrogation. But we are not dismayed by the apparent difficulties, but rather delighted that we may turn on the light upon our secret treasures. As we have no official sanction to a plan, no one will be bound by our elucidation. But we shall not hesitate for that, but give our solution, leaving to others the grateful office of improving on our theory.

THE ANALYSIS OF THE THEORY OF THE SECRET WORK.

It is only in our initiatory service that we embody the secrets of the ancient mystics: the old story of mortality and its lesson, grief, fear and doubt, slavery and chains, followed by the *epopee* of immortality, hope, joy, liberty and love. In the degrees proper we have abandoned the Egyptian and Dionysian methods. We no longer aspire to *know*, but to *do*; we seek knowledge only for its principles, and learn principles only for the value of their

results. We are not seekers for light, but assume that we are already enlightened. In the anteroom, as on an altar, we inscribe our belief in Deity; having invoked the Divine favor and providence, we have only to learn our duty. The initiation prepares us for the lesson, and that lesson is always practical. Hence, our degrees aim, by successive steps, to form a workman, and to put him to appropriate labor. The treatment is pictorial, by example, and didactic. The neophyte beholds the world as the field of his labors; he sees it lying in wickedness, the poor neglected, the weak downtrodden, and the many the footstools of the selfish few. Here are the unemployed, but industrious, who are shunned, the sick untended, the orphan ignorant and destitute, the widow in penury, and the very dead almost unheard to a dreary funeral. The degrees disclose these evils and the remedy; that remedy is **FRATERNITY**. It has but one form: *association*; but one principle, *benevolence*; but one doctrine, *toleration*; but one order, *equality*. Thus all the workmen are one, and the work itself is a unity. It follows that the end is to unite all mankind into a vast and loving brotherhood.

But the degrees take a yet higher range. As skilled and scientific workmen precede all others in device and workmanship, so we educate ours in the deep secrets that underlie their work. Union, integrity and zeal are inculcated; virtue and honor are set as their mirror, and truth erected as the common standard. **FRIENDSHIP** is linked to benevolence, and love to charity. A common language makes them *sui generis*, and a common obligation binds them in a lasting covenant.

With this explanation we have nothing to fear from comparison with others. We have our theatre, they have theirs; our object dignifies the means, and no other means would suit our purposes. The Odd Fellow, then, should be proud of his ritual, both as an original, and because it is fruitful. We are not among dry roots, but in the clear sunshine, among the waving forests; all is natural and beautiful. Here are shade and protection, there cooling springs and verdure. Orchards smile in full blossom, and golden fruits reward the laborer. The popular theory of such things has misled us as to the value of our work. Hence it is common to depreciate it, and in many instances to consider it as merely a loose collection of emblems and allegories. To the contrary, all are parts of a symmetrical and completed whole. True,

they were not produced upon a prepared model, and did not come together at the same time. But this is their chief merit. Odd Fellowship is not a creation, but a growth; no man devised it and put it before the world; but many men, at different periods, and under the pressure of its growth, have added, subtracted and improved until every fragment has been bound together in a system. This has been most true of the ritual. Similar, and for the most part the same, sentiments were always the producing causes. The demands of the work and the ambition of the workmen have called for finer tools and advanced machinery; but always to the same end. It is the old story of demand and supply; but the demand was of the same nature, and the supply of the same material. It is the old argument, but urged by superior reasoning and greater motives. Similar examples, but of a larger number and variety; the same character of emblems, but indicating a wider range of illustration; the same grand lesson, but taught for loftier purposes, and with, if possible, divine sanctions. The connection and order of sequence are not always apparent; there are gaps and sudden transitions which appear incongruous; in a word, it is not logical. But considered as moral and practical lessons, the difficulty disappears. In that view all is harmonious. When the object is to bind men together for benevolence and charity, severe logic is not required. It appeals to the nobler instincts of the soul, to awaken sympathy, to create a common interest, and above all, to invoke the presence of heaven-born charity. Call it the development of the better feelings, if you please, and we are satisfied, for these are all combined in the master passion of Love.

We defy any careful study of our ritual which does not manifest its excellence and power. The seeker for amusement and intellectual excitement will soon be satisfied. But the philanthropist will roam through it with increasing wonder and supreme delight. The uncultured will find the refinement no letters can bestow, an elevation of purpose no philosophy can furnish; the poor, the road to help and contentment, and the sorrowing and desprate, friends and comforters. It is an equipment with which a man becomes a more valuable citizen, a better father of a family. In a word, no mere human arrangement has been formed by which man may more certainly attain his true altitude by the regeneration of the race. We shall essay a vin-

dication of this opinion by the degrees themselves. They will be produced in their proper sequence, as necessary parts of the plan; the lesson will be gradually unfolded, the curtain drawn; each successive portion will be assigned its place; the apparent gaps shown only to be proper intervals; distant parts will be brought together until the whole, as a grand panorama, will be presented in a single picture.

ANALYSIS OF THE DEGREES OF THE SUBORDINATE LODGE.

The initiation consists of a dramatic form, after the manner of the ancient mysteries. The difference, and as we think, their superiority, consists in the theory of human regeneration and the practical lesson of mutual sympathy and relief. All this in general terms. But the degrees are specific. They are five steps of a ladder that reach a lofty summit. But each step is a necessary one in the ascent. Or, to change the figure, they form a system of mystic teaching linked together by natural logic; theory and practice invoked to form principles and habits worthy of mankind. Thus the 1st Degree is an allegory of the theory of human happiness, both in sentiment and action. The 2d Degree shows that this is to be attained only by association; that the only basis of such a union is a covenant. The 3d Degree forms that covenant upon the virtue of friendship. The 4th Degree makes it more binding by the cement of love. The 5th Degree is the acme of all, making the condition of that bond, universal love—the reign of truth.

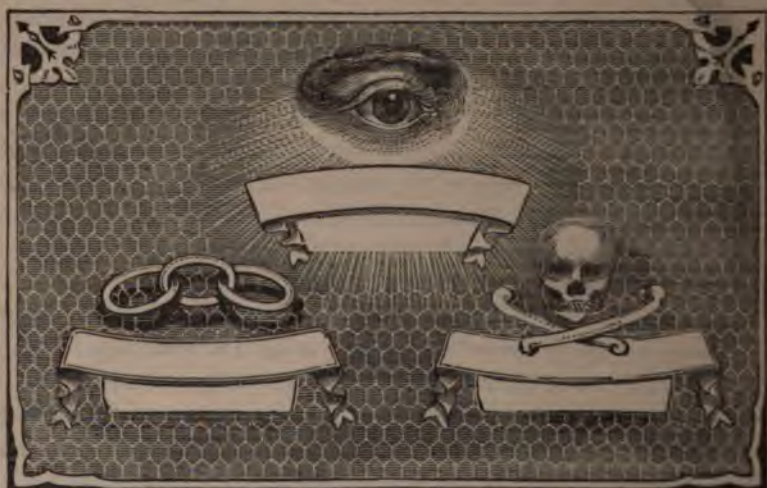
These are intensely practical and profound. What are they but training for a better life among a band of brethren? The centre of all this teaching is the LODGE—the object of all this love is the BROTHERHOOD. It forms a family, and brings each member in harmony with the whole. The degrees then make a man a good Odd Fellow. But the Encampment has a further and different object. It deals with the subject in a different aspect. It has no concern with itself in a lodge capacity, none with its members as a single family. It turns to the world as its lodge, to all men as its membership, and the union of all men as its mission. Hence the Patriarchal Degree exhibits abstractly INTOLERANCE even among brethren. The Golden Rule Degree gives us the same lesson on a broader scale—the intolerance of

the world to its benefactors. Both of them show by contrast the tolerance of Odd Fellowship, and most grandly prove that no fate is so hard but that brotherly love will share and relieve it. Thus it deals with all mankind and realizes every promise made to the initiate. For each Encampment of the Order is a missionary of toleration to the world, The Royal Purple Degree speaks for itself as the chief of all. Scenic, didactic, alarming, consoling—no theory can compass it. It is the dream fulfilled, a life's victory, and beyond it nothing lies but the boundless horizon of the infinite.

EXEMPLIFICATION OF THE DEGREES.

THE INITIATION.

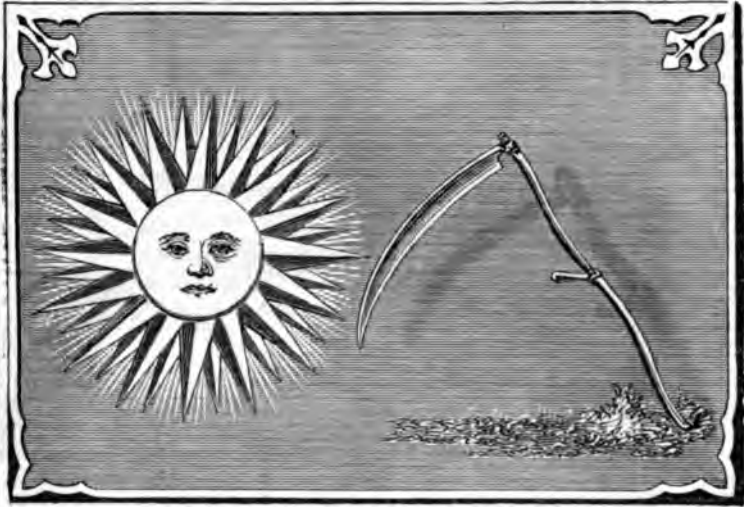
The applicant is now a brother; he is in the retreat of Odd Fellows; the world is shut out; he is beyond the threshold, and



the voice of the Past Grand discloses the broad scope of his future usefulness. He here finds that five interior recesses lie before him, each with its mystery and its lesson. The candidate advances under the guidance of the Conductor, having confidence that all will be well with him. In this frame of mind he begins his lesson.

THE FIRST DEGREE.

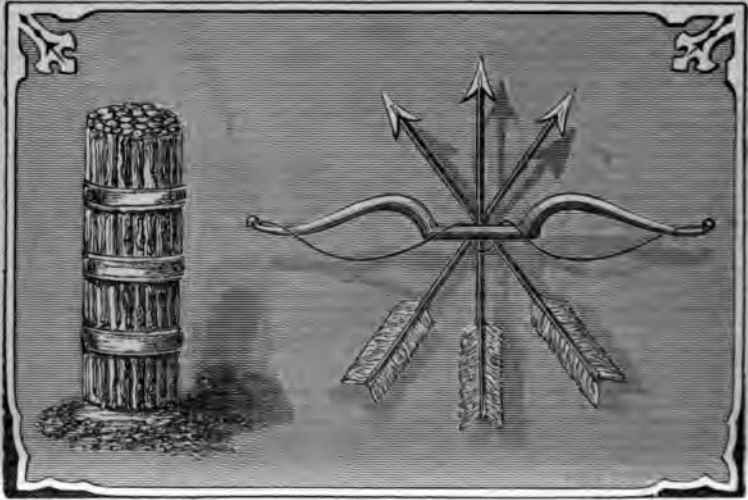
He knocks at the first portal and it slowly opens. Here he shuts his eyes before the glowing splendor of the full-orbed sun. Light brighter than noonday envelopes him—the light of many worlds. When he can bear the blinding glory, he looks around him. On a shifting cloud the emblem of death is reposing.



The two extremes are meeting, day and night, mortality and immortality. Every golden arrow fixes a sentiment, which life's instability rivets in the mind. On a lofty scroll he finds his lesson, "Benevolence, Brotherly Love, and Charity." Personified, they usher him to the inner door, on which are written respectively, "**TEMPERANCE, SOBRIETY, and CHASTITY.**" These significant words sink deep into his soul. Temperance, which forbids nothing that is good, and which is the true law by which all things should be done and enjoyed, leads, by a natural succession, to sobriety of character. In that soberness of sentiment and judgment one may see all the virtues coming forth beautiful as the flowers of spring. Above all, does it not produce that queen of all goodness—that white garment of the soul—that lovely bud from which all spotless flowers burst forth full blown—**CHASTITY**?

THE SECOND DEGREE.

He is now beyond the next portal; in an ancient crypt he stands before two objects: first, a bundle of sticks, and secondly, a bow and arrows. In each separate rod he sees his weakness; in the bundle, union and strength. That strength is now ex-



erted. The bow is placed in his hands and a quiver at his side. Neophyte! thou art now in armor. Firm in thy principles and invincible, thou canst enter the lists. This union is "one for all, and all for one." Invisible hands grasp thine with friendly pressure; neophyte! those hands are joined to others, and they again to others, until taking the circuit of a continent, they return in the last to form the circle. It is a solemn hour, for it records a solemn COVENANT. It is the compact for MUTUAL RELIEF, for a common defence. But having thus formed our union in an allegory, we must place it in firmer keeping. For what are obligations but contracts, which may or may not be executed? It is not sufficient that one shall promise, but that he shall fulfil his agreement. To do this he must prepare himself, by careful foresight and the husbanding of his resources, to meet the demand he has created. In this new field of action he thirsts to know how he may measure up to the terms of his covenant.

THE THIRD DEGREE.

The candidate therefore enters a temple as his next proceeding. Here, in ample folds, is the serpent; there an open hand whose palm is a human heart; between them rises the Jewish



Ark of the Covenant. How suggestive and inspiring! What a combination! the wise serpent, the uncovered heart, the tabernacle of Jehovah. Learn, my brother, that the living tie of FRIENDSHIP is the bond of unity. No device of wisdom can find a better, no impulse a stronger; such a union is a seat of mercy, and above it with extended wings do angels minister. The emblems that surround him are but the picture language which tells him how he may discharge the duties of his new relations. The winding serpent has always been the emblem of wisdom, which acts with caution, and slowly but surely compasses its ends. But there is also the open hand of charity and a kindly heart; hence all the devices which are here inculcated have but the one object of doing good. But these human traits, thus carefully combined, might fail, unless some higher motive and more solemn sanction were vouchsafed to us from heaven. Hence he looks upwards to the Eternal Father as the common parent who instructs and inspires his children, and makes these vows that are registered in the Eternal Archives.

THE FOURTH DEGREE.

Confidently he advances into a larger space. Here scenic power exalts his zeal. A lamb in its innocence; scales balanced and supported by a sword; and in the deep blue a revolving globe. "Be just and fear not," says his monitor, "innocence and purity



will give the victory." Take this potent weapon, irresistible as the sword of Solomon, more effective than artillery! Such only are found in Heaven's armory! LOVE is the power to conquer: LOVE, which is immortal, for it is stronger than death. This master passion is the ruler of both heaven and earth, and enters into the entire order of things as the binding and universal harmony. But innocence alone can sanctify the passion. It is in pure souls, that have been washed in pellucid streams, that love burns as the eternal flame which vestal virgins fed in ancient fanes. In that revolving globe appears the majestic signature of the ETERNAL LAW, which tells us of the judgment-seat beyond, where that law will be administered; the omnipotent law of love. At the eternal throne the balances are hung, in which motes and worlds and men are truly weighed. Innocence is the mother and the sister of purity, producing and nurturing all those modest virtues that adorn the character, as robes and jewels and crowns beautify the body.

THE FIFTH DEGREE.

Deeply impressed and pondering these things, he, last of all, ascends to an upper chamber. All here is significant. An hour glass is rapidly exhausting its sands, and a coffin stands ready for



the bier; but above them, with illuminated pages, is the open book of the oracles of God. Disciple, you can go no further! Your lesson is complete. You see a **UNIVERSAL BROTHERHOOD**, united by golden chains of **RELIEF** and **SYMPATHY**; **FRIENDSHIP** and **LOVE** triumph in works of **CHARITY**, and **TRUTH**, severe and beautiful, asserts dominion. For time flies rapidly away and the grave has its victory; but **TRUTH** never fails, and will endure forever. The march of time is the revolution of all mundane things. On the great dial of history we may see the slowly moving fingers that overturn and build up, and again cast down all human hopes, as the solemn bell tolls out the coming of some epoch then gone forever. But time has one minister whose works follow as the mighty retinue of so great a power. Death is the prime minister of time, and executes his edicts and works his will among the people. Death also has his emblem blazoned on his black and blood-stained shield; but the coffin, by God's mercy, is also the emblem of immortality.

THE END OF THE DEGREES.

Thus we have hurried through the subordinate degrees to their noble climax. Here is no science, no tinsel rhetoric, no speculative philosophy. It is the eloquence that leads to action. How every string of passion vibrates under touches that deal with the godlike nature! What wonder then at the beneficence that crowns the work! Here we pause; the citizen has become a brother; the brother a workman; the workman a philanthropist; the philanthropist is seeking to save; the workman labors in the family workshop; the citizen discharges his duty to the State, and the brother sits in the circle of his brethren, devising the elevation of mankind. The work, indeed, "goes bravely on."



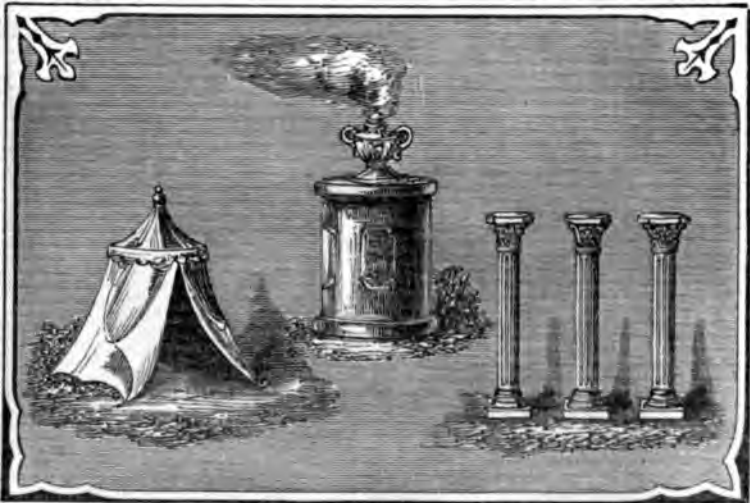
But the Odd Fellow, when he has time for contemplation, starts at finding himself yet ignorant of some higher mystery. He has been told that he is already furnished; why then this

superfluity? True, the workman is skilled and able, and in **FRA-TERNITY** his lesson is completed. If he is not yet fused into the general sympathy and in love with practical goodness, no further enlightenment can avail. He is an 'Odd Fellow indeed in his lodge and among his brethren. But a broader field of action awaits him. The **WORLD** requires his ministry. Other, and if possible, profounder knowledge is necessary in that field. Hence he enters on the last stage of preparation.

THE ENCAMPMENT.

Ascending to a lofty outlook, he gazes on a scene both new and attractive. A multitude of brothers, of many lodge families, are met in council. They enter in throngs an edifice of peculiar beauty. Banners are waving and shouts of triumph fill the air. He rushes forth to join them, but they have entered and the doors are closed.

THE PATRIARCHAL DEGREE.



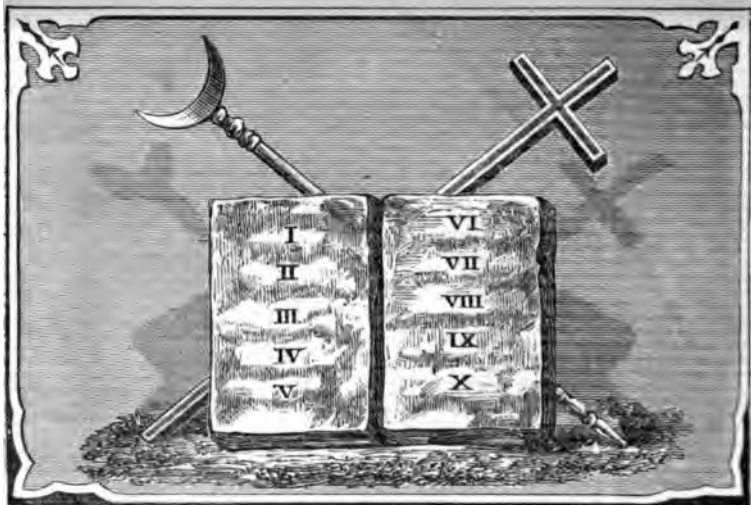
He does not hesitate, but **knocks loudly at the entrance**. On learning that a brother awaits, the door is opened. He enters, a brother among brethren; erect and confident, he expects a welcome. But he halts in confusion and dismay; darkness overwhelms him; his struggles are vain. Why this terrible captiv-

ity! "Are we not brethren?" he cries; but no answering sympathy responds to his appeal. He is a strange brother—an intruder—hence these horrors of INTOLERANCE.

But lamps are flashing in the gloom; he shouts aloud the sacred words; he flings broadcast the SIGNS AND TOKENS of his fellowship. A voice is cheering him—how assuring! "Prejudice may impose bonds and fetters, but justice will award the greetings of a brother." Help is at hand; the darkness flies, the fetters fall away. He stands in the shadows of three pillars—FAITH, HOPE and CHARITY—and his trust ascends in the cloud of an ALTAR OF INCENSE. His trial is over, and in the desert waste the TENT receives him to its rites of HOSPITALITY. But a second ordeal awaits him.

THE GOLDEN RULE DEGREE.

Again he approaches, and they bid him enter the same scene of darkness; but lo! as if smitten by lightning, the darkness vanishes. What means this vast assemblage? Surely it is the day of doom. It is Father Adam, with his mighty family. The zones are here with their inhabitants, and every longitude has sent a representative. Now, philanthropist, behold the subjects

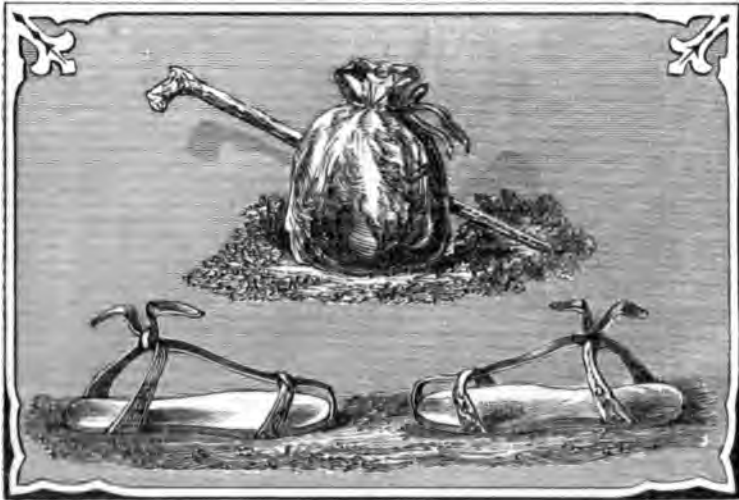


of thy mission! Delightedly he enters on the work, but alas! one wide, loud-resounding rage of BIGOTRY assails him. Every nation of the family contends for priority in his execution as a male-

factor. The African draws his club and hatchet, the Asiatic his scimitar, the European erects his gibbet and builds his pyre, and the American stands ready to hurl his tomahawk. Dreamer of universal goodness, behold the reality! But again he shouts forth the potent words, displays his signals; when thousands of a common brotherhood dash away the hateful weapons and instruments of wickedness. The subjugated nations hasten to repair the injury. The cross and crescent wave upon the same standard, and Moses, in the seat of judgment, utters the grandest lesson of UNIVERSAL TOLERATION. But he is yet to pass a last barrier ere he emerges into the fullest liberty.

THE ROYAL PURPLE DEGREE.

Again he enters; his nerves are strong, his faith firm—for no trembler can endure the test. Now the candidate becomes a wanderer; he knows not which way to turn; pitiless storms beset him; darkness, as a pall, envelopes heaven and earth, with no guiding stars to illuminate his pathway. He knows not whither to



fly; human tigers lurk by the wayside, tempters, in goblin shapes, lure him to ruin; assassins are abroad with deadly purposes; he gropes and stumbles helplessly under a bleak sky and in a biting wind. His guides are rude and cruel; precipices line the path; abysses yawn, and ghastly terror threatens on every side. But

joy comes, the morning breaks, and the traveler is safe. Smiling pastures lie at his feet, golden harvests are waving, and gleaming rivers sparkle in the sunshine. **TENTS** with white walls and glittering ensigns crowd the landscape. Rosy children are at play; caravans display their costly merchandise. Peace and contentment are dwellers in this valley, and over all a venerable **PATRIARCH** holds his gentle sway.

Pilgrim, thou hast exemplified the journey of human life! How dangerous, how seductive, how environed by destruction! Invincible, with thy principles, go forward! Behold the preparation! the **Scrip**, with humble but sufficient sustenance; the **Sandals** that will soon be worn away, and the **Staff** to guide thy tottering footsteps. Away, then, away! Time is passing—away! Death is coming—away! God is calling, and but a little while and **HUMANITY** shall rise from ten thousand seats to praise thy work and do thee reverence! Upon the plains where Abraham was blessed, in the midst of blooming oases, behold the **ENCAMPMENT**. Patriarch, you are behind and in the front of all the civilizations! Gold has lost its gilding; empires are but human families; but one blood cements the race; and on the throne of earth, supreme and eternal, forever reigns the **FATHERHOOD OF GOD**!

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no Mary to 1

smaller or taller. odd sizes.

they got through, with Honors.

... through with "honours".

⑤ in all in combinations

3 old links

1822 secret

Wildley, Boy, d. &

could "utter" a "

and Wildley, Marley,

(succeeded by

by met 26 apr. every year.

mathis mathis)

in fondest

Richard

"Pap" Marley

frankly

green. "Marley"

L. hand (foss.) was wife

wifeman

no children)

"over the left"

He was the peer of anyone as a man

p. 170 "has me" p. 169.

word DUTY

357

Jan 4th 1829: initiated 1830 - was

? 140

Warfield, Jan. 4th

Gary St

initiated 1829 his line (Columbus Lodge)

Recker

of (with)

3-11

10-1

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